

ELLEN G. WHITE ESTATE

# LETTERS AND MANUSCRIPTS VOL. 14 (1899)

*Ellen G. White*

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# 1899

## Letters

### Lt 1, 1899

Haskell, Sister

NP

January 2, 1899

Portions of this letter are published in *7MR 390*.

Dear Sister Haskell:

I have said some things in regard to the feelings which you and Brother Haskell have had toward W. C. White. Now, my sister, I must write to you. I have before spoken to you in regard to the spirit of criticism which you have cherished. By indulging this spirit, you do great harm to yourself and the servants of God. Those who know W. C. White should not be harmed by your words, but they have been, and they suppose that I am in full harmony with you in these things. The Lord alone presented matters to me in their true bearing. *14LtMs, Lt 1, 1899, par. 1*

The Lord is displeased with you because you exalt yourself and depreciate others, whom He loves and whom He has chosen to do His special work. He has His appointed agencies, through whom He works. The Lord alone presented matters to me in their true bearing. Your words were of a character to belittle the servants of God. It is the attribute of Satan to criticize, to accuse, to disparage; and you have cultivated this defect until both you and your husband have regarded this as right and even praiseworthy. Do you think God looks with pleasure upon your words, your influence in actions, your contempt of W. C. White. The Lord has presented to me his character in a light altogether different from that in which Sister Haskell has presented it. *14LtMs, Lt 1, 1899, par. 2*

In nearly all our ministers here she finds something to criticize. She

picks flaws in them, and speaks evil of them, and makes little things appear objectionable. The Lord has presented to me that this need not be. It hurts her own soul and the souls of others. Sister Haskell, if you had the Christ-love in you, if you had learned in the school of Christ His meekness and lowliness, you would never have dared to think or speak as you have done. I had this opened before me that last night I tarried in Stanmore, before leaving for Balaclava. It nearly killed me. I could not feel natural or act natural. I was like one in a maze. *14LtMs, Lt 1, 1899, par. 3*

When the lawyer asked, "What shall I do to inherit eternal life?" Christ said, "What is written in the law? how readest thou?" The lawyer answered, "Thou shalt love the Lord thy God with all thy soul, and with all mind, and with all thy strength; and thy neighbor as thyself." Said Christ, "Thou hast answered right; this do, and thou shalt live." [*Luke 10:25-28.*] The lawyer saw himself condemned by the law, while he admitted the righteousness of the law. He at once began his self-justification, self-vindication. *14LtMs, Lt 1, 1899, par. 4*

This represents your case. You are not a doer of the commandments of God. You exalt yourself greatly, and disparage others; and because others do not regard you in the same light in which you regard yourself, you are dissatisfied, annoyed, and irritated. I want to tell [you] from the Lord that by the ideas you entertain, you are doing your husband more injury than you have any idea. You can prove his ruin, for all these seeds planted by you will bear their objectionable fruit. The Lord knows all about this matter. *14LtMs, Lt 1, 1899, par. 5*

I cannot get copied the matter I wish, but I will now write a few pages. I have been as one stunned, for I have been instructed that your experience has not been of the right order. You were not inspired by the Spirit of God to put on your magnifying glasses to see if there was something you could criticize in W. C. White. He needed your uplifting in the place of setting down. This that has been opened before me is an offense to God. It is your way, but it does not represent God's way. I had not supposed that Brother Haskell would take your view of matters. He himself has made mistakes, and if others err, that is no reason why he should feel, as

you say, all stirred up, and just provoked and mad in regard to one of the servants of God. Such feeling cannot honor God or do credit to himself.<sup>14</sup>*LtMs, Lt 1, 1899, par. 6*

The light given me is that the Lord would have blessed us in being firmly united in our work, but that night in Stanmore I was surprised that a woman who claimed so much knowledge as a teacher, and who felt no hesitancy in becoming matron and preceptress of the school at Avondale, should have so little understanding in regard to the instruction in *Matthew 18*. Cautions were given me; the attitude of you both made it impossible for us to desire to connect with you in our labor. The principles you work upon are not right. God cannot commend your spirit or your course of action. Did you both feel that it would be a credit for you to show no respect for W. C. White, my son? He does not put himself forward; he does not seek the highest place, but he has been willing to take almost any position in order to help, strengthen, and bless others. The Lord has given him his work ever since he was a little lad, and the Lord has been working with him, but because he has not in everything coincided with all your plans, you have a grudge against him. You say you cannot harmonize with him. If there was more of Christ and less of self abiding in your souls, your attitude would change.<sup>14</sup>*LtMs, Lt 1, 1899, par. 7*

You have placed yourselves where I cannot harmonize with you. I have not had the same confidence as formerly that we could work together and be to one another all that we might be, and that God would have us be. This could not be now as it might have been. I need not expatiate upon this. Your course has not been right, and God cannot bless either of you in pursuing it. You have placed yourselves where the Lord cannot bless our efforts in working together. The word was spoken, "How can two walk together except they be agreed?" [*Amos 3:3.*]<sup>14</sup>*LtMs, Lt 1, 1899, par. 8*

Your power of criticism and Elder Haskell's power of imagination are both under the condemnation of God. The Lord led me to do everything in my power to place you where you would receive proper recognition from your brethren, and what have you done to show that you appreciated the efforts made? The Lord has given W. C. White his work, and it is recognized as of God. Your course of

action would cut off his influence from the school board and from the work. You have set him aside, but God has said that He will work with his mind and with his judgment if he will walk humbly with God.*14LtMs, Lt 1, 1899, par. 9*

Since that meeting in the house at Stanmore, before leaving for Melbourne, I have felt that I could not be to you as I have been hitherto. I love you both, but you have yourselves built up the barrier, and who shall remove it? It has cost me the greatest trial; it has cost me keen agony of soul to write this; and yet it must come to you; then my duty will be done. Think me not your enemy because I tell you the truth. I am your friend, and shall be ever ready to help you if I can.*14LtMs, Lt 1, 1899, par. 10*

I must tell you that the spirit which was exercised in the mission in London was decidedly wrong. The very same spirit was shown in the disparagement of Sister Ings. This work God will not and never can sanction. It is not His spirit that has prompted such actions. It is a spirit that must be cleansed from the soul. Sister Haskell's way toward all who do not see things as she does is not the way of the Lord. Hereditary tendencies have been cherished, and have controlled her spirit and actions. You both need to view all matters from the divine side. You should feel the preciousness of the souls for whom Christ has given His life and the constant agency of His Spirit to recover and save.*14LtMs, Lt 1, 1899, par. 11*



**Lt 2, 1899**

To the Sanitarium Board

Hamilton, Newcastle, New South Wales, Australia

January 3, 1899

Portions of this letter are published in *Ev 582-583*. +<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 the Sanitarium Board

Dear Brethren:

I write to ask if you will not make some substantial donations to our sanitarium at Summer Hill, Sydney. I understand that you are having a large patronage, and the sanitarium is well furnished and abundantly provided with every convenience. I have requested Dr. Kellogg to help us in establishing a hospital in Cooranbong, and he is raising a fund for this purpose. We shall do all we can to put up this building, with some donations to help us. Dr. Kellogg thinks he can raise a thousand dollars to furnish the building.<sup>14</sup>*LtMs, Lt 2, 1899, par. 1*

This hospital has now become a necessity more than ever before. The interest here in our camp meeting exceeds anything we have ever seen in any meeting in America or in any other country. Right through the holidays, with all their exciting amusements, we have had on weekdays as many as twelve hundred people at the tent—earnest, intelligent people. Many children of outsiders come in. On last Sunday there were about four hundred in attendance at the children's meeting. These meetings are under the direction of Sister Peck. She has the children arranged in classes under appointed teachers whom she instructs and assists in the work. The kindergarten methods are followed as far as possible.<sup>14</sup>*LtMs, Lt 2, 1899, par. 2*

Dr. Caro or some one of his associate workers gives a health

lecture every day, usually at about 5 p.m. This follows the service at three o'clock, at which I am to speak; I speak several times during the week upon practical religion, temperance, home training, etc. The evening is devoted to the exposition of Bible subjects of special interest to the people. The Sabbath question is now being presented.*14LtMs, Lt 2, 1899, par. 3*

Last Sabbath and Sunday afternoon I spoke to a large number—twelve hundred on Sunday afternoon. On Sunday evening Elder Daniells spoke to two thousand. I have never seen anything like the interest we are having.*14LtMs, Lt 2, 1899, par. 4*

We had to hire a large tent for meetings. An excellent one was secured at a rent of fifteen pounds. We can buy this tent for sixty pounds (three hundred dollars) additional. We think it is too much, but a tent must be bought so that we can continue the meetings. The whole city of Newcastle is stirred, and the interest reaches to Maitland, twenty-two miles away. We have never seen in any camp meeting a better class of hearers than we have here. They are noble-looking men and women. I have just come in from the tent, where I spoke to three hundred people in regard to the duties of fathers and mothers in the home. This is the second time I have spoken today.*14LtMs, Lt 2, 1899, par. 5*

Yesterday I had an interview with Dr. Caro. He laid before me the situation of things. The sanitarium at Summer Hill is in distressing need of bath and treatment rooms. The house they occupy was only a private residence, and is altogether too small. There are only two small treatment rooms, separated by a temporary partition, which extends only partway to the ceiling. The men have one side, and the women the other. It is simply ridiculous to give treatment in this way. We would have a much larger number of patients if we only had a suitable building. It is necessary for several persons to take baths in the same room at the same time. I tell you everything about this bath room is about as bad as it can be.*14LtMs, Lt 2, 1899, par. 6*

From the light God has given me there is no need for us to be in this situation. The Lord has directed me to appeal to those who have abundant facilities and every advantage. It is their duty to

restrict their outlays, and help those who are in need. The Lord is not pleased with the free use of money when there is very little to show for the expenditure. Remember that we are your neighbors, doing the very same work that you are doing in America. My husband and I made every effort to establish the sanitarium in America, and the means which we invested in donations to that institution would give us a suitable building here, so that we could have a good showing. We know that means is being invested in enterprises where there are very little returns. This is not according to the way of the Lord. We ask that some of this money be sent to us, so that we can obtain a building which will give character to our work.*14LtMs, Lt 2, 1899, par. 7*

The light that I have is that means is spent in various lines where it will not produce in solid results one-hundredth part of what it would accomplish in this new field. We cannot draw from our churches here the means for this work. The light given me is that I should present our necessities to the sanitarium, and call in earnest for help to establish a sanitarium in this country. I would that Dr. Kellogg, and his associates on the Sanitarium Board might see afar off, and then some of the means being swallowed up in one way and another in America would come to us as God would have it. In the name of the Lord I ask that this may be. We have no money with which to procure health foods. We have no place to establish our health institution. We have fitted up as best we could the rooms of a private, hired dwelling house at Summer Hill, but we have not one-hundredth part of the advantages that you have in your American institutions.*14LtMs, Lt 2, 1899, par. 8*

I am directed of the Lord to call upon you to do something for us, and to do it now. From the light given me of God, I know that the boards and managers of our sanitariums in America have a duty to help us. Help is needed in this country now, while there are those of experience here to manage the interests of the work. Some division of your funds must be made for this purpose. This should have been done long ago. I am instructed that this can be done now, if you are not so lavish with means in enterprises that will not accomplish one-hundredth part as much as may be accomplished with the same means in this far-off land.*14LtMs, Lt 2, 1899, par. 9*

Little help will be given us by the doctors in this country. There is occasionally one who appreciates the principles and speaks well for our work, but the physicians generally do not want sanitariums established, and they will make it as hard for us as possible. The hospitals here are numerous, but the nursing is not on the best lines, and in some of them patients are roughly handled. We should have an institution which is a commendable example of right arrangements and right methods, as well as of right principles, but time is passing, and we have nothing to do with. See how little we have in this country to give character to the work. A good sanitarium here will count more in giving efficiency to all our work than it could possibly do in America. *14LtMs, Lt 2, 1899, par. 10*

Wealthy men come to our sanitarium, look at the miserably constructed bath rooms, and say, "I can never consent to take treatment in such a place," and they leave the institution disappointed. But the place is the best we could provide with the means at our command. Again, I say, Give us something to work with. Have you not many things about the sanitarium that could be spared, that would be useful here, things that have been laid aside for better and improved appliances? Some of these things, if presented to workers going out empty-handed to open up work in new fields, would have made them feel rich. *14LtMs, Lt 2, 1899, par. 11*

The money spent in Gospel Wagons would have been far better used if invested in something solid and abiding. It is true that the Gospel Wagons will accomplish some good. But I saw that there would be disappointment as to the final results. In contrast with this, another work was presented to my sight. Tents were being taken to different places during suitable seasons of the year. Camp meetings were being held in many localities. These were conducted by able, God-fearing men, assisted by suitable helpers. Children's meetings were held, and revival meetings, to bring the people to take their stand for the truth. *14LtMs, Lt 2, 1899, par. 12*

Wherever such meetings are held, young men who have received an education in medical missionary lines should feel it their duty to act a part. They should be encouraged to speak, not only on medical missionary lines, but also upon the points of present truth,

giving the reasons why we are Seventh-day Adventists. These young men, given an opportunity to work with older ministers, will receive much help and blessing. *14LtMs, Lt 2, 1899, par. 13*

God's work is one the world over, but how little is this recognized. During the years since we have been in Australia, there should have been a transfer of means and facilities, that we might have the advantages that are so much needed. There has been a decided neglect. Some little help has been given, but it is very small when compared with your rich abundance and our pressing need. Where there is abundance of facilities, means are going out for that which in the end will accomplish but little good. Difficulties will be ever arising, and continued apparent necessity for the investment of more means. *14LtMs, Lt 2, 1899, par. 14*

The people in Battle Creek have not been without instruction concerning these things. It has been presented to them again and again. They have been warned of the Lord's displeasure at the investment of so much in one place. When they sent missionaries here, they should have seen what was needed and provided for their passage money, and [for] facilities with which to make a beginning in the work. Instead of this, directions have come from Battle Creek to push forward the medical missionary work, to make a beginning, to put this work in the forefront. We cannot make bricks without straw. The work would now be greatly enlarged had we not been continually handicapped by the lack of means. Large donations have been made to establish the institutions at Battle Creek, and God now calls upon them to use some of this in His work in other lands. It all belongs to God, every dollar is His, and He is not pleased with your neglect to do the work that needs to be done. *14LtMs, Lt 2, 1899, par. 15*

Here at Newcastle the interest to hear the truth astonishes us. We had expected only a small meeting here. Before going to Brisbane there were presented to me many companies stretching out their hands, imploring, "Come over, and help us. We want light. We want the true gospel." And one who had authority said, "They are as sheep without a shepherd." [See *Mark 6:34*.] A very large company were reaching out their hands saying, "Come and help us. We are starving for the bread of life." I thought that meant Brisbane, and

was sure of it on seeing the interest there. But the interest here is beyond anything I have ever seen before in any camp meeting.*14LtMs, Lt 2, 1899, par. 16*

The many pleasure lovers flock to the horse racing and cricket matches, enjoying their holiday to suit their own taste. But the class attending our meeting has been of altogether a different mold. They want something that they have not. Hundreds, yes, thousands, have come to the tent, and have listened with deep interest to the Word of God. And this meeting is only twenty-two miles from where our school is located. We shall have to build a meetinghouse here.*14LtMs, Lt 2, 1899, par. 17*

I have just received between two and three hundred pounds, an old debt due on a cottage sold years ago in Oakland, California. We are in distressing need of this money. I want every farthing of it to invest in buildings for the school. We must provide additional room for our students [for] the coming year. And there are half a dozen other things I want to do with this money, right in our conference. But there is the need of help in Brisbane. At the camp meeting there we were much surprised by the favors shown us by those in positions of trust, and the attendance at the meetings was far beyond our expectation. Since the meeting, Elder Haskell and his wife have been struggling almost alone.*14LtMs, Lt 2, 1899, par. 18*

Brother Pallant was obliged to leave in order to receive treatment. He has been very sick from overwork and because he did not properly care for his health. He feels the travail and burden of souls, and is a man on whom we could depend to present the truth in clear lines.*14LtMs, Lt 2, 1899, par. 19*

Brother Wilson still lies apparently at the gates of death, but the prayers of God's people are put up without ceasing in his behalf. He and his wife are laborers to be trusted. In every place their influence is the very best. We have by faith brought Brother Wilson to the feet of Christ, and we sincerely hope that it may be for the glory of God to spare his precious life. His wife holds him by faith. Elder Haskell visits him often, and prays for him and encourages him.*14LtMs, Lt 2, 1899, par. 20*

If he is raised up, it is the great Physician alone whose all-skillful

touch has done the work for him. And we pray in his case as in every other case, "We greatly desire that our brother shall live. We know Thou canst raise him from the grasp of the enemy Death, for Thou art the Lifegiver. Thou knowest our longing desire that he should live. His life is wholly dependent upon God. Now we wait with great hope, yet saying as we always do, if it is for our good and for Thy name's glory, do this for us, for him. But Thy will, not ours, be done." Thus we offer prayer constantly for our brother. *14LtMs, Lt 2, 1899, par. 21*

Now Elder Haskell is the only minister left to carry the Brisbane interest. Souls are embracing the truth, a church is being raised up, and a meetinghouse must be built. There is no other way to do if we [are to] save souls for Jesus Christ in this country. *14LtMs, Lt 2, 1899, par. 22*

When the draft I have mentioned came to us at this place, I wanted to thank God with heart and soul and voice. I said, Now our hospital is the very first consideration. Dr. Kellogg is working for us in America, and we shall work here as God gives us opportunity. This money from the sale of my house is my own. I am at liberty to use it in His cause as I shall see best. But we could see plainly enough the situation in Brisbane, and I said to Willie, I feel that now is our time to invest means in the Cooranbong school and in the hospital, but the need at Brisbane means most to us now. I had pledged five pounds. In the place of that, I shall send them one hundred pounds. But one hundred pounds more must come from some source. This will not enable them to purchase land and build, but to hire land and commence to build. The building is a positive necessity, so I have cut out one hundred pounds from my little store of means. *14LtMs, Lt 2, 1899, par. 23*

Now another need comes up. I must relieve the necessity of the sanitarium at Sydney, letting them have one hundred pounds to build the bath rooms which they need so much. This sum is a small mite, but it shall go as far as possible. I could do no more, I thought; we must have something to live on; and bills are unpaid for the groceries we have been using. *14LtMs, Lt 2, 1899, par. 24*

The interest here is beyond anything we expected, and the work

must be followed up. We have only a hired tent for this meeting. We are raising a fund to purchase a tent at once. Next week, when this hired tent is returned, we must have something to supply its place. A donation to this fund took ten pounds of the draft. And so the entire sum is being appropriated if we help them to begin the sanitarium bath rooms, which they will have to move if they find a place which they can purchase, or if they can obtain means to build.*14LtMs, Lt 2, 1899, par. 25*

You see what I have done, and now I have borrowed money from the Wessels family, who have done so much for Avondale. This borrowed money must be repaid very soon, and I must hire means to do it. We have not made as much improvement as the Lord has signified must be made on the school ground. The royalty on my books sold in foreign countries has been dedicated to the Lord, and has been invested in those countries in just such work as we are trying to do here. Thousands of dollars have gone this way in helping the cause in Europe, where help is so much needed. I needed every dollar in this new world. I can see no way but that I must have the use of these foreign royalties to appropriate here. It is needed to do the same work they are doing in Europe. While my life is spared, the mites must be gathered up from every source to put things here in the best shape to do the work in the medical lines, to educate people how to treat the sick, and to show them a sample of what can be done.*14LtMs, Lt 2, 1899, par. 26*

When W. C. White was in America, he should have been instructed to raise means for facilities to work with here. But he is delicate about asking for means. He will give away the last dollar of what he has; but he had no means from which to draw in America, so he drew several hundred dollars on my account to invest in health foods, in order to make a beginning here. This has not yet been returned to me. Then I have helped the Southern Field to the amount of hundreds of dollars, when every farthing was needed here to furnish us with proper facilities. In years past, the members of our family have invested in the work in America, in the sanitarium at Battle Creek, in the printing office, in the Tabernacle, in the schools, and in establishing the work on the Pacific Coast.*14LtMs, Lt 2, 1899, par. 27*



Now as we are straining every sinew and muscle to establish the work here, we wish that those in America who have the benefit of the institutions there, with their abundance of facilities, would realize their obligation to do something for this field. We are carrying the work to new fields, building meetinghouses, and now must have a sanitarium built in some location in Sydney, with its branch offices in Newcastle and in some city in Queensland, where it will be as the Lord has revealed—an enterprise which will give character to the work of advancing the truth, preparing a people to stand in the great day of God.*14LtMs, Lt 2, 1899, par. 28*

January 4, 1899

I have not been able to sleep since half past one o'clock. We must have the facilities to work with. Last night and the night before I seemed to be in meetings where our necessities were being reviewed. We were considering what should be done. One stood up among us, and the word of the Lord was spoken: "Those in America can relieve the situation here, and should have shared with you their abundance years ago. The sanitarium has been blessed of God; it is the Lord's, and the managers there could have done a large work in establishing and equipping a sanitarium in this new world had they placed themselves in the situation of the workers in the new field, which is constantly opening doors, requiring something to be done at once."*14LtMs, Lt 2, 1899, par. 29*

I was bidden, "Bear the message clear and definite. God demands of them a work which should have been done when I sent my workers to break new ground in Australia. While the aggressive warfare was being carried on, and the light given upon health reform, institutions should have been established to give character to the work. The sanitarium at Battle Creek could and should have given of her abundance to relieve the situation in Australia." This neglect has placed us years behind. Prejudice will keep many in this country from helping in the work, for Satan does not want such work to be established.*14LtMs, Lt 2, 1899, par. 30*

Relief could come from America, but while next to nothing has been done in the line of preparing the way for health principles to be made prominent in Australia, everything has been absorbed in

America in various enterprises that will not accomplish one-hundredth part of the work that might be accomplished by investing the means in this new field where God's experienced servants have been called to labor. God has imparted abundantly to the sanitarium at Battle Creek, and in its prosperity it might impart from the riches of its abundance to the work He has signified should be done in Australia. *14LtMs, Lt 2, 1899, par. 31*

Our brethren have not discerned that in doing this work they would be helping themselves. Churches would be raised up, and the cause of God, which is one, would have stood in a prosperous condition years ago. God is not pleased with this neglect. While the angels are holding the four winds, a message is to enter every field in Australia as fast as possible. There is no time to be lost. The fields are all ripe for the harvest. *14LtMs, Lt 2, 1899, par. 32*

Means has been absorbed in different impulsive movements that do no real good. But if for every expenditure they could show good results that would not change the principles they should work upon. They were helped in raising funds to make a beginning, and now God demands of them to restrict their supposed wants and give of their abundance to start the work in this new world. Means are now to be transferred from the riches of the sanitarium to create institutions where the work has been wading in difficulties, and where it must stand on vantage ground to make the truth all that it should be. *14LtMs, Lt 2, 1899, par. 33*

The institutions at Battle Creek could have accomplished nothing without God, and the power of God will be their efficiency, giving to evangelizing movements all their success. While man can indeed accomplish nothing without God, the Lord has in His plans and providences chosen to consummate nothing in the work of saving souls and bodies without human co-operation. Immeasurably inferior is man's part in the work which God has ordained to be accomplished in this country; yet that work, which might have been and should have been done, has been indispensable to the result which should now appear in solid, helpful buildings and other needed facilities. Satan has worked with all his agencies to block the wheels, but if man will co-operate with God, a great work will be accomplished in Australia. *14LtMs, Lt 2, 1899, par. 34*

I could write much more of the instruction given; but you have enough to act upon. "We are laborers together with God." [*1 Corinthians 3:9.*] The cooperation of divine energy and human endeavor will make a success. God will find place in all the aggressive warfare to save the world. *14LtMs, Lt 2, 1899, par. 35*

I have had instruction from God that there is danger of planning for the outcasts in a way which will lead to spasmodic movements and excitable actions. These will produce no real, beneficial results. A class will be encouraged to do that kind of work which will amount to the least in strengthening all parts of the work by harmonious action. Spasmodic movements will absorb means that ought to strengthen the work, which is represented as God's building, God's husbandry. The working of God is to be manifest in that way which will establish confidence that the work is of God's devising, and that sound principles underlie every action. *14LtMs, Lt 2, 1899, par. 36*

The time has come for no more delay. The Lord calls for the sanitarium in Battle Creek to do a work which should have been long ago. The work here must not be crippled and go halting at every step. The good seed must be sown in its season. The plough and all the necessary implements must be used in the labor of tilling the soil, and all the conditions of seedtime and harvest must be duly observed or there will be no increase. Both in temporal and in spiritual things, in every branch of business, every department of study and science, God designs that the all-pervading principle shall be harmonious action—the co-operation of the human agencies with the Divine. *14LtMs, Lt 2, 1899, par. 37*

In our individual salvation we are laborers together with God, and through our surrender to God we become channels of light, instruments in saving the souls ready to die. In seeking to establish the work in this country, you would have been co-operating with God in obedience to Christ's word, "Love one another, as I have loved you." [*John 13:34.*] This will lead men to do many things in co-operation with unseen agencies, setting in operation ways and means of saving souls. *14LtMs, Lt 2, 1899, par. 38*

We call from this field now for help that we must have. In imparting of your abundance, you will receive again. But there must be no

reckless scattering of the means in doubtful enterprises as there has been. Every enterprise that costs money is to be carefully considered, with much prayer. I tell you that which has been presented to me: Had you done the very work which God would have had you do, there would have been a far different sentiment created in this country, and a far different showing. The work and cause of God need not have been crippled. But for want of means, God's means, we have been unable to do the very things God signified should be done. We must be laborers together with God. But men have managed the work in hand very much after their own ideas and their own ways. Time, strength, health, have been taxed to the uttermost, yet there is much vain work. The Holy Spirit is needed to make its marked impressions on the work.<sup>14</sup>*LtMs, Lt 2, 1899, par. 39*

The Lord calls upon me to set these matters before you. I feel no hesitation in telling you at the sanitarium that you who received help to build up the work in America are now called upon to help in your turn to establish the work in this new field. I know you may present other fields just as destitute, but as God has placed me and my helpers in this new field to do the work here, our very first business is to see that money, time, and strength shall make the work self-sustaining. The Lord who has made you beneficiaries of His grace, and claimants of His bounty, now calls upon you to withdraw some of the means from the varied channels to which it is constantly flowing. Let it be put where it will make a showing, distinct and decided, in this new missionary field. We are commissioned to educate youth, that they may go forth into missionary fields and preach the gospel to every creature. The schools in America are not to be the only places where our youth shall be educated to preach the gospel.<sup>14</sup>*LtMs, Lt 2, 1899, par. 40*

We are instructed as to the work to be done in this country. Divine and human agencies are to be connected in all the achievements in the mechanical and agricultural, in scientific and spiritual lines. The work is to go forward solidly. It must not be desultory [or] haphazard. The religious training of youth to do medical missionary work is called for. We must be true to the advanced ideas to which God has led us. We must observe the laws of co-partnership between God and man. We must come under the prescribed

conditions of God, that all the terms of partnership may be kept. The one party is infinitely able to do great things. Human agents are weak and helpless, and absolutely dependent; but God invites them to co-operate with Goodness, Wisdom, and Power. They are invited to come into co-operation with the great Benefactor. *14LtMs, Lt 2, 1899, par. 41*

The Lord Himself has in His Word proclaimed the principles on which this co-operation can be conducted, and He expects that every worker, every fellow laborer, will cordially receive His directions, and obey every word that proceeds out of the mouth of God. And the success of the human agents in this partnership will be proportionate to their faith and love and earnest zeal to advance the work soundly and healthfully as the conditions are specified. We have a guide who must in no case be left out of our individual plans. All who are laborers together with God must be sure that they are moving in wisdom; they must make no plans according to their own ambitious impulse. God is our teacher, our guide, our front guard, our rearward. *14LtMs, Lt 2, 1899, par. 42*

I call on all who are in positions of responsibility, Be careful how you employ your influence and power to gather up means from various sources and make it flow in channels to do a certain work, when by so doing you cripple the work in regions beyond. Divine influences, with an unselfish, strong, loving, working faith, will make us laborers together with God. The earnest, intelligent human agent is not to drift with the current, but is to think soberly, sensibly, in regard to the work which must be done. At the peril of our souls we must know the prescribed conditions under which we are called upon to work out our own salvation with fear and trembling, for it is God that worketh in us, both to will and to do of His good pleasure. It is God's will, not our own, that is to rule. *14LtMs, Lt 2, 1899, par. 43*

Haphazard work must not be done now, when means are called for to enter new fields. Our religious movements must not be made according to any individual mind. All work must be done under the laws of principle which the will of God has established. He demands that all who co-operate with Him in the great enterprise of saving souls shall work as Christ worked, "Let all," said my Guide, "be warned." Much Christian zeal and effort has been awakened. A

liberal expenditure of means, time, and exertion is required. *14LtMs, Lt 2, 1899, par. 44*

Lines of work have been started that were needed, and that should be carried forward with urgent Christian enterprise. But they could not advance in Australia because the very agencies God had appointed to help the work in this field have built up barriers and multiplied obstacles and hindrances to success. We have been hindered. The means gathered from churches they did not need, but Australia did need that means. I have done all I could do in giving money, time, and labor; but the work has been exceedingly hard because of our lack of means and the lack of sound judgment on the part of our brethren in America. *14LtMs, Lt 2, 1899, par. 45*

As the truth is carried into the cities by means of tent work or camp meetings, the minds of the people are stirred, and souls have been converted to the truth. Then they cannot be left in a disorganized condition, as sheep without a shepherd. The great Master-worker has directed that those who have been prospered by God to do His work shall walk softly before Him. No soul has ever yet been converted by harshness, contempt, or denunciation. Brother is to come close to brother, heart touching heart. Like our merciful High Priest, we should minister to our brother with a tenderness of feeling for his infirmity. *14LtMs, Lt 2, 1899, par. 46*

There should be no neglect to aid and support such a work as is called for in this Australia field. We are handling momentous truths, and God would have every one sanctified by the truth which he has accepted. Mutual confidence must be encouraged, "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] We are doing to the utmost of our ability in the line of means and in the line of labor. As far as our school and sanitarium are concerned, they are part of myself. *14LtMs, Lt 2, 1899, par. 47*

I read in a book a few lines which I will here transcribe: "With God's blessing these Sunday schools will make of us a noble people. Say what you will about common schools and popular instruction, they cannot rear up a great and virtuous people without the Bible. Let the common schools qualify your son to read, and your Sunday school put him into communication with God's Word, and you have a

guarantee that common education may prove a blessing, but none at all on other terms. What avails learning as the common school imparts, if its pupils are left to derive their sentiments and opinions and principles and habits from the morality of the street, the grog shops, sixpenny theaters, from cheap knowledge, cheap novels, and penny newspapers? I am free to say that I know of no reliable, comprehensive provision against the overflowing corruption, none applicable and likely to be applied to that great class of young persons who most need our efforts, beside the system of Sunday school instruction, faithfully carried out to the full extent of its capabilities, and to the extent of the grievous want.”*14LtMs, Lt 2, 1899, par. 48*

The school we have established in Cooranbong affords the means of obtaining a knowledge of God’s Word through the day school. The Word of God lies at the foundation of all study, and is made the sword of the Spirit. The teacher appeals to facts, to doctrines, a plain “Thus saith the Lord,” every day. This is the means to raise up a holy people. Let the children be brought up in the nurture and admonition of the Lord, and let all, young and old, sit as in the school of the prophets every day to learn from God out of His Word. We must have as teachers men and women who commune with God, and the leaven of truth will do its appointed work, and men, women, and children will be prepared to do all-sided missionary work.*14LtMs, Lt 2, 1899, par. 49*

I have much more to say on this point, but not in this communication. Let my brethren remember that the medical missionary work cannot possibly be carried forward in this country unless institutions are established for the work to be done. As the right arm is to the body, so is the reformatory health missionary work to the third angel’s message. But the right arm is not to become the whole body. The work of seeking the outcasts is important, but it is not to become the whole body of the work.*14LtMs, Lt 2, 1899, par. 50*

At this camp meeting the very work that should be done has been done. The children’s meetings, or Bible kindergarten, has done a good work. The lessons given are repeated by the children in their homes, and the mothers show their interest by preparing the

children neatly for the school. Most are children of parents not of our faith. The seeds of Bible truth have dropped into the soil of the heart. It is no easy exercise, but it is doing good. Impressions are being made upon the hearts of parents and children. The good these meetings have done the great day of God will reveal. This is a large field to cultivate. Let this work be carried on. Where can the talents be better used? These workers are sowing for a harvest. *14LtMs, Lt 2, 1899, par. 51*

The tentmaker from Sydney has been here to view the large tent, and has agreed to make one fully as large for a smaller sum than we would pay for this one. This will require about three hundred dollars. *14LtMs, Lt 2, 1899, par. 52*

I want this that I have written to do the work God designs it should do, and we want our brethren in America to consider the word spoken to me a few weeks before we entered this field at Newcastle. "Say ye 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 life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is this 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." [*John 4:35-38.*] *14LtMs, Lt 2, 1899, par. 53*

This field has been thoroughly canvassed with our books. Family after family have had *Patriarchs and Prophets, Great Controversy*, and other important books. The field is all ripe unto harvest. The city of Maitland is twenty-two miles from here, and many come from that place to these meetings. Some come and remain overnight on the ground in order to hear the evening discourse. All the suburbs are stirred up on the subject of truth. *14LtMs, Lt 2, 1899, par. 54*

Be assured that we have advanced by faith and not by sight. Now is the time to work. The word is given me, Work while the light shines. Let the power of influence now in our favor be improved. There are those who have been on this ground who are the appointed representatives of our faith; they are the light which is to shine amid



the moral darkness. The world is to have the light. Men are not to be left in darkness, to accept the words coming from the popular pulpit, or that which professed Christians bring into their lives.<sup>14</sup>*LtMs, Lt 2, 1899, par. 55*

The path to the city of God is made dark and objectionable by the professed followers of God, or bright if the Sun of Righteousness shines upon them and the church reflects the light, holding forth the Word of life. The practical working power of the Holy Spirit must supply the illustrations and proofs of the Word. The teachers may announce the gospel principles, but those who know the truth are to demonstrate and exemplify these principles, showing the truth in practice. This, compared to a mere profession, is as gold to the dross.<sup>14</sup>*LtMs, Lt 2, 1899, par. 56*

Men, women, and children are anxious to know what they shall do to inherit eternal life. The Lord's commission to us is, "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.*]<sup>14</sup>*LtMs, Lt 2, 1899, par. 57*

**Lt 3, 1899**

Kellogg, J. H.

NP

January 5, 1899

Portions of this letter are published in *2MR 239; 9MR 81*. +<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. J. H. Kellogg:]

“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work; (as it is written, He hath dispersed abroad, he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgiving unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.”  
[2 Corinthians 9:6-15.]<sup>14</sup>*LtMs, Lt 3, 1899, par. 1*

The work should be established in this place, and will be; for thus the Lord saith. We might be years in advance if our brethren in America had stood unflinchingly [at] their post of duty to hear and obey the Word of the Lord. Let no more time be lost. You that have so many advantages, do your work unselfishly. It is God’s work we

are doing, and you will not find the work in your hands restricted if you follow the will and Word of God. Share your advantages with us in this field, that the work may stand on a true basis, and have the influence and character it should possess. Your minds may not now be prepared to see the importance of surrendering yourselves to do what ought to have been done when we were appointed to come to this field. You may not be able to see at the first all the particulars involved in this request of God to impart. *14LtMs, Lt 3, 1899, par. 2*

It is the very essence of all right faith to do the right thing at the right time. The special work has been laid out, and you are called to do your God-given duty in our onward march in this country, by furnishing us with facilities, that we may work. Christ's dignity and office work is in imparting such conditions as He pleases. The followers of Christ are to become more and more a power in the proclamation of the truth as they draw nearer to the perfection of faith and of love for their brethren. I am assured that God has provided for our work in this field His divine assistance for all the emergencies to which our human resources are unequal. *14LtMs, Lt 3, 1899, par. 3*

He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He means that all-sufficient facilities shall be provided for the working out of His plans in this field. Our work is reformatory, and it is God's purpose that the excellence of the work in all educational lines shall be as an object lesson to the people of Australia, for the consummation of the last glorious work to be done in our fallen world to save the perishing. *14LtMs, Lt 3, 1899, par. 4*

The Lord would have you no longer confine to a few places all the great facilities that concern the moral and spiritual advancement of His work in this field. The word of command is, Go forward. You to whom I have given much are called upon to impart. Place your means where it will help in giving light to darkened nations and to the islands of the sea. Put on the Lord Jesus Christ. This means: Put on the armor of righteousness. Christ must become to you, and also to us wisdom, righteousness, sanctification, and redemption. We must no longer wear our own citizen's dress, but put on the wedding garment. Thus we shall be prepared to sit at the table as

friends of Christ. We must wear the livery of heaven, and conduct the warfare at His charges, under His bloodstained banner. Our dignity, our defense, and our exceeding great reward must be found in obeying the orders of our General. There is to be no reservation. *14LtMs, Lt 3, 1899, par. 5*

The word of the Lord came to me saying, "I have spared your life to do My work, and wherever I send you, go, and I will send mine angel with you. In no case should you be feeble in your request for the advantage of means. Wherever I send you, go, and speak My word, and I will be thy mind, I will be thy judgment. All the advantages are Mine. The means and facilities are Mine, and there should be no withholding. But selfishness, a desire to control, has kept the advantages in one place, so that everything is overbalanced. Call for the means God designed you to have long ago. Hold up My work. Give honor to no human instrumentality, but to God, that My name may be a praise in the earth. The Lord He is God, and before Him there is no other. *14LtMs, Lt 3, 1899, par. 6*

"My work in this portion of the world has been greatly hindered. Money has been used unwisely, and that when there is great distress for means to build up the work in new places. Go not forth in hesitancy. I will be with thee. Ask of My people the means that should have gone to advance the work in the Australian field. Those who stand in responsible places in the work need wisdom in regard to the best methods of proclaiming the last message of mercy to the world. I have a work to be done in Victoria, in New South Wales, in all the Australian field. Call for the means which ought to have been flowing where there are no facilities to build up My kingdom, where it will tell the most in magnifying My name." *14LtMs, Lt 3, 1899, par.*

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I have withheld this from you, for I did not feel worthy of any such trust or commission, but now when I see such a necessity for means, I must speak. The money in God's treasury is not to be expended capriciously in a single instance, for the Lord has a place for all the blessings He has given you in the sanitarium. There should be less close dealing with helpers. Give a just compensation to those who are worthy. Let them take the responsibility of using the Lord's money. Let them impart it where they shall see there is

need. *14LtMs, Lt 3, 1899, par. 8*

You, Dr. Kellogg, hold too much power in your own hands. Ways and means are found for you to do almost anything you set your heart to do. You ought to have seen that facilities should have been provided for this field with the workers. But you have had scarcely a thought of this. The Lord has set these things before you again and again, yet you have not seen our necessity. You are a man of thought, and where did you expect us to obtain means to take the work from the very beginning and carry it to the point where God's workmen can work to advantage before this people? The sanitarium we have tried to establish here is not nearly as well equipped as the one in the old house where we began the work in Battle Creek. *14LtMs, Lt 3, 1899, par. 9*

Everything was new then; the A B C was to be learned. That was the day of small things. But through God's blessing on the donations of His people and the wisdom and understanding He has given you and others who work with you, the sanitarium has become a praise in all the earth; yet you send us your students without advantages to carry on any enterprise, as though we here in Australia were on the same footing with yourselves. God demanded more than this of you. Not that you yourself, individually, were [not] willing to do [more], just where you are, in your line; but God required far more than this of you in such a field as this, among English-speaking people, [who] could be reached without an interpreter. *14LtMs, Lt 3, 1899, par. 10*

I now break the trammels that have bound me. I am no longer to hold my peace. I am told to cry aloud and spare not. We must have a sanitarium. I want you to offer my house and all I possess in Battle Creek for sale. The sanitarium can use this property if they need this building. Let me have every dollar that can be obtained from my property, and I will invest it here. I will make this offering to the work and cause of God in Australia. But tell our people not to put it down to the very lowest figure. *14LtMs, Lt 3, 1899, par. 11*

I have had an idea which I now relinquish, that sometime I might again live in Battle Creek. But no; I can do better work here. And I will not meet the criticism, the envy, the jealousy, and the strife of

tongues in Battle Creek. I hoped that sometime I might have the chair that my husband used so long in his editorial work, that I might have the old sofa that I prized so highly. But it costs money to transport these things. I make this last surrender of all I possess in Battle Creek. Surely it will be no harder to raise the means for buying this property than to raise money to invest in gospel wagons.*14LtMs, Lt 3, 1899, par. 12*

Dr. Kellogg, you have been a true friend to me since my husband's death, and I now ask you to take my property in Battle Creek, and realize as much from it for me as possible. If you have, in the sanitarium, facilities that are second to the very best you are now using, we would make an exchange. Send us the facilities which you know we have not. We want a printing press, and everything needed for an outfit for the sanitarium.*14LtMs, Lt 3, 1899, par. 13*

I place this matter before you. I have just appropriated two hundred pounds of the three hundred that came to me from the Pacific Press. I placed this means in the hands of the Union Conference of Australasia, with advice to send to Elder Haskell fifty pounds to use in building a meetinghouse in Brisbane, and to use one hundred pounds for laying the foundation of bath rooms for the sanitarium at Summer Hill. But every dollar is to be invested in the work where there is distressing necessity. The rest of the means goes for the buildings in Cooranbong. We can do very little of that which ought to be done, for we have simply nothing to do with. And you must know this, for we have laid it before you again and again. But now the Lord has brought the matter before me in such a way, and His will has been made known so plainly, that I must speak.*14LtMs, Lt 3, 1899, par. 14*

When God sends me to any field all should understand that He [has] a work to be done in that field under His own direction. It is robbery of God to withhold the means which He required to be used in that field. We are now years behind, and I have worked and struggled in every way to advance, to uplift, and to broaden the work in this field. My own means I have used freely. Then we have donations from Africa. These were timely. I thank God for the means that helped us in our emergency. But the means needed at that very time should have come from America. The Lord has now

made clear my duty, and I call to you for help. My Husband's influence and my own were exerted to establish a sanitarium at Battle Creek; and now that a similar work is to be done in this new field, we want you to show for us here the same interest that was shown for you. *14LtMs, Lt 3, 1899, par. 15*

We cannot afford to be handicapped any longer. We see that meetinghouses must be built in every place where the truth is carried. One of the very first things to be done here is the building of a church. Great things have been done in Cooranbong, and as soon as camp meeting is over, we must make a beginning on a hospital, that our sick shall not have to be taken to Sydney or to Newcastle. A branch office will be established in Newcastle. There is a wonderful interest in the medical missionary work to be done in this city, and already persons are consulting Dr. Caro about going to Summer Hill for treatment. The Doctor says, I hope they will not come, for the condition of things at the sanitarium would make no favorable impression upon them. It would belittle us in their eyes. *14LtMs, Lt 3, 1899, par. 16*

Last night, when Dr. Caro spoke in the large tent, it was packed with people who listened with the deepest interest. The doctor talked sensibly, and he has the confidence of the people. We are having a most wonderful time here in every line of our work. I think no less than two thousand people have attended some of the services. *14LtMs, Lt 3, 1899, par. 17*

Now we must purchase a tent to take the place of the one we have hired. I pledge ten pounds to this tent. And yet I have only money enough left to settle my grocery bills at Newcastle. If people want to know how Sister White is getting rich, they can make us a visit, and they will find that her riches are laid up beside the throne of God, in the bank of heaven, by being invested to advance the work of God. We have no time to lose. We must make no delay. We must reach the people where they are. *14LtMs, Lt 3, 1899, par. 18*

God would have us advance and in the sight of this pleasure-loving people reveal that we have an infallible teacher, and that we are under His teaching. The people say, We have no one here to explain the Scripture to us. We see that you have the Bible by

heart, and we shall read the Bible now in altogether different light. *14LtMs, Lt 3, 1899, par. 19*

Sara has just come from the campground to my room. She said there were fifteen hundred out last night to hear Dr. Caro's lecture on the training of children and the necessity of observing the laws of health. After he ceased speaking, there was a storm of applause. *14LtMs, Lt 3, 1899, par. 20*

An appointment was made for me to speak this afternoon, January 5, 1899, on the subject of religious training and Bible education. I have spoken several times to the crowd, five times in morning meeting, three times in committee meetings, and several times in council meetings. *14LtMs, Lt 3, 1899, par. 21*

Just now is the time to deepen the impression made on the minds of the people. We must let them see that something permanent is to be established. A church must be erected at once. Wind and storms are frequent here. During our first few days' experience of wind and tempest, the tents suffered severely, and some are now being repaired for the camp meeting in Ballarat. I am urged to attend his meeting, but I would like rest. I have yet to speak on the ground three times—Thursday, Sabbath, and Sunday—and then I must go home. I have been within twenty two miles of home, but have not been there once during the meeting. *14LtMs, Lt 3, 1899, par. 22*

We have never seen so great an interest in any place as at this meeting, and it means much to us. If we have a church here in Newcastle, it will mean a great strength to the Avondale school. The Word of God is truth. We try to teach the people that many who read the Bible, many who attempt to teach the Bible, do not explain it correctly, because they do not read it with a converted heart. "He that converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." [*James 5:20.*] This converting power comes only through the Holy Spirit moving on the human mind, and it is that that enables men to understand what the truth of the Word comprehends. This is the light which lighteneth every man that cometh into the world. This light shines upon every true student of prophecy, and the light that illuminates the Word shines beyond him who reads it, coming into his understanding, and



shining forth from him. *14LtMs, Lt 3, 1899, par. 23*

The pure light of the Holy Spirit's application enables us to see all things clearly. This light is shining today upon the understanding of the people who hear the Word. Precious souls have embraced the truth in Awaba. They have borne a clear, decided testimony in the meetings here. Awaba is halfway between Newcastle and Cooranbong. Thus it is formed a link between Newcastle and Dora Creek, where meetings are held every week. Morisset is a station five miles farther on on the way to Sydney. And the towns and cities between Morisset and Sydney are to have the standard of truth uplifted. We find that Cooranbong has the best climate for health of any of these places, and it is indeed the place for a center. And here is Maitland, a thriving city only twenty-two miles from Newcastle, and beyond Newcastle is Seymour and many other towns on the line to Brisbane. You see we are located where we ought to be, and where our influence can go forth to these important places. *14LtMs, Lt 3, 1899, par. 24*

The cities and their suburbs are to be entered and worked. The standard of truth is to be entered in all these places. We know that our school is just where it should be. If we had workers and sufficient tents, we should now go straight on to Maitland and open the work there. All these places have been worked by canvassers, but the rule not to enter into conversation when visiting has been a barrier to our workers. God has given the voice, the power of speech, and words should be spoken and the seeds of truth sown, and the great work done. We have a great work to do. The light given me is [this:] The Lord hath sent you to take hold of this work, and those who understand what you have done in planting the standard of truth, and building up and extending the work should know that you need to be supplied with means required for the work. You have been too slow to call for the means which is essential. *14LtMs, Lt 3, 1899, par. 25*

In this English-speaking country there is no difference of language as an obstacle to our reaching the people. And the truth has not been presented and rejected. There are thousands of honest souls praying for light. The Word of God is to be presented as it is in Jesus. It is not enough to present the Bible as other books are

presented. That it may be understood savingly, the Holy Spirit must work upon the heart of the receiver. The same Spirit that inspired the Word must inspire the readers of the Word. Then we shall hear the voice of heaven in all its harmony, and impressions will be made and an intelligent knowledge attained. "Thy word, O God, is truth," will be the language of the soul. [See *John 17:17.*] *14LtMs, Lt 3, 1899, par. 26*

We have a serious, solemn work to do, and we have no time to lose. You can help us; you must help us. I press the matter now as never before. If the Lord has sent His workers into these new fields where poverty abounds, He means that His work shall be sustained, that facilities shall be furnished to place His work above beggary. At every step we have had to struggle with poverty. Do the best we can, the work has had an appearance of cheapness that does not in any way correspond with the grand, uplifting truth we bring to the people. None should obtain the idea that money is very plentiful with Seventh-day Adventists, that we can even cast our pearls before swine. In this direction we may do a work that needs guarding. *14LtMs, Lt 3, 1899, par. 27*

We should ever have the Spirit of Christ, and we are to do the same class of work that He did for a suffering humanity. This always ought to have been the fruit of the branch that abides in the true Vine. But there is danger of allowing one line of the work to absorb all the power and the means. There is danger of loading down everyone with this class of work, because of the intensity with which it is carried on. This work has no limit; it can never be got through with, and it must be treated sensibly, as a part of the great whole. It must not be allowed to consume the means that should sustain the ministry of the Word, that should open the work and lift the standard in the highways as verily as in the hedges. The gospel wagon is an absorbing of money, of time, and what does it leave behind? Experience will show that the results are not proportionate to the expenditure. *14LtMs, Lt 3, 1899, par. 28*

Camp meetings, large and small, are needed, to give the proper kind of education in religious exercises. They give also the discipline of organization and order. There is such a thing as conducting gospel work in a way that does harm to the workers.

This is not the way to accomplish the work which must be done for our world. We are not to follow the methods of the Salvation Army. Preach the truth, then pray the truth. Have more camp meetings to bring the truth before the people in its very simplicity. Do as we have done: Help the people to go to the camp meetings. Provide food and lodging for them. Let the meetings continue one or two weeks. This will require consecrated, self-denying, self-sacrificing labor. Much time should be spent in prayer and close searching of the Word, humbling the heart before God, searching the Scriptures, and not merely reading the Word. Let all obtain the real facts in their own souls through belief that the Holy Spirit will teach them because they have a true hungering and thirsting for righteousness. *14LtMs, Lt 3, 1899, par. 29*

A very limited amount of good may possibly be done with the Gospel Wagon. But if the workers have a real love for souls, they may find more effective ways of working. Plans should be followed by which each working force may know and understand what kind of work it is doing, and may be able to gather up the sheaves. Never let them obtain an experience of a shifting, changing nature. Expend money in a work in which each worker may see something of the results, and know that God was with him. We want to have every day an individual experience in the things of God. We must have stern guardianship over our individual selves if we are kept by the power of God. *14LtMs, Lt 3, 1899, par. 30*

I am troubled when I see so many ways devised to expend means which from the light God has been pleased to give me, will result in very little advancement unto eternal life. I know that other methods could be devised which would be less expensive, and would leave a much better after-influence. This experience would help the workers in gaining the preparation essential for every one to have—a humble, meek, and lowly spirit, that cares far less to make a show than to have an abiding Christ. The Lord has been working for His people; will they follow on to know the Lord, or will they try to find a more congenial way to work? God help us to plant our feet on the eternal Rock. *14LtMs, Lt 3, 1899, par. 31*

My brethren in the Lord, I am writing some things that I cannot well refrain from writing. I want to say that I have been so pleased with

the report Elder Tenney has brought of your spiritual zeal and devotion. But, my brethren, rest not; a great responsibility is upon you, and you are gathering more responsibilities than you or any of your associates can carry.<sup>14</sup>*LtMs, Lt 3, 1899, par. 32*

The Gospel—what a treasure house of knowledge! It is not as a pool that evaporates; not as a broken cistern that loses its treasure, leaving mud and decaying vegetation behind; not as a fountain that once sent forth a living, refreshing, cooling stream, but has ceased to send forth its cooling waters. Your life may be a living spring, that leaps from rock to rock, refreshing the weary, the thirsty, the heavy laden. But guard yourself that you do not take on all you can see to carry. Study carefully, “What shall I do that I may work the works of God?” [*John 6:28.*]<sup>14</sup>*LtMs, Lt 3, 1899, par. 33*

The religion that comes from God is the only religion that will lead to God. Christ said to the woman at the well, “If thou hadst known who it was that said to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. ... Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.” [*John 4:10, 13, 14.*]<sup>14</sup>*LtMs, Lt 3, 1899, par. 34*

**Lt 4, 1899**

Kellogg, J. H. and Associates

Hamilton, Newcastle, New South Wales, Australia

January 6, 1899

Portions of this letter are published in *Ev* 264-265; *4MR* 414-415.

+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 Dr. Kellogg and all who are connected with him in the Sanitarium Board and councils

Dear Brethren:

The past night has been to me one of great burden. I was in a meeting where there were about thirty members of your board and councils, and I said, God has given me a burden which I have long carried, and now the time has come for me to lay this burden upon you. Years ago, when the work, newly started in Australia, was in need of help, our brethren in America desired me to visit this field. They urged that as one whom the Lord was specially teaching, I could help the work here as others could not. I felt no inclination to go, and had no light that it was my duty. The journey was a dread to me; I desired to remain in my home, and to complete *The Life of Christ* and other writings. But as the matter was introduced, and the responsible men of the conference expressed their conviction that I, in company with others, should visit this field, I decided to act in accordance with their light. I feared that my own unwillingness to go was the reason why I had no more evidence on the point. *14LtMs, Lt 4, 1899, par. 1*

So I made the long journey, and at the conference held in Melbourne immediately after our arrival, I bore a decided testimony. The Lord gave me tongue and utterance to reprove, to entreat, and to present principles of the greatest importance to the people and to the work. The burden was heavy upon me, and just before the conference ended, I was stricken down by severe illness. For

eleven months I suffered from malarial fever and rheumatism. This period of severe physical suffering was made a blessing to me. And although not raised up in answer to earnest prayer, I found a compassionate Saviour, who loved me, and revealed to me His presence. The comfort and blessing I received in answer to prayer helped me to bear my great suffering. I decided that God had determined something concerning me which I could not see nor understand, and I was content to trust all with Him. I could commune with God, and had visions of hope.<sup>14</sup>*LtMs, Lt 4, 1899, par. 2*

I kept saying, “God knows what is best; He sees in my humanity that which I do not see. ‘Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.’ I will not murmur, I will not fret, I will not give up to discouragement. I will leave myself perfectly surrendered to God. He will not leave nor forsake me while I put my trust in Him. He will transform me into His image, and accomplish His will in me.” I saw others who were working at cross purposes with God, murmuring and complaining at Him. While God was meaning one thing for them, they meant another thing for themselves. But I yielded up my will to my Saviour, and Oh, what peace, what comfort, what enlightenment, was mine.<sup>14</sup>*LtMs, Lt 4, 1899, par. 3*

My right hand was not afflicted, neither my head nor my heart; and during my illness I wrote twenty-five hundred pages of letter paper—letters of warning, reproof, caution, and encouragement to the brethren in California, in Battle Creek, and in Africa. In great feebleness I went to Adelaide, and remained three months. There I began slowly to improve, so that I could walk a little. Then came the second annual conference in Melbourne. The Lord worked through me during that meeting, and there it was decided that we must visit New Zealand. In company with W. C. White and Brother and Sister Starr I went to that country, where I spent nearly one year. While there, and ever since that time, I have been engaged in constant labor.<sup>14</sup>*LtMs, Lt 4, 1899, par. 4*

In the meeting before which I seemed to be speaking last night, I related the difficulties we had to meet in establishing our

Australasian school, and traced step by step our experience in this country. It has been push, push to advance the work, and up to the present time, it has advanced slowly. *14LtMs, Lt 4, 1899, par. 5*

Recently I have had a decided experience. Light has come to me from the Lord that Sydney, Maitland, Newcastle and the suburban towns must be worked. Several small companies were presented to me, and with them several larger ones, two especially, that were stretching out their hands imploringly, saying, "Come over and help us. We are starving for the bread of life." In the larger companies, some were praying, some were weeping. A voice said, "They are as sheep without a shepherd. I will feed My flock. I will give them the living bread from heaven." In the congregations seen in the camp meetings at Brisbane and Newcastle, I recognized the two large companies I had seen calling for help. We have never attended meetings where a greater interest was manifested than in these two places. *14LtMs, Lt 4, 1899, par. 6*

We had planned the work in Newcastle with the expectation of having a small, thinly attended camp meeting. And there was no prodigality in the expenditure of means. We invested nothing for the sake of attracting sightseers. Only one tent besides my own was floored, and this for safety of health. But at the very first meeting, held on Thursday evening, the large tent was filled to overflowing, not less than twelve hundred people being present. *14LtMs, Lt 4, 1899, par. 7*

On the first Sabbath of the meeting we knew there was in the camp the mighty host of the heavenly angels, with their General at their head. The outward elements seemed to be working against us, but the Lord gave freedom to the word spoken. The heavenly streams of the love of God flowed into our hearts, and some not of our faith took part with us in thanksgiving and praise to God. Some of our brethren were so blessed that their countenances revealed the Holy Spirit's work. Everything moved appropriately. When the rain came down in torrents, we poured out our hearts in songs of praise. Many bore testimony that it was the best Sabbath meeting they had ever enjoyed. *14LtMs, Lt 4, 1899, par. 8*

January 10

Through the holidays, in the afternoons and evenings, we had most intelligent audiences, from one thousand to twelve hundred. On the evening after the last Sabbath, Dr. Caro gave a lecture on the Power of Habit, illustrated by limelight views. He presented the downward course of the drunkard, from the innocent boy to the sin-hardened criminal. The tobacco curse, the liquor curse, the opium curse, were all vividly presented, and the doctor made a powerful appeal to the immense audience of nearly three thousand people. Solemn and instructive was this object lesson, not a word of trifling or levity was uttered by the speaker, and his voice could be heard all through the congregation. We thanked God for this lesson, which all appreciated. At the close, several hymns—"God Be With You Till We Meet Again"—and others—were shown on the screen, and sung by the whole congregation with an earnestness and feeling that made my heart glad.*14LtMs, Lt 4, 1899, par. 9*

On Sunday at the afternoon meeting there were twelve hundred people who listened attentively while I spoke upon Christian Temperance. In the evening Elder Daniells spoke with much power to two thousand people. The collections from the two services on Sunday amounted to \$48. The collection for the entire meetings were over \$200. Throughout this meeting the people have been as orderly and interested as at any such meeting that I have ever attended.*14LtMs, Lt 4, 1899, par. 10*

Newcastle and all the suburbs are deeply moved. I never attended a camp meeting that seemed so much as if the stately tread of the mighty host of heaven was among us. Several ministers and a number of workers remained, and evening meetings will continue in the large tent. After Newcastle and its suburbs, Maitland must be worked. We see that God has given us influence with the people. They have open ears to hear, and hearts that respond to the truth. Now is the time for our work to be firmly established in this locality, and we ask for help that this may be accomplished.*14LtMs, Lt 4, 1899, par. 11*

The visions of my head in the night season have revealed to me that the fields about us are opening all ripe for harvest. Laborers are needed who will put forth the proper effort.*14LtMs, Lt 4, 1899, par. 12*



During the camp meeting, lectures on health topics were given almost every day, and they awakened a deep interest. This should be followed by a well-established medical mission. But where can we look for men and means? We ought to have in Sydney a well-equipped sanitarium, able to establish branches in other cities.*14LtMs, Lt 4, 1899, par. 13*

The pitiful beginning of our sanitarium in Sydney was the very best we could do under the existing circumstances. The lack of experience and faith among our brethren in the sanitarium work, and their financial discouragement, prevented their giving needed assistance. It was a difficult matter to raise money for the rent and for the furnishing of the building. I tried to help by paying the rent for one room, which I furnished at a cost of about \$130. Then I paid the rent of a small bedroom for the use of our ministering brethren who visited Sydney.*14LtMs, Lt 4, 1899, par. 14*

Brother and Sister Baker rented two rooms for their own use, and the conference allowed Brother Semmens a pound a week for a part of his time to be used in the work. I lent him £20, and this, with Dr. Kellogg's gift of money and health foods, was the greater part of his capital. Brother Semmens took in a few patients, and he served in almost every capacity, making no complaints. By the strictest economy, the rent was paid, and little by little the place was meagerly furnished. The Lord recognized these efforts, and blessed the work.*14LtMs, Lt 4, 1899, par. 15*

But I often questioned with myself why some of our brethren in America, keen-minded men who had tact and quick perceptive faculties, did not discern our need and give us help. Here we were in this new world, with only a very few churches, mostly composed of poor people who were not prepared to give financial aid to the work. How could we meet the requirements in establishing churches and conferences, and build up the work in medical missionary lines? We needed health foods, but we had no money to purchase material or machinery with which to prepare it.*14LtMs, Lt 4, 1899, par. 16*

Then I thought of what we had done and were doing here to help the poor, to lift up the bowed down and oppressed, to clothe the

naked and feed the hungry, all of whom were just as precious in the sight of the Lord as the same class in America. In a variety of ways we were carrying on the very same line or work that you are doing, but we had not numerous churches to draw upon. We helped one man pay for his place, advancing him money to be returned when he was able. Another must have money to pay rent on his place. To another we loaned a cow. Those who were wounded and sick and ready to die we took to our own home, feeding and nursing them free. For ten days we boarded one boy and his nurse, Sister McEnterfer giving them both treatment. Then came another boy with an injured knee. Sister McEnterfer gives him treatment daily. *14LtMs, Lt 4, 1899, par. 17*

But it is not our duty to let all the Lord's money flow in these channels. There is a sacred, solemn work to be done in lifting the standard high among those who have yet to hear the very first call to the gospel feast. Every kind of work is to come in its order. We are to lift the voice and proclaim the message upon the highways, and gather in all who will come to the marriage supper of the Lamb. This we are doing. We are placing our camp meetings in cities and towns where the message of present truth has not been heard. We do not at first proclaim to these souls doctrinal subjects of which they have no understanding. The very first and the most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the Sin-bearer, the sin-pardoning Saviour, making the gospel as clear as possible. *14LtMs, Lt 4, 1899, par. 18*

When the Holy Spirit works among us, as it surely has done at the camp meeting in Newcastle, souls who are unready for Christ's appearing are convicted. Many come to our meetings and are converted who for years have not attended meetings in any church. The simplicity of the truth reaches their hearts. It touches all classes. The tobacco devotees sacrifice their idol, and the liquor drinker his liquor. They could not do this if they did not grasp by faith the promises of God for the forgiveness of their sins. Is it not worth a decided effort to save these souls? This work is not neglected in any of our camp meeting labor. It is a part of every gospel mission. We are instructed first to let the truth as it is in the word come before the ones who will hear and receive the message. Then they become worker with us and with God, and a strong force

is raised up to labor harmoniously. Then we must build a church, making a center where believers can worship. This is our work. Thus the work has gone in Brisbane, Queensland, and in Newcastle. Now, shall we carry on this work? Shall we in every place raise up a company of believers who will unite with us in uplifting the standard of truth and working for rich and poor? Or shall we set every talent to work for the lowest out cases?<sup>14</sup>*LtMs, Lt 4, 1899, par. 19*

God says, “Begin in the highways; thoroughly work the highways, prepare a company who in unity with you will go forth to do the very work that Jesus did in seeking and saving the lost.” This is the kind of work that Sister White has ever seen should be done. We are not to strain every spiritual sinew and nerve to descend to the lowest depths, and make that work the all and in all, neglecting to bring to the Master others who need the truth, who are bearing responsibilities, and who will work with all their sanctified ability for the high places as well as for the low places.<sup>14</sup>*LtMs, Lt 4, 1899, par. 20*

The Lord will work through human agencies, but the workers must themselves first be worked. Then through these is seen the display of the grace of Christ. “Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” “Blessed is he whose transgression is forgiven, whose sin is covered.” [*Psalm 32:2, 1.*] These with the peace of Christ in the soul have a right to peace. They believe on the Lord Jesus Christ; they accept Christ as their personal Saviour. O, these camp meetings are just what is needed to reach all classes and convert all who will come to Christ, and give themselves to Him as a continual, holy sacrifice.<sup>14</sup>*LtMs, Lt 4, 1899, par. 21*

## Section 2

January 11

The word of the Lord came to me again last night. I had written some plain things, and I was troubled. I could not sleep. It seemed so hard for me to present the things I had traced with my pen. I was not reconciled. I felt that I ought not to be compelled to say what I

had said, that my motives would be misinterpreted. If those who are accomplishing large things in the health work in America have not spiritual discernment to take in our situation, which has been laid before them over and over again, how would they interpret the statements I had recently sent to America? I could not sleep till long after midnight. Then I was instructed again. One of great dignity said, "We are laborers together with God. Ye (as a people) are God's husbandry; ye are God's building." [1 *Corinthians 3:9*.] Again it was urged upon me that in our helpless embarrassment the Lord had laid out lines of relief, has presented a solution of our difficulties, and I was to send to America the words I had written, with many other like words. *14LtMs, Lt 4, 1899, par. 22*

Our work in this country is as a work in a new world. It was not the design of God that this work should be so hard and advance so slowly. But men, if left to work at cross purposes with God, will spoil the web. The Lord designs that there shall be a true pattern in Australia, a sample of how other fields shall be worked. The work should be symmetrical, and a living witness for the truth. God would have us cherish a noble ambition. He desires that the character of our work shall be in harmony with the great truths we are agitating to awaken the world from its death-like slumber. Everything that shall be done here should be solidly established, as an object lesson to be applied to spiritual things. The work here should be such as to inspire students and those who are to become missionaries with hope, zeal, and sanctified ambition, and put new life into the elements found in this Australian new world. *14LtMs, Lt 4, 1899, par. 23*

Had the men who bore the responsibility of the Battle Creek Sanitarium been able to see afar off, had they cherished the principles of God's Word, they would have loved their neighbor as themselves. But selfishness is woven into their work, [and] a desire to carry out ambitious projects in various lines. Because of this, we were left all alone to struggle with the difficulties of the situation here. *14LtMs, Lt 4, 1899, par. 24*

The Lord says to His people in America: "When I send My servants to establish My work, and build up the interests essential to give it character, I call upon My people to sustain that work with their

prayers and with their means. Because they have neglected to do this, the medical work in Australia, which should have been a noble work, is a work of which God is ashamed. The testimony borne by such meager representations, brings the most sacred truth into disrepute; it dishonors God.” *14LtMs, Lt 4, 1899, par. 25*

The truth as represented in the medical mission work and in the school is deserving of better advantages, that it may be a better witness for God. When the truth is presented before the world, all the buildings and equipments employed should be a correct representation of God’s work. This might have been so here. Thus God designed it should be. The abundant wealth in Battle Creek should have been shared with us. But other lines absorbed the interest. God’s property was used to gratify ambition, to do some great and wonderful work in America. *14LtMs, Lt 4, 1899, par. 26*

The Lord declares: “When I sent My servant, whom I have called to make known My will, why did not you in America understand that you who have been established for long years should do a work in co-operating with her which you have not done? Who was it that carried out My directions in laying the foundation of the institutions in America, which have grown to such large proportions? And when My servant was sent to establish the same work in a new field, could you not see that He who owns all the gold and silver was calling for your co-operation? You had obtained a standing fully abundant and ample. And when the work was to begin in a new field, I would be with My servant to indicate the work, and you should have been ready to aid in lifting up the standard of truth by precept and example in a way that would recommend it to a gainsaying world. *14LtMs, Lt 4, 1899, par. 27*

“My watchmen are to call upon all to come to the gospel feast, to do high service for the Master. Could you not discern that when the same work was entered upon in Australia, it required means? The God of heaven has been dishonored. You have found a place to invest means in various enterprises, as though it was a virtue to leave my work in other lands to struggle in poverty and nakedness. You have not shared your abundant facilities as you might and should have done, even though the sacrifice required might appear large to you. If you have a share in the world’s redemption, you

must consider the workings of God. In Australia it has required a great sacrifice to establish the medical work, even in a cheap and meager way, while you have had everything, and yet continue to purchase what you could do very well without. Place your money where the work of God demands help, that medical missions in new fields may be looked upon as a success. The work here should have been placed on such a basis that after a time it would become self-sustaining. *14LtMs, Lt 4, 1899, par. 28*

“Upon whom has the Lord laid for so many years the burden and travail of soul for the work in America? Who has borne the burden and wretchedness of the people who are constantly working at cross-purposes with God? The needs and errors of the laborers in responsible places have called for a heavy, soul-wearing work. Did you suppose that any amount of wages could be a recompense for this? Nothing that earth can give is of sufficient value to recompense the travail and burden of soul, the agony of mind, that has been felt in seeing the people working at cross-purposes with God, endangering the work, and making it necessary for God to withdraw His prospering hand from the Publishing Association and from the conference. *14LtMs, Lt 4, 1899, par. 29*

“Then the test came upon the sanitarium. God has given them prosperity, not to be a means of self-exaltation, but that they might impart of their substance. When My servants were sent to Australia, you should have understood that God would work through them, and you should have exercised liberality in apportioning the means to advance the work. *14LtMs, Lt 4, 1899, par. 30*

“The medical missionary work should ere this have been established upon a solid foundation. There should be no withholding of means. The Lord has let His chastening hand fall upon the Review and Herald Office because they would not heed His voice. Self-sufficient managers hedged up the way, that His work should not advance. The Lord now calls upon the Battle Creek Sanitarium to extend her work, and to place the health institution here upon a proper basis, and make it a signal to exalt the truth. This should have been done two years ago. The withholding tends to poverty. The work I have appointed My servant to do has been to labor for the cause in America, and in the different places where the

truth is to be established as a praise in the earth. In Australia the appearance presented by the health institution is objectionable. It is not a proper object lesson, for it is no just representation of the truth.”*14LtMs, Lt 4, 1899, par. 31*

The message, “Sell that ye have, and give alms,” is to be given. [*Luke 12:33.*] There must be means in the treasury to support the gospel ministry. Our brethren in America who are engaged in medical missionary work can by appealing to the outside people obtain help, because theirs is not a denominational work. Did you never talk with God in regard to this matter? You could have co-operated with me, whom God has sent from my home to carry very many heavy burdens in this new world. I knew your duty, and knew that for some reason you were neglecting a most solemn responsibility, and that this neglect was keeping us here before the people in humiliation and was belittling the work of God.*14LtMs, Lt 4, 1899, par. 32*

Mary of Bethany, in gratitude for her brother’s restoration to life, and in full faith in Christ as her Saviour, broke her alabaster box of precious ointment and poured its fragrant contents on the head and the feet of her Lord. Indignation was expressed at the supposed waste. Some even of Christ’s own disciples who ought to have known better said, “To what purpose is this waste?” They thought that the ointment was thrown away when poured on His head and His feet. “The ointment might have been sold for much,” they said, “and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? She hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.” [*Matthew 26:8-13.*]*14LtMs, Lt 4, 1899, par. 33*

My Brother Kellogg, God has not set you to the work of using my writings in urging upon the churches the necessity of investing their means in the medical missionary work. In doing this, you draw from the conference the money which should be used in destitute missionary fields. If you draw means from the world, let the portion

our brethren have be left for carrying on the work of God in suffering missionary fields. Your projects are now absorbing altogether too much. The selling [of personal property] and giving alms means a much greater work than you comprehend. The Lord bids me now call upon the churches for their liberalities to help us in this foreign field. He does not want Dr. Kellogg or any minister of the gospel to gather up the resources which are so much needed in missionary fields, where the experienced workmen are crying unto God for money to build up sanitariums and hospitals, and raise up churches.*14LtMs, Lt 4, 1899, par. 34*

God has waited long for our people in America to come to their senses. He sees our poverty and our distress because we cannot possibly accomplish the work which we have been appointed to do. He sees how others are grasping the donations that should be apportioned to those workmen whom God has told what to do in order that His work may stand in its exalted, pure, and holy character in this new world. The Lord did not send me here to Australia to be left with a requirement to do, and nothing to do with. He has appointed a work for me which I must see accomplished. If our school and sanitarium only had the means that has been misappropriated in Battle Creek since we have been toiling here, we should now stand on vantage ground.*14LtMs, Lt 4, 1899, par. 35*

Pleasure-loving, horse-racing, billiard playing, cricket matches, and all that can attract the attention and eclipse the light emanating from the throne of God, abounds; and what have we as a people had to represent the character of our work as God's standard bearers? God has waited for you in America to send your gifts where the fields are white for the harvest. Should you not have some thought as to how [you] could gather from our conferences the means which you promised to our school, giving us pound by pound, according to that which we could raise? Shall that agreement be broken, when by strong appeals the means are gathered in here from those who are sacrificing almost the necessities of life?*14LtMs, Lt 4, 1899, par. 36*

Have our brethren no thought with reference to all these workers, so crippled and bound about? We can see the great harvest field,



but are almost without facilities for gathering in the sheaves. Shall the coldhearted, unbrotherly neglect manifested by our churches continue? God has bidden us to call, and call again. He says, "Break up this calculating policy. The means are Mine, the work is Mine. I sent My servant to carry heavy burdens and stand firm for principle."*14LtMs, Lt 4, 1899, par. 37*

Are our brethren afraid that we cannot possibly use the means to such advantage as they can use it? Let them try us. Was anything wasted in breaking the box of ointment as a gift to Jesus? That gift was no waste.*14LtMs, Lt 4, 1899, par. 38*

That ointment might have been sold for bread and clothing. Thus a small number of destitute persons might have been fed for a short time; but it would have remained to be seen whether they would have been really benefited. Mary would have lost her one opportunity for that act of ministry to her Lord. She could not have bestowed that gift which to her seemed but a feeble representation of Christ's boundless love. Mary's act was immortalized, for it showed her love for her Saviour. Christ Himself bound up that sacrifice of love with His own sacrifice, the greatest the world has ever seen.*14LtMs, Lt 4, 1899, par. 39*

Mary represents the church, and her act has a lesson for the church in all ages. Christ has not bidden us bestow all our labor and our gifts upon the poor. We have a work to do in behalf of those who are fulfilling His commission, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] I call upon my brethren in America to lift up their eyes, and see that the fields are ripe unto the harvest. The tears dim my eyes, and I cannot write.*14LtMs, Lt 4, 1899, par. 40*

My workers call me into the orchard to see the ripening peaches, so large and so beautifully tinted. I go with them; they are enjoying a feast of fruit, but I am thinking of the harvest of precious souls to be garnered. I think of Newcastle, of the people, nearly three thousand crowded together inside and outside of the tent, with strong, hearty voices singing hymn after hymn, as though they were putting their whole souls into the expression of their feelings. Some of these people would come to the tent long before the opening of the

service, for fear they would not secure a seat. Oh, I looked, and thought of the great heart of mercy that gave His life for these souls. Now if we can only work so wisely as to help them obtain a foretaste of heaven—the burden of their song; if we can lead them to cast their souls upon Christ, and find the peace and rest that come only from Him, then my longing heart will be satisfied. *14LtMs, Lt 4, 1899, par. 41*

The time has come when no physical, mental, or moral power is to be wasted or misapplied. We should now as never before give heed to the words, “Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” [*Isaiah 27:5.*] Christ is our strength. He is able to outwork the enemy. With one hand we are to lay firm hold of Christ; with the other hand we must encircle souls ready to perish, and fasten them to Christ by earnest, living faith. *14LtMs, Lt 4, 1899, par. 42*

### **Section 3**

January 12, 1899

While I was in Queensland our present situation was presented to me by the figure of a building in process of erection. The builders were full of earnestness and determination to complete their work, putting into it their very best effort. But the second time I came to look at the building, it was not half completed, yet the builders had gone to other work. I said, “What does this mean?” The answer came, “We began to build, and were not able to finish. We had no money with which to purchase material, and had to stop building.” I awoke in great distress of mind. *14LtMs, Lt 4, 1899, par. 43*

Again an illustration was presented before me. There were elaborate buildings, abundant facilities, and many plans for new improvements. I asked, “Who owns these buildings? The answer was, They are supposed to be the Lord’s property.” “Well, who owns that building not yet half completed?” “Oh, that too is the Lord’s building, but you see the builders could not complete it, for they had nothing to build with.” This represents the comparative situation of the work here and in America—the superabundance in the one place and the great lack in the other. *14LtMs, Lt 4, 1899,*

*par. 44*

My teacher said, “This is chargeable to the devising of men, but no reflection should be cast upon God. The abundance in one locality was amply sufficient for completing the unfinished building and providing facilities for carrying on the work of God in other localities. God is not partial. He does not work in this way. The stewards entrusted with the outlay of God’s means chose to build up that which was under their own supervision; but the same enterprise in the new world of Australia they leave in the condition represented by this unfinished building. Such policy and principles are wholly worldly. They should find no entrance among God’s people. The Lord is dishonored before the heavenly universe and before the world. That house must be built. The sanitarium in Sydney must be put in working order. The Lord never works capriciously. He designed that His work should stand forth before the world more evenly proportioned.”*14LtMs, Lt 4, 1899, par. 45*

At the Brisbane camp meeting, and during our visit to Rockhampton, our brethren were raising money to carry on the work of building the College Hall, containing chapel and recitation rooms for the school at Cooranbong—work which had come to a standstill for want of funds. Our brethren in Queensland are poor, and have large families to support. While they were being drawn upon to raise the amount apportioned to their Colony, they were told of the promise made by the General Conference that for every pound raised in this country, the conference in America would donate a pound.*14LtMs, Lt 4, 1899, par. 46*

In the night season I found myself presenting these matters before our brethren in America. I told them what poverty existed in this country. I dreamed that one of our stewards brought in the amount collected from men, women, and children in Queensland. The promise of our American friends that we should receive pound for pound had encouraged these hard-working people in Rockhampton to give to the very utmost of their ability. Then the responsible brethren in America turned to the ones who were so anxiously waiting to see what they would do. They said, “We thought you understood that we cannot now fulfill our promise to duplicate your gifts. Circumstances have made this impossible.” I find myself at

night waking up and crying, “O Lord, pity Thy poor people, whose managers do not consider the wants of the cause in this land. They cannot see afar off.”*14LtMs, Lt 4, 1899, par. 47*

Now at the commencement of the year 1899, seeing the work that might have been done and that is not done, and knowing the will of God in the matter, I appeal to our brethren in America. I ask you to send us help. It need not pass through any conference organization. The more the people in Battle Creek have had to work with, the more they have sought to gather, and the less they have felt the necessity of advancing the work in this new world and other English-speaking countries. The more these stewards can gather from the churches, the less they feel like sharing with the workers who have toiled faithfully in other fields.*14LtMs, Lt 4, 1899, par. 48*

Except the Echo Office in Melbourne, we have in Australia no institution to give character to the work. We are using for a sanitarium a common dwelling house not half as well adapted to the work as was the first building which we had at Battle Creek. Is it not just as important that the half-finished building represented to me should have money and facilities to complete it, as it was that the institution in Battle Creek should be built up? Have not I a right to demand in the name of the Lord that this should be done? Help us to establish our sanitarium, that we may stand as co-workers with you in America.*14LtMs, Lt 4, 1899, par. 49*

I can hold my peace no longer. I must cry aloud, and spare not. I must lift up my voice like a trumpet. I say to our churches, If you have property and lands or money, consecrate it to the work of God. We need a portion of it just now, without delay, that we may have something to give character to the work in this new world.*14LtMs, Lt 4, 1899, par. 50*

Of all countries, Australia most resembles America. It is her sister. All classes of people are here, and God’s watchmen are called to stand on the walls of Zion, and to give the warning, “The morning cometh, and also the night”—the night wherein no man can work. [*Isaiah 21:12; John 9:4.*] The Lord has moved me. My spirit burns within me to think that this destitute field should be treated as it has been treated.*14LtMs, Lt 4, 1899, par. 51*

I have tried to set things before you, but O, the attempt seems so meager, so far short of the reality. Will you refuse my plea? Will you eke out your means in scanty measure, as you have done? It is not I who appeal to you; it is the Lord Jesus who has given His life for this people. In my request I obey the will and the requirement of God. Will you fail to improve this opportunity of showing honor to God's work here, and respect for the servants whom He has sent to do the very work that is being done in guiding souls to heaven?<sup>14</sup>*LtMs, Lt 4, 1899, par. 52*

You can erect for us a sanitarium, to stand before the people of Australia as a monument of your Christian zeal and liberality. God will recognize every effort made to help us lift the standard of truth in every city and in every suburb. You owe the Lord much, vastly more than you comprehend or can ever compute. Will you recognize this obligation?<sup>14</sup>*LtMs, Lt 4, 1899, par. 53*

That which is given to start the work here will result in strengthening the work in other places. Cannot my brethren see that as your gifts free us from continual embarrassment, our labors can be extended; there will be an ingathering of souls, churches will be established, and there will be increasing financial strength. We all have the sufficiency not only to carry on the work here, but to impart to other fields. Nothing is gained by withholding the very means that will enable us to work to advantage, extending the knowledge of God and the triumphs of the truth in regions beyond. This people have witnessed our poverty and humiliation. Now let them witness that God is not limited in resources, that the greatest, grandest truths ever given to the world are not to be trammelled for want of means. Is it not time that the tide of the battle shall be turned?<sup>14</sup>*LtMs, Lt 4, 1899, par. 54*

The Lord is good. Though I am now seventy-one years old, He gave me strength at our camp meeting to bear my testimony to thousands of people. Ten times I spoke to the crowd in the large tent, and six times in meetings mostly with our own people. I am expected to go next week to Ballarat, Victoria, to attend their camp meeting.<sup>14</sup>*LtMs, Lt 4, 1899, par. 55*

But my work has been made unnecessarily hard by the constant

dearth of means. To save expense I have almost always travelled in second class cars. This has been very trying for me in my feeble condition. The small compartments are often crowded, and we frequently have to ride all night in cramped, uncomfortable positions. Then the air, contaminated by so many breaths, makes it very painful for me to breathe. *14LtMs, Lt 4, 1899, par. 56*

My son has often urged me to ride first-class. I asked the difference in the fare, and said, No, we cannot afford it. If I travel first-class, my secretary must go with me. I am never left alone in travelling, for I might die suddenly; but the Lord has cared for me thus far. I am the Lord's whether I live or die, but I do not want to throw away my life. *14LtMs, Lt 4, 1899, par. 57*

When starting on our journey to Brisbane, a telegram was received from Elder Daniells, the president of the Union Conference, saying, In no case let your mother travel second class. The knowledge that Elder Daniells had taken thought for me in my age and feebleness touched my heart. I was glad it was night, so that no one could see my falling tears. *14LtMs, Lt 4, 1899, par. 58*

On our last journey from Melbourne, we thought we had secured a second-class compartment to ourselves. The cheap excursion train had passed over the road the day before, and it was supposed that our train would not be crowded. But we were disappointed. Ten, instead of eight, the usual number, were packed into our compartment. I had a most painful headache, and could scarcely breathe. I feared that the journey would cost me my life. We had been assured by the guard that we could have the compartment to ourselves, but he could not control the crowd. *14LtMs, Lt 4, 1899, par. 59*

The night journey between Brisbane and Rockhampton was a terrible experience. I had risen at one a.m. to write for the morning mail important matter relating to the interests of the work in America. Then after this, an all day and an all night journey, such as I have described, was too severe a tax upon me. I could not breathe without pain, and it seemed at times that I should die from exhaustion. So we have travelled. The lack of means has led all our workers to make these long night journeys in crowded, second-

class cars, and this when worn with camp meeting and committee work.*14LtMs, Lt 4, 1899, par. 60*

After I had so long wrought in the battle in America, my brethren sent me to this country; but I still carried the burden for the churches in my native land, especially for the institutions in Battle Creek. Thus my labor was doubled. Our merciful God would not have had my brethren leave us with so little revenue to do with. The course which has been pursued in this matter has made a record in the books of heaven for which some of God's stewards must answer.*14LtMs, Lt 4, 1899, par. 61*

Concerning these matters I am now informed by One who cannot lie, that of your abundance you might have imparted to us until the work in this new world was firmly established. The actual state of new enterprises is strictly watched in this country. In medical or educational institutions, the value of the work is estimated by the moral, intellectual, and financial forces that are engaged for their advancement. The fact that men of ability are forced to work in the manner we have been compelled to do here, determines in the eyes of the community the efficiency and breadth of the church that can permit such a state of things to exist. And the standing of the work goes far to determine the kind of material brought into the church. The work must remain in its crippled, stationary condition, unless there can be a different work done, and new churches formed with the intelligence, piety, self-denial manifested in the early days of the work in America.*14LtMs, Lt 4, 1899, par. 62*

The work here must not be left as a building half completed. I have said that it shall not be. I am now appealing to parties in America for loans of money. Now, just now, one or two hundred pounds is worth more to us than double that sum will be in the future. I know not that my appeal for loans will be successful. Already I have borrowed several thousand dollars, and have loaned it to the Avondale school.*14LtMs, Lt 4, 1899, par. 63*

I understand that a plan has been thought of for the erection of additional buildings in Battle Creek to accommodate the poor. God has not laid this burden on Dr. Kellogg. The churches should not be sapped of their funds for such enterprises.*14LtMs, Lt 4, 1899, par.*

Think of the necessities of our mission fields throughout the world. The London mission is in distressing need of help. There is a most solemn and important work to be done in that vast city. We have able workmen there, and God designs that they shall have advantages to do some of the same work which Christ did when He was ministering in this world. So in Scandinavia and in the Central European field, means are required to advance the work in its different lines. *14LtMs, Lt 4, 1899, par. 65*

Already Dr. Kellogg has more burdens than he can possibly carry if he accomplishes the very work God has for him to do. The doctor will see no limit to the means that can be used in medical missionary lines; but there is a special work to be done at the time, and no man or interest must interpose to hinder its accomplishment. *14LtMs, Lt 4, 1899, par. 66*

Is Dr. Kellogg filled with love and interest and sympathy for fallen humanity? So am I. But I know that a movement to erect more buildings in Battle Creek, which the Lord has cautioned our people not to do, and to gather in more people who might better never see Battle Creek, will bring results for evil that are not now foreseen. *14LtMs, Lt 4, 1899, par. 67*

Not all the institutions now at Battle Creek should have been there. Our people have found excuse after excuse for extending the work, establishing new enterprises, and erecting more buildings; but these excuses are no more valid with God than are those now urged for the enterprise contemplated that is not the way of the Lord. *14LtMs, Lt 4, 1899, par. 68*

The last warning messages are to be given to the world. The living oracles are to be uplifted. The churches are today barely able to hold their ground against opposing forces, but they are told that if they take hold of this work for the poorest classes, the Lord will bless them. But no blessing will come to any enterprise that has against it the Lord's plain, "Thou shalt not." And God has long been warning His people not to center any more responsibilities in Battle Creek. *14LtMs, Lt 4, 1899, par. 69*



God calls for men to rally under Christ's bloodstained banner, give the Bible to the people, multiply camp meetings in different localities, warn the cities, and warn those who shall come to the meetings. But God does not propose that all the money coming to the Sanitarium shall be absorbed in hunting up those in the slums. Something should be done for this class, but the revenue of the churches is not to be appropriated to this work.*14LtMs, Lt 4, 1899, par. 70*

Home and foreign missionary work is to be done in connection with the ministry, resembling the work which Christ did. The present time is burdened with eternal interests. The Lord does not lay upon His people the duty of giving such a large proportion of their time and means to the special class of work which Dr. Kellogg is doing. We are to unfurl the standard of truth before a world perishing in error. God does not require the workmen to obtain their education and training in order to devote themselves so exclusively to the poorer classes. Some can engage in that work, and let them draw their means largely from those outside of our faith. This work might be presented in such a way that every dollar would be drawn from our people and there be no resources left for aggressive warfare in new fields. Yet this labor in new fields is the work for this time and is establishing churches to help in the very work of caring for the needy and destitute in different localities.*14LtMs, Lt 4, 1899, par. 71*

It is essential that men be raised up to open the living oracles of God to all nations, tongues, and people. Let the brethren in America consider that the Lord expects them to deny self, take up the cross, and follow Jesus. The Lord has made us depositaries of sacred trusts—truths to be given to the world. Among our workers there are some who can still say, "That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: ... that which we have seen and heard declare we unto you." [*1 John 1:1, 3.*] Decided effort should be made to bring the third angel's message prominently before our world. There are some who will be true witnesses. They will give the trumpet a certain sound. They are living epistles, known and read of all men. Through Christ Jesus they will be the life of the church. We have the old landmarks of truth, experience, and duty.*14LtMs, Lt 4, 1899, par. 72*

The church needs fresh power and vitality, and there is great danger of taking on lines of work that will waste their energies, instead of bringing life into the church. Men of all ranks and capacities, with various gifts, are to stand in their God-given armor, to co-operate harmoniously for a common result. They are to unite in the work of bringing the truth to all nations, tongues, and peoples, each worker fulfilling his own special appointment. In some cases there will be deficiencies to be supplied; in others it will be necessary to set things in order, and to check extravagant movements. The intellectual, the rich, the poor, are to have the gospel preached to them, and all have a work assigned to them. To every man is given his work for the upbuilding of the cause of God.<sup>14</sup>*LtMs, Lt 4, 1899, par. 73*

There is a wide field of action, and in their plans and devising, all need to consider the result. Everything is to move according to the divine plan. Men would set things in a strange medley of confusion if they had their way. The whole body must be fitly joined together, that each member may promote the great designs of Him who gave His life for the life of the world. Thus “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 4:16.*]<sup>14</sup>*LtMs, Lt 4, 1899, par. 74*

God makes provision for His cause to move harmoniously. Our young men must be educated to do their work and bear responsibilities according to their entrusted capabilities, and they must have Christ formed within the hope of glory.<sup>14</sup>*LtMs, Lt 4, 1899, par. 75*

Again I appeal to my brethren in America to consider the state of the cause, not only in America but in foreign fields. Let not the work for the poor and debased draw the means from our churches so that they shall neglect the needs of the work all over our world. This has been done, and will be done again unless there is a decided change of operations. The great question of our duty to humanity is a serious one, and much of the grace of God is needed in deciding as to the best way to work in order to accomplish the greatest amount of good. There is no question but that it is duty for some to

labor among the outcasts, and try to save the souls that are perishing. But there is such a thing as leading men to center all their energies on this class, when God has called them to another work. Satan is inventing every kind of plan to enfeeble our churches. He seeks to place them where they will not become strong and have the work of God abiding in them so that they may overcome the wicked one. We must not be ignorant of his devices.*14LtMs, Lt 4, 1899, par. 76*

We have truth, great and new truth for the world, and we must speak the truth to the churches. But in many places it is next to impossible to find entrance to any house of worship, even in the woods. Prejudice, envy, and jealousy are so strong that often we can find no place in which to speak to the people the Word of life. If camp meetings can be held in different places, those who wish to hear can have the opportunity. Those who are starving for the bread of life will be fed.*14LtMs, Lt 4, 1899, par. 77*

After the meeting, there must be diligent and faithful labor. Workers should be kept in the field to search out all who are interested. They should work as if searching for the lost sheep. At our camp meetings many come from curiosity to hear and see some new thing; but they do hear and they do see, and many come to a knowledge of the truth. Thus churches are built up, and the work is advanced in right lines.*14LtMs, Lt 4, 1899, par. 78*

The Lord has presented to me that the enemy is still working with all his power to center the work in Battle Creek contrary to the Word of God. One thinks that the warning does not mean him, because it is of necessity to enlarge. Others agree with him, and they make necessities that absorb the very means that should be paid to the laborers in the field.*14LtMs, Lt 4, 1899, par. 79*

There must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of the Word to be looked upon as an inferior matter. It is not so. There is danger in Battle Creek that through glowing representations, men will be drawn out of the path where God bids them walk. The Lord calls for more men to labor in His vineyard. The words were spoken, Strengthen the outposts, have faithful sentinels in every part of the

world. God calls for you, young men; there are duties for you to do in connection with your ministering brethren. You may receive an endowment of strength from on high, and go forward with faith and hope in the path where God bids you walk. The Word of God abideth in the young, consecrated laborer. He is quick, earnest, powerful, and he has in the counsel of God an unfailing source of supply. *14LtMs, Lt 4, 1899, par. 80*

Again I make my appeal: let not our young men be deterred from entering the ministry. The Lord calls for whole armies of young men, men who are large-minded and large-hearted, and who have deep love for Christ and the truth. The cause of Christ and humanity demands sanctified, self-sacrificing men, those who can go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by sacrifice. *14LtMs, Lt 4, 1899, par. 81*

After a camp meeting, let the young men work in connection with experienced laborers who will pray with and for them and will patiently teach them how to work. It should be kept before the youth that there is no work more blessed of God than that of the gospel ministry. The highest of all work is ministry in its various lines. It is not great and learned men that the ministry needs; it is not eloquent sermonizers. *14LtMs, Lt 4, 1899, par. 82*

God calls for men who will give themselves to Him to be imbued with His Spirit. They will not be sluggards, but as expositors of His Word they will put forth their utmost energies to be faithful. They should never cease to be learners. They are to keep their own souls all alive to the sacredness of the work and to the great responsibilities of their calling, that they may at no time or place bring to God a maimed sacrifice that costs them neither study nor prayer. The measure of capacity or learning is of infinitely less consequence than the spirit in which the work is done. But the ministry is no place for idlers. Make full proof of your ministry. God wants young men to proclaim the truth. Thousands of places are to be worked. Let there be no parleying with flesh and blood. Seek the Lord earnestly. Let the Word of God dwell in you richly. This may be the privilege of every soul. *14LtMs, Lt 4, 1899, par. 83*

The increase of the ministry will require an increase of means, for the laborer is worthy of his hire. Bear in mind, my brethren in America, that the Lord requires of you self-sacrifice. The sacrificing is not all to be done by one class. When you lay out money, consider, Am I encouraging prodigality? When you help the poor and wretched consider, Am I helping them, or hurting them? *14LtMs, Lt 4, 1899, par. 84*

There is altogether too much spasmodic work. In India and many other countries, much hard labor is required in order for the people to understand the minister, or the minister to understand the people. In those countries where there are the fewest impediments, where the people speak our own language, be sure that the needed facilities are provided. In England and Australia the truth can be carried by those who speak English. Then let these countries have educational advantages, and means to advance the work and train workers to carry the truth into the darker, heathen nations. *14LtMs, Lt 4, 1899, par. 85*

God requires that every institution in America shall assist in providing these facilities. By building up the institutions in the English-speaking countries, they will have several plants constantly increasing in usefulness and facilities. Thus the work may be done far more rapidly. *14LtMs, Lt 4, 1899, par. 86*

The Lord has sent to these places His servants who have had experience and who can carry forward their several branches of the work. To withhold means from them is to neglect the Lord's direct requirements. Not one-hundredth part of the work has been done that could have been accomplished if the workers in America had imparted to others of their great mercies. They would have seen prosperity in England. They would have sympathized with the workers who are struggling with difficulties there, and would have had the heart to say, "All ye are brethren." [*Matthew 23:8.*] The strengthening of the work in English-speaking countries would have placed them where they would have had twentyfold more influence than they have had to plant the standard of truth in many places. *14LtMs, Lt 4, 1899, par. 87*

The spirit of covetousness and selfishness, like threads drawn into

the web, has been working in our American institutions, until the spirit that should control them has been lost sight of. This has deprived them of great blessing. *14LtMs, Lt 4, 1899, par. 88*

The enemy will invent every device in his power to prevent the light from shining in new places. He does not want the truth to go forth as a lamp that burneth. Will our brethren consent that Satan shall any longer succeed in his plans for hindering the work? *14LtMs, Lt 4, 1899, par. 89*

Time is rapidly passing into eternity. Will any one now keep back from God that which is strictly His own? Will any one refuse Him that which, though it cannot be given without merit, cannot be denied with ruin? He asks the whole heart; give it to Him; it is His own, both by creation and by redemption. He asks your intellect; give it to Him; it is His own. He asks your money; give it to Him; it is His own. "Ye are not your own, ye are bought with a price." [*1 Corinthians 6:19, 20.*] Yes, purchased by the life-blood of the Son of the infinite God. Your bodies are not your own, though they may be sacrificed to lust. Your souls are not your own, though you defile and tarnish them. They are God's, to be used, not to glorify self, but to glorify His name. The Lord has given to every man His work, and the holy angels want to see you doing that work. As you shall watch and pray and work, they stand ready to cooperate with you. When the understanding is worked by the Holy Spirit, then all the affections act harmoniously, in compliance with the divine will. When the affections fasten on the objects which occupy [the] mind, then men will give to God His own, saying, "All things come of thee, and of thine own we freely give thee." [See *1 Chronicles 29:14.*] *14LtMs, Lt 4, 1899, par. 90*

God forgive my brethren that they have not done this. The very Being who filled all heaven with splendor, and who is worshiped by the heavenly host, came to our earth, humiliating Himself as a man, that we might be exalted to share His glory. Shall we not also sacrifice that others may be uplifted? *14LtMs, Lt 4, 1899, par. 91*

Christ invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto

your souls.” [*Matthew 11:28, 29.*] “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 revive the heart of the contrite ones.” [*Isaiah 57:15.*]<sup>14</sup>*LtMs, Lt 4, 1899, par. 92*

**Lt 5, 1899**

Kellogg, J.H.

Refiled as *Lt 138, 1898*.



**Lt 6, 1899**

Brethren and Sisters in Ballarat Camp Meeting

“Sunnyside,” Cooranbong, New South Wales, Australia

January 14, 1899

Portions of this letter are published in *3SM 351-352, UL 28*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Brethren and Sisters in Camp Meeting at Ballarat:

From the beginning to the close, our camp meeting at Newcastle was one of continual work in spiritual lines. There was no Conference business to attend to, and this was as it should be. Our camp meetings ought not to be burdened with the transaction of business. At this meeting there was earnest seeking of the Lord, as there should be in every camp meeting. On the first Sabbath, after I had spoken to the people, we called forward all who wished to become children of God, and those who had not the evidence of their acceptance with Him. A number came forward and bore their testimony. Then we had a season of prayer for them. The Lord was with us. On the second Sabbath, also, the invitation was given to those who desired to seek the Lord. A large number responded, and a special meeting of prayer and counsel was held with them. *14LtMs, Lt 6, 1899, par. 1*

There were those at the camp meeting who in the past had had a precious experience, and they realized its value, but they greatly desired to obtain a fresh, vital current from the Source of all power. We felt that great interests were before us, that great results depended upon this meeting, and we were not disappointed. We have the promise of the Holy Spirit if we love God and keep His commandments, and we never felt more sensible of the willingness of the Lord to bless and sanctify, refine and ennoble, His people than at this meeting. We have seen the salvation of God. *14LtMs, Lt 6, 1899, par. 2*

The presence of the Holy Spirit was felt by those not of our faith. We had expected that this would be a small meeting, but the attendance of the outside people from the first to the last was larger than at any other camp meeting we have had in Australia, and we have never seen a better attendance at any of our camp meetings in America. The people come from all directions, some from Maitland, twenty-two miles away, and some from a longer distance. At many of the afternoon and evening meetings during the week the large tent was full, and there was a wall of people standing around the outside. Even on weekdays, the congregation numbered twelve hundred, fifteen hundred, two thousand, and at one evening service nearly three thousand. And this at the holiday season, when in the city there are all kinds of games and amusements to attract the people. *14LtMs, Lt 6, 1899, par. 3*

At the close of the first week, we took a vote of the audience as to whether the meeting should extend over another week. The vote in favor of this plan was so large that we at once decided to continue the meetings a week longer, holding them over the third Sabbath and Sunday. I am sure that this was right, as the attendance on the last Sabbath and Sunday was even larger than it had been before. The people came not merely as sightseers, but to listen to the Word of God. The whole community is stirred by the truths presented. In all the suburbs of Newcastle, the people are saying, "Are these things so?" and the interest extends to other places. *14LtMs, Lt 6, 1899, par. 4*

Our camp meetings should ever be of such a character that the convicting, converting power of God will be with us. We are too readily satisfied with a ripple upon the water, when it is our privilege to expect the deep moving of the Spirit of God. Many have educated themselves to expect little, and they receive little. We need faith and love and a sound religious experience, not a religion as changeable as the waves of the sea. A religion dependent upon moods and feelings is not satisfactory. Every one of the workers needs the baptism of the Holy Spirit. Self must be submerged in Christ. *14LtMs, Lt 6, 1899, par. 5*

Then there will be no one-sided movements, no uncertain, restless actions. Those who are handling sacred things will be weighted with

the Spirit, and will become intelligent Christians. They will not be dwarfs. Neither will they dwarf others through professing to know the truth as in the living Oracles, while they do not have a daily, hourly consecration to God. None can honor God unless self is daily crucified in them, and there is no self-exaltation, no striving to be first. All who have any relation to Christ must know His life by an experimental knowledge, else they are none of His.*14LtMs, Lt 6, 1899, par. 6*

Satan is playing the game of life for the souls of men and women. We are living in a time when he has come down with great power, working with all deceivableness of unrighteousness in them that perish. None will need to take the side of the power of darkness, and stand under his banner, unless they choose to do this.*14LtMs, Lt 6, 1899, par. 7*

All who unite themselves with Christ should consider that they are His soldiers. They are to obey orders, and not fret like children at everything that does not harmonize with their ideas. They are not to indulge the spirit of criticism, except with themselves; every one should closely investigate his own heart, for out of it are the issues of life. Sure it is that all who do their very best to place themselves in right relation to God will walk with Him as did Enoch. Then they will have with them holy angels as companions in the place of evil angels.*14LtMs, Lt 6, 1899, par. 8*

We praise the Lord that at the Newcastle meeting we heard no criticism or complaining. There seemed to be with all a spirit of harmony. If Satan can excite criticism among any of the Lord's professed people, then it is communicated like leaven from one to another. Give the spirit of criticism no quarter, for it is Satan's science. Accept it, and envy, jealousy, and evil surmisings of one another follow. "Press together," is the command I hear from the Captain of our Salvation. Press together. Where there is unity, there is strength. All who are on the Lord's side will press together. There is need of perfect unity and love among believers in the truth, and anything that leads to dissension is of the devil. The Lord designs that His people shall be one with Him as the branches are one with the vine. Then they will be one with each other.*14LtMs, Lt 6, 1899, par. 9*

We are to seek most earnestly to be of one mind, of one judgment, and the baptism of the Holy Spirit of God, and nothing less, will bring us into this state. This is God's agency, and only as the Holy Spirit brings us into unity can we be representatives of Christ. *14LtMs, Lt 6, 1899, par. 10*

There is no hope for the success of any religious organization where criticism is cherished as a fine art and called spiritual discernment. Men might far better be blind to other's faults than to be inspired by that keen, detective spirit that will watch for defects in those whom the Lord loves, and through whom He works. We all need to humble ourselves, not to have an exalted idea of self. We must all give heed to the words of Christ, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*]*14LtMs, Lt 6, 1899, par. 11*

Every Christian should beware of picking flaws in others, and thus destroying the influence which God would have them retain, that they may be a blessing to His people. In every one of our institutions, all are either receiving an education in straight, perfect lines, forming the character according to the character of Christ, or they are receiving an education in the opposite direction. In every camp meeting there is opportunity for close, critical self-examination. If individuals will seek to rid themselves of every thought and action that is not of a Christlike order, they will, if worked by the Holy Spirit, see the necessity of washing their own robes of character and making them white in the blood of the Lamb, and their minds will become as the mind of Christ. *14LtMs, Lt 6, 1899, par. 12*

The greatest sorrow of heart I have borne has been caused by the want of love and unity among brethren. In word and spirit and life we are to express Christ, not the peculiar ideas and notions of self. By these ideas many have been trammelled and clogged all their life long, and they knew not what was the trouble. *14LtMs, Lt 6, 1899, par. 13*

I want to impress this upon my brethren who shall assemble in camp meeting at Ballarat: Do not lose this opportunity of committing

your particular concern for yourself into the care of Jesus Christ. Lose sight of all others except Christ. We want Christ in our humanity, and Christ wants to abide in us. We are human and fallible, every one of us, and unless Christ is formed within, the hope of glory, we shall make wonderful blunders in estimating our fellow workers according to our pattern and measurement. God sees beneath the surface. He sees all the good, and He marks all the evil. Leave to Him the work of passing judgment on your brethren.<sup>14</sup>*LtMs, Lt 6, 1899, par. 14*

Have a care for the young men and young women who are now forming their characters. Converse with them, and help them all you possibly can. Let no one educate the young men and young women in the science of picking flaws. Let not the youth hear you finding fault with those who do not please your fancy. The youth are Christ's servants, to be cared for, to be encouraged in good, pure, holy thoughts. They need no lessons in evil surmising. Satan stands ready to instruct them in this line. Teach them to be kind, to respect and love one another as Christ has loved us.<sup>14</sup>*LtMs, Lt 6, 1899, par. 15*

Keep the perfume of Christ's character in your own words and actions. Let querulous complaints forever cease. Then there will flow into your heart the sunbeams of the righteousness of Christ. God will bless you, and make you a blessing.<sup>14</sup>*LtMs, Lt 6, 1899, par. 16*

We are individually held responsible to God for our influence in the home, in the church, among all with whom we associate. We are to receive our traits of character from an indwelling Saviour. He says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." [*John 15:4.*] The kind of fruit we bear, in words, in spirit, in action, testifies whether we are abiding in Christ or in ourselves. If we abide in ourselves, the taint of a disagreeable disposition will often manifest itself. Christ says, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [*Verse 5.*]<sup>14</sup>*LtMs, Lt 6, 1899, par. 17*

You may have had good advantages for gaining an education, but unless you are under discipline to Christ, your education will be of no real benefit to you. You will not form a right character. "If a man abide not in me," Christ said, "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire." [*Verse 6.*] *14LtMs, Lt 6, 1899, par. 18*

O, how much we prize and glorify self! How much we wrestle for the supremacy! How much we keep self in the foreground and Jesus Christ in the rear! Let all who assemble at the Ballarat Camp meeting bear in mind that it is the place to pray, the place where God will meet with them. Let us not profess to be Christ's followers, and yet follow our own mind and spirit. If we do this, we shall reveal such weakness of character as in no way represents Christ. We must be born again. We must have a new life from above. And this new life can be preserved only by daily watchfulness and prayer. *14LtMs, Lt 6, 1899, par. 19*

Men must become as little children; they must keep as humble as a child. Then they will indeed see Jesus Christ by faith, and [they] can reveal Him to the world as the uplifted Saviour. They can represent Christ in character by daily living Christ, showing that they have learned of Him His meekness and lowliness. In all our dealing, in all our business and relation one with another, there should not be a thread of the old habits of selfishness, self-seeking, or self-exaltation. This is the great barrier that separates the soul from God. *14LtMs, Lt 6, 1899, par. 20*

I want to cry to my brethren, Clear the way for Jesus Christ by self-renunciation. Let the great work be done in us and for us, so that we shall not say, "See what I am doing," but, "Behold the goodness and love of God," for "his gentleness hath made me great." [*Psalms 18:35.*] The Lord will work wonderfully for you in your camp meeting if you will renounce self, and do every little duty in the name of Jesus. We are to write the name of Jesus on all that we do and on all that we have. We are to express His love in our words. We can reveal His Spirit in the very tones of our voice, in the expression of our countenance, in our walk and conversation. We are to imitate Christ in all His perfection. Constantly we are to improve our powers, that we may do better work for Christ. *14LtMs, Lt 6, 1899,*

*par. 21*

I entreat of you, my brethren, to leave the darkness and come to the glorious light of the Sun of Righteousness. To be a Christian means more than many suppose. It is the character, not the placing of our names on the church books, that makes us Christians. What manifestations will appear when Christ, abiding in the heart, is shining in the faces of those who love Him and keep His commandments. Truth is written there. The man is transformed into Christ's image. A worldling may pass by and not mark the change, but those who have had communion with Christ discern the expression of Christ in word, in spirit. *14LtMs, Lt 6, 1899, par. 22*

The influence upon the heart is seen in a habitual gentleness, a more than human love. The sweet peace of heaven will be in the soul, and will be revealed in the countenance. There is no striving for the highest place, no seeking the supremacy. There is a constant changing from glory to glory, from character to character. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." [2 *Corinthians 3:18.*] *14LtMs, Lt 6, 1899, par. 23*

Do you feel that this experience is beyond your reach? It is the very experience that you must have. The truth sanctifies the receiver. Uplifting, refining, sanctifying truth is the only thing that can lift us out of ourselves, and bring up into open communion with God. In our life in this world the human and the divine are to be united. The things of the Spirit are not discerned by any strength of intellect that man may possess. He may be a minister of the Word, opening the Scriptures to enlighten others, but this in itself will not fit his soul for heaven. The highest eloquence is not religion. Leaders and teachers may suppose they know all that is worth knowing, but God designs that every teacher shall be a continual learner. When we cease to be learners, then we are no longer fit to be teachers. Every worker needs to come to Christ and learn of Him who is meek and lowly in heart in order to find that trust and rest and quietude in God which it is our privilege to have. *14LtMs, Lt 6, 1899, par. 24*

Christ's glory was manifested while He was working at His trade in

the carpenter's shop. He was assailed more fiercely by temptation than were other youth, according as there was more at stake in His life. But He overcame the wicked one. The Saviour in His human character resisted all the assaults of Satan. Just as Christ overcame temptation, so every one of us may overcome. And He 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.*]14LtMs, Lt 6, 1899, par. 25

It is a battle for life, eternal life, and if we are indifferent in the warfare, if we are not overcomers here, we shall never see the King in His beauty.14LtMs, Lt 6, 1899, par. 26

There is something to learn besides that which is contained in school books, something that the greatest intellect, unaided, cannot reach. It is the power to recognize what belongs to the life of the Christian. In the schoolroom, in the carpenter's shop, in all manner of business, in all kinds of trades, the abiding Christ will be revealed by all who possess Him. Beholding the glory of Christ's character, they will carry it unto the home life. Their lips will not utter foolishness, their tongues will not frame deceit. The living Christ, shining out in the character, will be carried to the house of mourning, to the sick bed. He will bring comfort to the suffering. He will be manifest in the heavenly life which, in all humility of mind, His followers live.14LtMs, Lt 6, 1899, par. 27

It is the duty of all believers to turn away from beholding Satan. Then they will not reflect his character in their words, in a peevish spirit, in evil thinking or evil speaking of their brethren. Those who have an abiding Christ will do none of these things. God has forbidden us to cherish any such thoughts or feelings. All have the privilege of catching the divine rays of light from Christ if they will look unto Him. The greater their need, the more open will be the way to Christ. They may seek His face, and flash back the light of the glory of God. To them that have no might, He increaseth strength. All who live Christ's character will be like Him. "Every man that hath this hope in him purifieth himself, even as he is pure." [1 *John 3:3.*]14LtMs, Lt 6, 1899, par. 28

There will be no irritable tempers in heaven, and certainly we want



no irritable tempers here on earth. Satan's subjects have this kind of character. Let every Sabbathkeeper seek most earnestly to have Christ mold and fashion the human mind to His divine similitude. We shall have to fight the devil without and within. Unholy hands, unruly tongues, quick tempers, these are foes we have to meet; but through Christ we are able to bring them into subjection. Looking unto Him we may say, "I can do all things through Christ which strengtheneth me." [*Philippians 4:13.*] *14LtMs, Lt 6, 1899, par. 29*

**Lt 7, 1899**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

January 22, 1899

Portions of this letter are published in *4MR 362*.

Dear Brother and Sister Haskell:

Once more I sit by my writing table to trace a few lines to you this morning. I have had such a season of exhaustion, and have suffered so much, that it was not best for me to write. The very simplest thoughts would not come. I have been so weak that I could not remember. I ought not to be writing now, for it taxes me to think. Although I was full of pain and very weak, I braced myself up until the American mail was off. But there was a limit at last, and now I am about a cypher. I have done very little since the camp meeting. The deep interest in the meetings drew me out. I spoke Sabbath and Sunday afternoons and on Tuesdays and Thursdays, and in the morning meetings all I dared. But I found danger in attending morning meetings, because the immense congregations in the afternoons and evenings made the atmosphere in the tent unsafe for me. *14LtMs, Lt 7, 1899, par. 1*

The Lord sustained me through the camp meeting. I attended some council meetings which called out from me the reason why the Holy Spirit does not work among us. It is the unbelief in God and the lack of confidence in one another. It is the work of the power of darkness to lead us to suspect our brethren and stand apart as criticizers. At one meeting I think I read and talked to the ministers for two hours. I needed to brace up all I possibly could to do the work the Lord had appointed me to do. *14LtMs, Lt 7, 1899, par. 2*

There was, apparently, with Brethren Robinson, Hare, Hughes, and others present, deep feeling. Brother Robinson went into the bush to pray, and while he was wrestling with God, Elder Daniells, W. C. White, and about ten others went also into the bush to pray, and they came right to the spot where Brother Robinson was praying.

He told them he had broken his heart before God, and laid self on the altar of sacrifice. He wanted self to be consumed. He wanted to put away his habit of criticizing and judging his brethren, and to bring himself to task. A great blessing came upon him. All prayed most earnestly, and talked freely and confessed and prayed and kept confessing, until the fog that had hidden Jesus from their sight was cleared away, and they were all greatly blessed. *14LtMs, Lt 7, 1899, par. 3*

I never saw in meetings a more solemn impression of the Spirit of God upon the people as upon those who came to our encampment. People would come twenty or thirty miles, and remain all day. Many would come an hour before the meeting, so as to get a seat. It was a most solemn time for us all. But I was carrying a heavy load for Battle Creek, as well as for our brethren in Australia. I could sleep but little. I had a solemn message for those in Battle Creek, and when I left the campground, I carried my burden with me. *14LtMs, Lt 7, 1899, par. 4*

I want to write you more, but my weakness forbids this. *14LtMs, Lt 7, 1899, par. 5*

**Lt 8, 1899**

Kellogg, J. H.

NP

January 23, 1899

Portions of this letter are published in *TDG 31; 11MR 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.

Dr. Kellogg:

Night after night I am in much burden and perplexity. In my letter dated December 18, 1898, I mentioned the Gospel Wagon. Soon after the photograph of this wagon came, I was looking at it alone in my room, when there seemed to be presented before me the present and future effect of this method of labor. I must say that your investment in this wagon was not the best way of investing means. This method of labor is not the best for the successful accomplishment of the work of God <for this time>, neither does it give the workers the best experience in winning souls to Christ. It may awaken some thought, but whether it will give the necessary impression of solemnity and order, whether it will ripen the harvest, is very uncertain. It does not leave on the mind the impression that leads to conviction of sin. The hearers are led to think, It would be pleasant to unite with this people, to drive about and sing and gather a company to whom to read the Scriptures.<sup>14</sup>*LtMs, Lt 8, 1899, par. 1*

Dr. Kellogg, you are represented to me as having your day and opportunity to develop into a trustworthy man, not a man who can act in only two or three lines, but a man who can help the work of God to bear [His] stamp and His likeness. It is your place to fall into line in God's providence. See that the truth is inscribed on your banner at all times and in all places.<sup>14</sup>*LtMs, Lt 8, 1899, par. 2*

All human beings are dear to the heart of God, for they are bought with a price. As a nation the Jews refused to receive Christ. He had

led them in their travels as their invisible, infinite Leader. He had communicated His will to them, but in the test they rejected Him, their only Hope, and their only Salvation, and God rejected them. "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." [*John 1:12.*] To all who receive and obey the conditions, God's gifts flow steadily, without repentance, without recall. God has imparted His gifts to man to be used, not according to hereditary <or fanciful> ideas, not according to natural impulse or inclination, but according to His will. *14LtMs, Lt 8, 1899, par. 3*

No one can become clean and spotless, fit for God's service, without first becoming as a little child, willing to be taught as Moses was taught. The Lord instructed Moses in His will, and Moses was to repeat these instructions just as he received them. *14LtMs, Lt 8, 1899, par. 4*

My brother, you are safe only as you work out of self into perfect conformity to the mind and will of God. You have not yet reached this place. You have never made that surrender of self that will place you where you can bear the likeness of Christ. At times, you have been in great danger, the more so because you have not steadfastly kept Christ, your Pattern, ever before you. There is a work to be done for you. All self-glorification must be cut away by a realization of the fact that you are only the Lord's steward, and that to Him you owe every faculty you possess. *14LtMs, Lt 8, 1899, par. 5*

Who has given man inventive power? Who gives man the scientific skill which bears the stamp of heaven? Who gives him organizing tact, power to restore order to distracted elements? Who gives him power to place God's work upon a solid basis of industry and durability? *14LtMs, Lt 8, 1899, par. 6*

It is God's will that those to whom He has entrusted talents should look ahead, and with far-seeing judgment, with tact and ingenuity, establish the work aright. This is not done by making the proudest show among the nations of earth. God designs that those whom He has appointed to do His work shall have ingrained in their character the words, "All ye are brethren." [*Matthew 23:8.*] *14LtMs, Lt 8, 1899,*

*par. 7*

When Christ was upon this earth, His brothers thought He was devoting Himself too constantly to constant labor. They determined to stop His work, to find for Him periods of rest. The word came to Christ as He stood before the people, "Behold, thy mother and thy brethren stand without, desiring to speak with thee." Looking about Him, Christ answered, "Who is my mother, and who are my brethren? And he stretched forth his hand toward his disciples, and 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." [*Matthew 12:47-50.*]*14LtMs, Lt 8, 1899, par. 8*

There are in this country, Australia, those whom the Lord has used to lay the foundation of His work in different places. The brethren in America should remember that in this country, which so nearly resembles America, a work is to be done similar to that which has been done in America. You only need to reflect, to reason from cause to effect, to see the prejudice and opposition that the workers here have to meet in business and religious lines. In this hour of need, those in America who have become strong through the power of God are to relieve the necessities of those who are holding up the work in other countries. To this end, they are to brace all their energies, inspired by an unselfish desire to help their fellow workers to plant the standard where the truth has not yet found a standing place.*14LtMs, Lt 8, 1899, par. 9*

Before Jesus of Nazareth commenced His public ministry, John the Baptist was to fulfil his mission as God's appointed messenger. His message was to prepare the way for God's work in a fallen world. His voice was to be heard, not in the synagogues, but in the wilderness, saying, "Repent ye, for the kingdom of heaven is at hand." "This is he," writes the evangelist, "that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." [*Matthew 3:2, 3.*]*14LtMs, Lt 8, 1899, par. 10*

We need to understand the meaning of these words. Those who feared God were to think for themselves. They were no longer to

leave other men to do their thinking. Their minds were no longer to be chained down to erroneous maxims, theories, and doctrines. Ignorance and vice, crime, and violence, oppression in high places, must be unveiled. The light of life had come to this world to shine amid the moral darkness. The gospel would now be proclaimed among the poor, the oppressed. Those in humble life would be given opportunity to understand the real qualifications necessary for entrance into the kingdom of God.*14LtMs, Lt 8, 1899, par. 11*

And today men from the lower ranks are to take their place in obeying the command, "Go forward." By faith they are to meet difficulties, not daring to yield to the strife and babble of unbelieving tongues. They are to press forward from one degree of success to another, praying always, and exercising that faith which answers prayer.*14LtMs, Lt 8, 1899, par. 12*

Thank God for men who understand something of pioneer work, who can wrestle with difficulties, who will not fail nor be discouraged. Notwithstanding the false reports that have gone forth from babbling tongues <in regard to the work we are doing here>, doing the cause of God great injustice, God still works through His instrumentalities, continuing to make clear, to those who will see, the precious things of heaven and the responsibilities of the spiritual life.*14LtMs, Lt 8, 1899, par. 13*

God designed that the work in this country should be built up, and those standing in responsible places in America should have realized their duty with regard to it. But Satan drew a veil of tradition over their eyes, so that <some> exchanged the sentiments of God for the maxims of men. The work of God <in Battle Creek> was marred, and it still bears unhealed wounds. Men have gone into wrongdoing, but so imperceptibly that they do not realize that their moral perception has been darkened. The same temptations overtake them again and again. Again and again they do things which show not the image and superscription of God. Some will continue to take sides, not with God, but against Him, until the Lord says, "He is joined to his idols; let him alone." [*Hosea 4:17.*]*14LtMs, Lt 8, 1899, par. 14*

There is need for a variety of gifts in the Lord's work. Read carefully

the *fourth chapter of Ephesians*. The entire chapter is a description of the Lord's manner of working. "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." [*Verses 11-13.*] Every gift is to be acknowledged as essential to the success of the work. *14LtMs, Lt 8, 1899, par. 15*

Experienced men are needed for the work in this country, men who are not narrow in their measurement, but broadminded, with quick, perceptive faculties, who can discern a thought and catch its meaning without a week's time in which to think it over. Those who are laying the foundation for God's building are addressed in the words, "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] The agencies of God are many! But all those who are willing to work according to God's plan are included in the words, "Ye are God's husbandry; ye are God's building." God's servants are to move so that no spiritual gift shall be lost. Their will is to be held in abeyance, and when God's time comes, the rod will blossom. What form the work will take no one can know, but God's servants are to be minutemen, able to understand the ways and will of their Leader. *14LtMs, Lt 8, 1899, par. 16*



## Lt 8a, 1899

Kellogg, J. H.

Sunnyside, Cooranbong, New South Wales, Australia

January 15, 1899

Previously unpublished.

Dear Brother in Christ Jesus:

I have written some things which I dared not withhold, for I would be responsible if I did. Have we not to consider that we have immortality only through Jesus Christ? Should you fall, as is not an impossibility, who will take your stewardship? Have you considered this important question? I am instructed to warn you that you have been gathering altogether more responsibilities than the Lord has laid upon you or any one man to bear. Your stewardship is gathering stronger and firmer walls about you. These walls may fall upon you. *14LtMs, Lt 8a, 1899, par. 1*

We have a great work to do. I have. You have. And yet you continue to gather that class of work which you love to do, yet has not been appointed of God for you to do. It would crush the life out of you, because you are a mortal man, and your brother is mortal. Whatever his profession may be now, he needs less to do in order to have time to care for his soul. He thinks it is no use for him to claim to be a Christian, and yet it is not because his heart is hardened, but because he thinks he cannot reach perfection. It will not hurt him for you to manifest always that you have genuine brotherly love that has not been chilled to death by pressure of business. If you should act more the friendship of the tender affection of relationship as brothers it would not hurt Willie. *14LtMs, Lt 8a, 1899, par. 2*

Sometimes things happen as always is the case in business matters, when you suppose some one is to blame. Your brother is not being infinite but finite. Through want of proper hours of rest his mental and physical force almost come to a standstill and results show the same. Is that faithful steward deserving of the least

censure? No; he could not prevent the result. He has double the work to do he should have, and is far more promising a subject for you to work upon than many you do not know and who are in no way related to you by blood ties. *14LtMs, Lt 8a, 1899, par. 3*

Now my brother, give your brother, who is as true to your interest as it is possible for him to be, a chance to save his own soul, which is precious in the sight of the Lord. He has a wife, and children who need a father's tender instruction how to save their souls, that there may be a family reunion in the kingdom of God. *14LtMs, Lt 8a, 1899, par. 4*

Another point. Your work may have far more power in being exercised in interested effort for those to whom the message is to go in the highways. For this work God has appointed you. I think it well for you to consider these things. You can help much by exercising your God-given talents in the Women's Christian Temperance work. You may modify some of the erroneous maxims that are coming in to spoil that organization; and Sister Henry can do a good work in this line, not by compromising truth or righteousness, not by changing the banner you all hold fast, but by guardedly weaving in principles in your instructions that shall change the mold. *14LtMs, Lt 8a, 1899, par. 5*

While we are to hold the standard high, we are not to separate our influence from the highest and take up the lowest class. That work is to be done; you need so much to have the divine Counsellor by your side and feel it enough not to follow your own judgment. We are living amid the perils of the last days. We know not what will come next. *14LtMs, Lt 8a, 1899, par. 6*

I thought I had not strength to write a line, but I am pillowed up in bed to write this. I thank you for your kind thoughtfulness in writing me. I also thank you for the interest you have taken to raise the money to begin our work here. We will have a meeting now and see what help we can obtain in building. We have applications almost daily for the afflicted ones which a hospital should receive. Sara is called here and there and elsewhere. I am so thankful that money came to me as it did from the Pacific Press, for what Elder Haskell would have done, or the sanitarium in Sydney have done just now, I

know not. But one thing is certain, it came at the right time. Be not afraid, I shall not allow one penny to go to any other purpose.<sup>14</sup>*LtMs, Lt 8a, 1899, par. 7*

Our business now is to go to work and erect a building which shall be no shame for the Lord to look upon. He knows how much we need this building at once. Meetinghouses are needed in Brisbane, Queensland; they will have it because they simply cannot do without it. A meetinghouse absolutely is to be built in Queensland and one now in Newcastle. I thank the donors for their kindness in raising this fund. I thank the Lord for this.<sup>14</sup>*LtMs, Lt 8a, 1899, par. 8*

I have not seen any plan from you. It may come today. My mail came last evening, and sometimes letters do not all come until next day. May get your plan today. I am too weak to write more now. If Sara knew what I was doing, I should be blamed.<sup>14</sup>*LtMs, Lt 8a, 1899, par. 9*

**Lt 9, 1899**

General Conference

NP

January 24, 1899

Portions of this letter are published in *WM 275; TDG 32; FLB 138, 140; Ev 682-683*. +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.

To those occupying important positions in the General Conference: *14LtMs, Lt 9, 1899, par. 1*

Dear Brethren:

The Lord requires that principles be followed which are different from those that have been followed in the past. We who believe in Christ and receive His grace are members of His great firm. "Ye are God's husbandry: ye are God's building." [*1 Corinthians 3:9*.] Every one engaged in the work of God exerts an influence. The General Conference has had an influence, and this influence would have been increased had it kept to its legitimate work. But its influence became of none effect when it embraced so many interests, thus mingling the sacred and the common. Because of this, the voice of the General Conference lost its sacredness. But by the strictest observance of principles that cannot be corrupted, it may win back what it has lost. The people may then be addressed in the words, What God has cleansed, call not thou common or unclean. *14LtMs, Lt 9, 1899, par. 2*

Satan commenced his work in Battle Creek through men who occupied important positions in God's work, but who were not the men for the place; for they had no correct sense of its sacredness. The work of the gospel must be exalted. But careless work has been done in the selection of men for certain positions in the church. *14LtMs, Lt 9, 1899, par. 3*

In the *sixth chapter of Acts* we are shown how when men were to

be selected to fill positions in the church, the matter was brought before the Lord, and most earnest prayer was offered for guidance. The widows and fatherless were to be supported by contributions from the church. Their wants were not to be relieved by the church but by special donations. The tithe was to be consecrated to the Lord, and was always to be used for the support of the ministry. Men must be chosen to oversee the work of caring for the poor, to look after the proper distribution of the means in hand, that none among the believers should suffer for the necessaries of life. These men must not be like Judas, who robbed the treasury to enrich himself. They must not be men who would work in a scheming, underhand manner, but men who would work faithfully and unselfishly for others. They must be “men of honest report, full of the Holy Ghost, and wisdom.” [Verse 3.]*14LtMs, Lt 9, 1899, par. 4*

When these men were found, they were set before the apostles, “and when they had prayed, they laid their hands on them. And the word of God increased, and the number of disciples multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.” [Verses 6-8.]*14LtMs, Lt 9, 1899, par. 5*

The Word of God shows plainly that there is a special work to be done for the people of God. This work requires men who can use their talents with wisdom. They are to be men who will do the work of God conscientiously, men who are free from all selfishness, all covetousness.*14LtMs, Lt 9, 1899, par. 6*

This is presented in the Old Testament Scriptures. Moses spoke to the children of Israel, saying, “I am not able to bear you myself alone: the Lord your God hath multiplied you, and behold, ye are this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you as he hath promised you!) How can I myself alone bear your cumbrance, ... and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken, is good for you to do.”*14LtMs, Lt 9, 1899, par. 7*

“So I took of the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God’s: and the cause that is too hard for you, bring it unto me, and I will hear it.” [*Deuteronomy 1:9-17.*] *14LtMs, Lt 9, 1899, par. 8*

The great mistake of placing in positions of responsibility men who have no genuine religious experience has been made at Battle Creek, the center of the work. Men were appointed by men to act in important places, who should never have been entrusted with the handling of sacred things until they gave positive evidence that they had been converted. These men were not able to bear test and trial, and the leaven of fraud and injustice brought in because of their course of action has not yet been purged from the work. *14LtMs, Lt 9, 1899, par. 9*

We need now to review the past, that we may see where the Word of God has been disobeyed in our transactions one with another. We need to show genuine repentance. Little regard has been shown for the Word of God. Little heed has been given to the testimonies of His Spirit. Those at the center of the work have been continually warned that truth and righteousness should always be exercised. But notwithstanding this, men have been retained in office who were not worthy, who were full of covetousness. Their work did not leave a right impression upon the cause of God. Sacred things were clothed with commonness. The leaven of covetousness and selfishness pervaded every institution, every church, to a greater or less degree. *14LtMs, Lt 9, 1899, par. 10*

Finite men have felt capable of carrying responsibilities that they were unqualified to carry. They did not feel the necessity of obtaining the essential qualifications for doing the work of God successfully. Men have been placed in positions of sacred trust because they were supposed to be sharp businessmen. They were

full of worldly policy. They did not deem it essential that their judgment should be controlled by the Holy Spirit, but went forward in their own way. These men, full of self-sufficiency and self-importance, were placed in charge of the most solemn work.*14LtMs, Lt 9, 1899, par. 11*

Has not God seen the departure from righteous principles? Has he not seen men working contrary to truth and righteousness, practicing dishonesty in the handling of books? Has He not heard the appeals made in behalf of the Southern Field, and seen the money raised to relieve the situation there? How was this money used?*14LtMs, Lt 9, 1899, par. 12*

Heaven saw all the scheming for higher wages. Those who bore the laboring share of the work were not the ones who benefited by this scheming. The corrupting influence that has created so much disaffection in the world's business houses, has been felt to a degree in the business working of the Review office. God looked down from heaven, and was displeased. All impurity and irregularity, all perversion of righteousness, must be cleansed from every institution, every church, every household, every individual, before God can bless us as He desires to.*14LtMs, Lt 9, 1899, par. 13*

The Lord [did] not design that one man shall carry all the responsibilities. "And it came to pass on the morrow, that Moses sat to judge the people, and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning until evening? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me: and I judge between one and another, and I do make them know the statutes of God, and his law.*14LtMs, Lt 9, 1899, par. 14*

"And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou are not able to perform it thyself alone. Hearken now unto my voice, I will

give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.<sup>14</sup>*LtMs, Lt 9, 1899, par. 15*

“Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens: and let them judge the people at all seasons; and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so it shall be easier for thyself and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall go to their place in peace. So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, ... and they judged the people at all seasons, the hard causes they brought unto Moses, but every small matter they judged themselves.” [*Exodus 18:13-26.*]<sup>14</sup>*LtMs, Lt 9, 1899, par. 16*

When preparations were being made for the building of the tabernacle, God said to Moses, “See, I have called by name Bezaleel the son of Uri the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God in wisdom, and understanding, and in knowledge, and in all manner of workmanship, to devise cunning work, 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. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wisehearted I have put wisdom, that they may make all that I have commanded thee.” [*Exodus 31:2-6.*]<sup>14</sup>*LtMs, Lt 9, 1899, par. 17*

“Then wrought Bezaleel and Aholiab, and every wisehearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. And Moses called Bezaleel and Aholiab, and every wisehearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to



come unto the work to do it. And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made.” [Exodus 36:1-4.] *14LtMs, Lt 9, 1899, par. 18*

This is the way in which the Lord has arranged matters. He designs that men shall be appointed to do His work. Confusion is not to enter the work. Men should be chosen who will stand shoulder to shoulder, heart to heart, in the great work for this time, for there are wonderful things to be done. Dr. Kellogg carries too heavy a weight. Others should be qualifying themselves to bear responsibilities, so that if one drops out of the work, there will be others who can step in to prevent a break. It is the duty of all who have a connection with the Lord's work to diligently cultivate his powers. He is responsible to God to do his very best. *14LtMs, Lt 9, 1899, par. 19*

Everything is to be done as in the presence of a holy God. Right principles are to be maintained when dealing with those who are small as well as with those who are influential. There is to be no haphazard work done in the service of God. The reason why so many difficulties arise is that those who complain most, who require perfection in others, exalt self and excuse their own defects. *14LtMs, Lt 9, 1899, par. 20*

In God's Word we read of the qualifications which must be possessed by those who connect with His work. “If a man be just, and do that which is lawful and right, ... and hath not oppressed any, hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly, he is just, he shall surely live, saith the Lord.” [Ezekiel 18:5, 7-9.] *14LtMs, Lt 9, 1899, par. 21*

God requires moral perfection in all. Those who have been given light and opportunities should, as God's stewards, aim for

perfection, and never, never lower the standard of righteousness to accommodate inherited and cultivated tendencies to wrong. Christ took upon Him our human nature, and lived our life, to show us that we may be like Him by partaking of the divine nature. We may be holy, as Christ was holy in human nature. Why then are there so many disagreeable characters in the world? It is because they do not suspect that their disagreeable ways and rough, impolite speech is the result of an unholy heart. We ought to be holy even as God is holy; and when we comprehend the full significance of this statement, and set our heart to do the work of God, to be holy as He is holy, we shall approach the standard set for each individual in Christ Jesus.<sup>14</sup>*LtMs, Lt 9, 1899, par. 22*

No one can be Omnipotent, but all can cleanse themselves from bitterness of the flesh and spirit, perfecting holiness in the fear of the Lord. God requires every soul to be pure and holy. We have hereditary tendencies to wrong. This is a part of self that no one need carry about. It is a weakness of humanity to pet selfishness, because it is a natural trait of character. But unless all selfishness is put away, unless self is crucified, we can never be holy as God is holy. There is in humanity a tendency to suspicious imagining, which circumstances quicken into lively growth. If this trait is indulged, it spoils the character and ruins the soul. It is written, "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God."<sup>14</sup>*LtMs, Lt 9, 1899, par. 23*

"Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into 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 3:3-8.*]<sup>14</sup>*LtMs, Lt 9, 1899, par. 24*

The Lord never withholds His wisdom from those who are truly consecrated. Those who fear God and seek Him daily walk in security. The men who humble themselves even as a little child are

the men who will be taught by God. The Lord is not dependent on any man's talents, for He is the Source of all perfect gifts. The very humblest man, if he loves and fears God, is the possessor of heavenly gifts. The Lord can use such a man, because he does not strive to work himself according to his own standard. He works with fear and trembling lest he will spoil the pattern. His life is an expression of the life of Christ. *14LtMs, Lt 9, 1899, par. 25*

The man who does not honor himself can fill a place in God's plan that no self-sufficient man, however learned and well-prepared he may think himself to be, can fill. It makes every difference whether a man walks with God, or whether he is satisfied to walk with himself, glorifying his own abilities. *14LtMs, Lt 9, 1899, par. 26*

It is the fragrance of our love to our fellow men that reveals our love for God. It is patience in service that brings rest to the soul. It is through humble, diligent, faithful toilers that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to learn Christ's way that he may bear the divine likeness. *14LtMs, Lt 9, 1899, par. 27*

God would have His workers in every line look to Him as the giver of all they possess. All right inventions and improvements have their source in Him who is wonderful in counsel and excellent in working. Whatever we do, in whatever department of the work we are placed, God desires to refine and ennoble us. He desires to control man's mind, that he may do perfect work. *14LtMs, Lt 9, 1899, par. 28*

The delicate touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate organism of the body, is the wisdom of divine power, to be used in behalf of suffering humanity. The skill with which the carpenter uses the hammer, the strength with which the blacksmith makes the anvil ring, comes from God. He has entrusted men with powers, and He expects that they will look to Him for counsel. Thus they may use His gifts with unerring aptitude, testifying to God's glory that they are workers together with Him. Thus they purify their souls by sanctification of the Spirit through the truth. In their experience, the words of Christ are fulfilled, "The pure in heart shall see God." *[Matthew*

5:8.]*14LtMs, Lt 9, 1899, par. 29*

All should feel that they are working to one great end. The work in every department is God's, and those who do that work with exactness, without blunder, represent God's perfection. But God's work cannot be perfectly done by men who are selfish, who devise plans and methods whereby they can strengthen themselves and stand high in the esteem of the world as wise men.*14LtMs, Lt 9, 1899, par. 30*

Those who have any part in the work of the Lord are to show that they love and fear God. The Lord desires them to be as sensitive as a child to wrongdoing, cherishing a vivid conviction that all the strength of soul and body comes from above. Those who become careless and opinionated, must be separated from the work, if, after kind admonition and earnest prayer, they refuse to repent. They are workers of evil, and God cannot hold communication with them.*14LtMs, Lt 9, 1899, par. 31*

It means much to learn to do God's will. He who is entrusted with the training of youth in our schools or institutions needs to learn daily in the school of Christ. God says, Ye are my husbandry; ye are my building. He is seeking to control the hearts of men and women. If they will be controlled by Him, His name will be glorified. They may walk with certainty, knowing that they are laborers together with God.*14LtMs, Lt 9, 1899, par. 32*

By the acceptance of Christ, as a personal Saviour, in whom we humbly trust, we are cleansed from sin. He calls, "Follow me." "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 11:29.*] The mercy of Christ has made us overseers of His workmen. The record of the opportunities and privileges that are now ours will be irrevocable. Shall we be among those who shall respond with joy to the words, Where is the flock that I gave you, my beautiful flock?*14LtMs, Lt 9, 1899, par. 33*

There are always two parties in our world. One is ready to hear the call of God, and obey, saying, "What wilt thou have me to do?" [*Acts 9:6.*] The great anxiety of the other is to discover what is the most pleasant to do. Inclination must be severely tested, for inclination is

no evidence of duty. Take everything to God in prayer. Let those who have an experience in the things of God make no hasty decisions in selecting men to fill important positions. Let no man strive to be placed in position, but let everyone be careful in regard to accepting a position of trust. Let them subject themselves to close self-examination. Let them counsel with the experienced followers of God, and seek by earnest prayer to know their duty. Let all be willing to be led and guided by God. Do not think that because you have made mistakes, you are excluded from the work of God. There are many with great opportunities who make great failures.*14LtMs, Lt 9, 1899, par. 34*

God desires all to consecrate themselves, soul and body, to Him. Young men and young women, learn that as you use the talents God has given you, you will obtain a genuine experience, a real knowledge, that will make you dissatisfied with yourselves. You will see the great work that is to be done. You will see the need of cutting away all habits and practices that are hurtful, lest you shall hurt some other soul.*14LtMs, Lt 9, 1899, par. 35*

There are conscientious young men who are preparing to move into line, to strengthen the outposts. If they walk humble with God, He will talk with them, and instruct them. To them I would say, Work where you are, doing what you can to pass along the truth which is so precious to you. Preserve simplicity, and then, when there are vacancies to be filled, you will hear the words, Friend, come up higher. You may be reluctant to advance, but move forward with trust in God, bringing into His work a fresh, honest experience and a heart filled with the faith that works by love and purifies the soul. As you thirst for the water of life, ask Christ for it, and He will give you to drink of the water of life freely. He will be to you a well of water, springing up unto everlasting life.*14LtMs, Lt 9, 1899, par. 36*

Open the door of the heart to the knock of Christ. Welcome the heavenly Guest. Then you will not lift up your soul unto vanity because you are placed in a position of responsibility. There are truths in the Word of God the meaning of which you scarcely comprehend, but these will open to you in their native beauty and loveliness; for Christ is your teacher. If you have improved the past, it is still yours, because you have garnered the bright beams of the

Sun of Righteousness. *14LtMs, Lt 9, 1899, par. 37*

You have a treasure of knowledge to which you are constantly adding. Thus you are being raised up to a higher level of service. Impart all that you receive, and keep imparting to receive. The secret of winning souls is only learnt by wearing Christ's yoke and copying His meekness and lowliness. Only thus can you find constant rest. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." [*Daniel 12:3.*]*14LtMs, Lt 9, 1899, par. 38*

**Lt 10, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 14, 1899

Portions of this letter are published in *Te 258; 2MR 32-33; 10MR 296*. +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:

The American mail went yesterday, and yet I am not at rest. I am held to the point. I am talking with you, Dr. Kellogg, with my pen, as I was talking with you last night in the visions of my head upon my bed. I was in a company of several men and women, and Dr. Kellogg was one of the party. We were talking of the work to be accomplished in Australia. I was saying, Dr. Kellogg, it is necessary for you as a physician to see some things before you can comprehend them. After you see, you will understand. Walking side by side with you, we came to the building called the Health Home. The doors of several rooms in it were open for your inspection. You said, “Some of these rooms are larger than is required; others are altogether too small. Having two or three bedsteads in one room is all a mistake. Privacy must be respected.”<sup>14</sup>*LtMs, Lt 10, 1899, par. 1*

Thus you went from room to room, speaking of the mistakes in each room. When you came to the bathrooms, your face grew white, as though you were going to faint. You could not find words to express your disgust. You said, “This is calculated to counteract all the good that this institution might do. We are workers together with God. Does not God look with abhorrence upon such rooms? They are not fit to take patients into. How can any one put his religion into his work with provisions as are made here?”<sup>14</sup>*LtMs, Lt 10, 1899, par. 2*

As we left the building Dr. Kellogg said, “I see things in a new light. I am condemned. I did not have the slightest conception of the

disadvantage you were working under. Yes; things might have been made every way different. I thought I was trying religiously to do my best; but while I made an effort to act from the principle, Love God supremely and thy neighbor as thyself," I was in all my plans setting things in operation in a way that neither showed supreme love to God or that love Christ has expressed we should have for our neighbor.*14LtMs, Lt 10, 1899, par. 3*

"I have been covetous and selfish, and I knew it not. I have been practicing a species of idolatry for the work I was handling. I should have thought and planned unselfishly, taking into consideration the necessities of the work in Australia. Then my eyes would have been opened to see that had I loved the Lord with all my heart, with all my soul, and with all my strength, I would have prepared less abundantly for the sanitarium in Battle Creek, and would have shared with my brethren in Australia who were toiling and struggling in an effort to create something that would enable them to exercise their natural tact and acquired ability, and develop into able, trustworthy men, as laborers together with God.*14LtMs, Lt 10, 1899, par. 4*

"I have felt in some respects too much like Nebuchadnezzar. I am in positive danger of thinking, Is not this the wonderful work that J. H. Kellogg has done? Have I not power above any other man to carry out my will and my purposes? Am I not exalted? Even in the great work of doing good to the oppressed, I have expressed selfishness and covetousness. I have planned so that all profits, as far as possible, should be retained where they would be under my own management. This is not self-denial or self-sacrifice. Yes; you have stated the matter correctly. I might have helped; I might have seen and known that God required me as His entrusted steward not to rest until institutions were established in Australia that would correspond better with the greatness of the work.*14LtMs, Lt 10, 1899, par. 5*

"The Lord has known the thoughts of my heart. Every design, every plan, to keep matters within my own oversight has been covetousness. The Lord has made me His steward, and I should have been interested to see my part of the work thoroughly done in establishing a sanitarium in Australia, without loss of time. I should



have seen that it was so equipped that the workers could work to advantage. Then God's servants in Australia could have carried forward the medical missionary work successfully. They needed this help; it was their due. *14LtMs, Lt 10, 1899, par. 6*

"God is not partial. In His providence He has made some men successful managers, not because they are any more virtuous than their brethren. They receive their talent of wisdom and tact from God. If God could have been better glorified by our placing a portion of the abundance entrusted to us to carry on the work in another part of the Lord's great vineyard, that all might have a fair chance, we should have considered it our privilege to do this. I have not exercised my mind as thoroughly as I should have done. I am as a man awakened out of sleep. I have treated my opportunities and privileges as though I had created them. It remains with us as brethren, as servants whom the Lord has called, to hear His voice and obey it. *14LtMs, Lt 10, 1899, par. 7*

"I am determined to crucify self and be a worker together with God. I am determined to let other men have a chance in their dire necessity to handle some of the goods God has entrusted to me in their behalf. I believe I am converted. Christ is a Saviour for the whole world. It is the bounden duty for those living where the work that was first established by self-sacrifice has become abundant to help those who are struggling to plant the standard in new fields." We are not to continue to build and increase our facilities year by year, while those who are in other parts of the Lord's vineyard are struggling, pushing, planning, in order to make a foundation that will properly reveal the character of the work, and their calling as God's stewards. *14LtMs, Lt 10, 1899, par. 8*

"We are to be divested of all selfish ambition. Then we shall be able to overcome temptation. We shall understand the mysteries of Christ's work. Every branch of the living vine will bear the fruit of the parent stalk. We cannot comprehend the fullness of Christ. We cannot measure the length, breadth, height, and depth of His work. After we have put every nerve and muscle to the stretch in an effort to do this, we shall find there is an infinity beyond. *14LtMs, Lt 10, 1899, par. 9*

“I am coming to my senses. In the past I have given you really no chance. Brethren, let us now plan a building. We shall wait no longer. We will kill this avaricious, covetous desire to handle all the means, forgetting that others as well as ourselves can magnify the truth by showing what correct principles can do. I have had everything poured into my hands, while my brethren who are just as well qualified as myself, and who have just as deep a religious experience, have been left with such scanty provisions that they have been obliged to pinch and study economy in every line. They have had such meager facilities that what they have done cannot possibly give character to the work.<sup>14</sup>*LtMs, Lt 10, 1899, par. 10*

“It is God we have robbed by not supplying the necessities of our brethren from the rich treasure over which God has made us stewards. It shall be so no longer. I have had no stinted Saviour to present to the world, but I have taken glory to myself for the prosperity He has given me. I have allowed you in Australia to work in narrow lines, but how narrow I never knew until my eyes were opened. Now I will not rest until I have redeemed my mistake. By wrong calculations I have hindered the work, when God made me His steward to see and relieve the necessities of those struggling to find a standing place.<sup>14</sup>*LtMs, Lt 10, 1899, par. 11*

“‘All ye are brethren.’ [*Matthew 23:8.*] We stand in the harness together. We who are in America will not require and retain everything, while our fellow workers have nothing, and the cause of God is estimated by its manifest poverty. Christ loves the workers in Australia and other portions of the field, as He loves those whom He has made His stewards in trust in America.” As Dr. Kellogg spoke these words his face was pale, and he spoke as under the inspiration of the Spirit of God.<sup>14</sup>*LtMs, Lt 10, 1899, par. 12*

The Lord has a work for all to do. He sees the weakness of every worker. He sees that only a few reach the highest standard. Christ came to represent the Father. The Father hides Himself in thick darkness, but He sends us His representative, Christ Jesus, who “being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross”—the cruelest, the most painful and degrading death. “Wherefore God also hath highly exalted him, and given him a name which is above every name.”

[*Philippians 2:8, 9.*] *Philippians 2:1-7.14LtMs, Lt 10, 1899, par. 13*

God is revealed in Christ. The Saviour lived a life of self-denial and self-sacrifice, and this life all His followers must live. This is necessary for the transformation of character. Work for those who are ready to perish. Keep the truth before people as you are given opportunity in camp meetings. The influence of camp meetings exerts an influence for good. The laborers themselves first drink of the water of life, and conviction comes to souls through the Holy Spirit's working. Establish the work done by these meetings if you would do justice to the souls you are seeking to save.*14LtMs, Lt 10, 1899, par. 14*

Truth must be presented in regions where the truth is unknown. The work specified in (*Isaiah 58:9-13*) must be done. Sin is not to be cloaked as a matter of little consequence. It is to be presented as guilt against the Son of God, <depriving Him of the glory that should be given Him.> The exceeding sinfulness of sin is to be held before the people just as it is. Then show them the uplifting Saviour, telling them that immortality comes only through belief in Christ, through receiving Him as a personal Saviour. Immortality is found in Christ alone.*14LtMs, Lt 10, 1899, par. 15*

In order that it may act most effectively, the truth must be often repeated. The world, with its activities, its pleasures, its bribes, hides a man from seeing himself as he is. Satan holds constantly before the seeker for truth those who profess to believe in Christ but who testify by their fruits that they know Him not, for they manifest selfishness and covetousness and bring these attributes into the church, saying as an excuse for sharp practices and dishonorable methods of dealing, "It is the Lord's cause."*14LtMs, Lt 10, 1899, par. 16*

Some cultivate selfishness by striving to make their part of the work a success. But the apparent success gained by retaining that which should be freely imparted to help the work in other places is not true success. God's people will not be excused for working in accordance with worldly policy. The gospel of Christ calls for individual work. The fruit of this work is seen when consecrated workers show that they realize that to them has been committed the

sacred oracles of God, and that they are not merely to speak the truth, but to be doers of the Word of God.<sup>14</sup>*LtMs, Lt 10, 1899, par. 17*

“Hear, ye that are afar off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.” [*Isaiah 33:13-17.*] The Lord God is not asleep.<sup>14</sup>*LtMs, Lt 10, 1899, par. 18*

“Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also as the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things will he stand.” [*Isaiah 32:1-8.*]<sup>14</sup>*LtMs, Lt 10, 1899, par. 19*

The Lord knows us by name, as verily as He knew Cornelius. Let us all realize that He is acquainted with each one of the human family. He put His estimate upon Cornelius, calling him, “a devout man, and one that pleased God, with all his house, which gave much alms to the people, and prayed to God alway.” [*Acts 10:2.*] The heavenly angels are wide awake and ready for action. They knew that Peter was living by the seaside, lodging with one Simon a

tanner. Nothing is hidden from God. This chapter opens before us the necessity for divine and human cooperation. The Lord designs that under His direction humanity shall instruct humanity. Every opportunity should be improved to bless humanity. God works to unite man with his fellow man to accomplish his appointed work. The greatest privileges and blessings are granted to those who will be co-workers with Christ to sustain and encourage each other. *14LtMs, Lt 10, 1899, par. 20*

Christ has included the whole of the human family in His great purpose of redemption. He feels an untold solicitude for human souls. To as many as receive Him, to them gave He power to become the sons of God, even to as many as believe on His name. Not only does the Lord blot out sin and transgression, but as man works out his own salvation with fear and trembling, God works with him, to will and to do of His good pleasure. *14LtMs, Lt 10, 1899, par. 21*

“Ye are laborers together with God.” [1 *Corinthians* 3:9.] The spiritual powers God has given man are to be exercised. Sin, reigning in the mortal body, has kept man working at cross-purposes with God, but the man who accepts Christ has consecrated his highest powers to God for the benefit of his fellow men. The Holy Spirit was given to call into exercise the higher powers entrusted to man, and he who yields himself to the control of His Spirit lays hold of Christ with the living grasp of an earnest, definite faith, an intensity of love that nothing can quench. His life is bound up with Christ. His religion is not made up of selfishness and covetousness. His study is, Where does the kingdom of God need building up most? Is it not where God’s stewards are struggling the hardest to establish the work on a solid basis, that they may receive to impart? *14LtMs, Lt 10, 1899, par. 22*

The highest character is given to the gospel of our Lord and Saviour by winning souls to Christ, to receive and glorify God through the truth, to become acquainted with the mystery of godliness as expressed in the words: “The Spirit of the Lord God is upon me; because the Lord hath appointed me to preach good tidings to 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 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.]*14LtMs, Lt 10, 1899, par. 23*

The mediatorial arm reaches from the highest heaven to places of the deepest woe and corruption. Christ, the Majesty of heaven, the King of glory, came to this earth, clothing His divinity with humanity that humanity might touch humanity and also link itself with divinity. Thus men and women may become laborers together with God. Whatever may be the nature of our woe, there is a balm in Gilead, there is a physician there.*14LtMs, Lt 10, 1899, par. 24*

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 vineyard. What a work was Christ's as the people followed Him into the retired places to hear Him preach. All day He spoke to them, warning them in regard to repentance and faith, self-denial and self-sacrifice. In this country the fields are ready for the sickle, ready to be garnered. Were Christ on earth today, He would say, "Lift up your eyes, and look on the fields; for they are white already to harvest." [John 4:35.] The Lord calls upon those in America to come to our aid. For your own good, arouse, and work on the principles which have the Word of God for a foundation.*14LtMs, Lt 10, 1899, par. 25*

The whole heavenly universe is calling for men who will work unselfishly, men who will see what they can do to establish the work in this very field, Australia, that the workers here may be placed where they can co-operate with you in America in giving the last warning message to the world. This is the principle that we must work upon, and that we should have ever have worked upon. No side issues should have been brought in. One-quarter of the buildings now piled up in Battle Creek are all that should have been centered there. Twenty years ago centers should have been made in other cities, and the banner of truth uplifted. Light has been centered too much in one locality. Had we been provided with

means and workers in Australia, the work done in different cities would now have become a telling memorial. We would have been enabled to have worked in the same lines as has been followed in America. *14LtMs, Lt 10, 1899, par. 26*

God would have the churches in America study their Bibles and look over the neglected portions of the Lord's vineyard that have not been worked. Principles are to be carried out that have not been acted upon. A portion of the abundant facilities in America should have been used to establish the work in Australia and England, countries where the least expense is entailed in advancing the work. The Lord is displeased by the selfishness manifested by leaving His servants in such destitution. One hundredfold more could have been accomplished in London than has been accomplished, if the workers had been provided with some of the abundance seen in America. *14LtMs, Lt 10, 1899, par. 27*

Men who can help to bear responsibilities are needed here. Christ is at work to redeem and restore, and this is a time of special grace. It is essential that the efforts made to advance the work in America be made to advance the work in Australia and England. With facilities we can do much to reach the people. With added forces rallying round the standard, men can be prepared to go into regions beyond, to foreign countries. People need the truth. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls hungering for the light, for grace, for the Holy Spirit. There is a great work to be done. Souls are perishing in their sins. It is time that the Lord's people awoke from slumber. *14LtMs, Lt 10, 1899, par. 28*

In every place the temperance question is to be made more prominent. Drunkenness, and the crime that always follows drunkenness, call for the voice to be raised to combat this evil. Christ sees a plentiful harvest waiting to be gathered in. Souls are hungering for the truth, thirsting for the water of life. Many are on the very verge of the kingdom, waiting only to be gathered in. Cannot the people who know the truth see? Will they not hear the voice of Christ saying, "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." [*Verse 35.*]

Then came the pitiful lament from the lips of the Saviour, "The laborers are few." [*Matthew 9:37.*]*14LtMs, Lt 10, 1899, par. 29*

It requires sanctified ability, tact, and skill to gather in the ripe sheaves. He that winneth souls is wise. We want men who believe the truth for this time, who are doers of the Word. Souls are perishing out of Christ. Many are weary and heavy laden with sin. They do not feel safe in their religious faith. Pray for them; teach them how to believe, how to claim the promises. It is the privilege of every worker first to talk with God in the closet and then to talk with the people as God's mouthpiece. We must receive light and blessing, that we may have something to impart. Men and women who commune with God, who have an abiding Christ, make the very ground they walk on holy because they are cooperating with holy angels, who minister to those who shall be heirs of salvation, are needed for this time. We need the melting power of God, the power to draw with Christ. The deep love of God must be expressed in words of encouragement, in words of intercession.*14LtMs, Lt 10, 1899, par. 30*

Many, many all about us in this section of the country are aroused in the most wonderful manner. Now is our time to work. We are to win souls, not drive them. We are to persuade them in Christ's stead to be reconciled to God. Personal labor is needed, visiting from house to house, opening the Scriptures to them who do not comprehend them. The Lord Jesus calls for soul winners, and those who go forth to gather the sheaves should have the prayers of the whole church, that they may go as sharp sickles into the harvest field. There are more sheaves to gather in than we can possibly know now. Laborers for God, those who travail for souls, are few.*14LtMs, Lt 10, 1899, par. 31*

The Holy Spirit, attending the worker together with God, enables him to gather in the sheaves. It is not learned men, not eloquent men, who are to be depended upon to do the work now needed, but humble men, who are learned in the school of Christ, who are meek and lowly in heart, who will give the invitation to the supper, "Come, for all things are now ready." [*Luke 14:17.*] Those who beg at midnight for loaves to feed the hungry souls, will be successful. The law of God is that as we receive we are to impart. All the churches



in our land need the self-denying, self-sacrificing spirit of Christ. God's people are no longer to continue in sin, they are to lay hold of the merits of a crucified and risen Saviour. If human hands have never been laid upon them in ordination, there is One who will give fitness for the work if they ask for it in faith. In the name of the Lord I entreat you, Ask and receive the Holy Spirit. But this Spirit can only be received by those who are consecrated, who will deny self, lifting the cross and following the Lord. *14LtMs, Lt 10, 1899, par. 32*

Who will be on the Lord's side? Let this question ring out in America, in Australia, in England, and in every foreign country. We need bold, sanctified soldiers, men who have purity of knowledge because they are doers of the Word. They will be able to see what must be done to gain life, life, eternal life. We must have purity of character. This is now, as it ever has been, our only safeguard in the formation of character. As we walk in close companionship with Christ, we shall be brought into conformity with the divine likeness. "Nearer my God to thee, nearer to thee, e'en though it be a cross that raiseth me." In Christ is our completeness. We must put away sin, or we are worthless servants. We are to endure the seeing of Him who is invisible. We must raise the standard of character, or we shall never see God. *14LtMs, Lt 10, 1899, par. 33*

**Lt 11, 1899**

Brethren

Sunnyside, Cooranbong, New South Wales, Australia

January 25, 1899

Portions of this letter are published in *TDG 33*; *ML 358*. +<sup>Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren:

A great work is before us; it is not our own devising or planning. All heaven is interested in this work, and those who engage in it must stand under the bloodstained banner of Prince Emmanuel. God would have us stand with our faces to the front, watching every movement of our leader and prepared to obey orders. To every man He has given his work. God has given men and women faculties that are not to be wasted in idle contemplation and fitful emotion, but employed in decided action. Our abilities are not to be absorbed in abstraction, and neither are they to be used in idle bustle. Everything in the outside world is stirred by a power from beneath. Those who know the truth must be filled with an inspiration from God Himself. The lamps of the soul must be kept trimmed and burning.<sup>14</sup>*LtMs, Lt 11, 1899, par. 1*

The work we do is the least part of our taxation. It is the sin which has attached itself to all the activities that wears us out. God did not design that labor should be anything but a blessing. Man never could have been happy without something to do. When man had no dark, condemning thoughts before sin came, his own companionship was not a burden, for he could contemplate all nature with the most satisfactory results. But the slimy track of the serpent has left its trail of misery in a hardened conscience. Labor does not bring misery; it is carrying lawful things to excess which taxes the powers of mind and body. A life of the hardest labor is more satisfying than a life of idleness.<sup>14</sup>*LtMs, Lt 11, 1899, par. 2*

The Word of God is plain and distinct upon this point of labor. No man or woman who is converted to God can be anything but a worker. There certainly is and ever will be employment in heaven. The whole family of the redeemed will not live in a state of dreamy idleness. There remaineth therefore a rest to the people of God. In heaven activity will not be wearying and burdensome; it will be rest. The whole family of the redeemed will find their delight in serving Him whose they are by creation and by redemption.<sup>14</sup>*LtMs, Lt 11, 1899, par. 3*

But if ever there was a time when every nerve and muscle should be put to the stretch it is now. "What does it profit my brethren, though a man say he hath faith, and have not works? Can faith save him? ... Faith, if it hath not works, is dead, being alone. Yea, a man may 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, 17, 18.*] The last call to the supper is now being given. The lamp of the soul must be kept trimmed and burning by being replenished with the holy oil. See *Zechariah 4:11-14*. In the name of the Lord let every soul now depart from all iniquity, lest the day of the Lord overtake them as a thief. The truth is to be proclaimed in clear, straight lines but always as it is in Jesus.<sup>14</sup>*LtMs, Lt 11, 1899, par. 4*

We need to beware lest we bring upon ourselves the rebuke of God as found in *Revelation 2:4, 5* and *3:1-3*. Would it not be well for us to be jealous of ourselves and be doers of the Word of God? "If there be therefore any consolation of 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.*]<sup>14</sup>*LtMs, Lt 11, 1899, par. 5*

Who, I inquire, are doers of the Word of God, and not hearers only? How many live their profession? If we would draw men from the pit of sin, we ourselves must have a firm foundation beneath our feet, else the world will draw us into its plans. The closer we keep to the

feet of Christ, humble, meek, lowly, distrustful of self, having a firm hold of Jesus, the more power will we have to convert sinners. It is not the human agent who moves the soul, it is the heavenly intelligences co-operating with humanity that impress truth upon minds. It is not our finite power that creates the influence over others, it is the presence of the One who says, "Lo I am with you always, even unto the end of the world." [*Matthew 28:20.*] The power we have to overcome temptation is given us by Christ, who works in us to will and to do of His good pleasure.*14LtMs, Lt 11, 1899, par. 6*

To represent the truth aright, we need divine tact, gentleness and kindness. The love of God must flow naturally from a heart made tender and sympathetic. We need to hold close communion with God, lest self shall rise up, and words be spoken that are not appropriate. As the dew and the still showers fall upon the withering plants, so let words fall gently when seeking to win souls. God will surely work for those who seek Him for wisdom. We are not to wait until opportunities come to us, we are to watch for opportunities and be prepared always to give a reason for the hope that is in us, with meekness and fear, lest we shall impress hearts unfavorably.*14LtMs, Lt 11, 1899, par. 7*

If you keep your heart uplifted in prayer, God will give you the right word at the right time. When an opportunity does present itself, let no excuse lead you to pass that soul by because you do not feel inclined to undertake the case. The Spirit of the Lord will help those who work faithfully for the Master, that the truth may be spoken in love. It is the Holy Spirit that makes the application.*14LtMs, Lt 11, 1899, par. 8*

The truth is to be spoken in a straightforward, plain manner, but it accomplishes but very little when the pen or the voice becomes severe and harsh. The region of human passion must be passed, else misapprehension with all its erroneous consequences will be the result. Our work is to prepare the way of the Lord, and make ready a people to stand in that great day when it will be too late for wrongs to be righted. Our warfare is aggressive. The truth is not to be left out of our message, but is to be proclaimed as a plain, "Thus saith the Lord," "It is written."*14LtMs, Lt 11, 1899, par. 9*

“We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” [*Ephesians 6:12.*] We must warn and entreat and pray. But be careful when advocating the truth to give no one occasion to rightfully accuse us of advocating treason. We must be firmly rooted in God. The crisis is very near. The test will come, but for Christ’s sake manifest at all times His meekness and lowliness. Then the Lord can work in our behalf. We are to go forward in His name, fearing even to bring a railing accusation against Satan. We should, if possible, live peaceably with all men, advocating the words, “It is written;” for the end is near. Go forward in the name of the Lord, uplifting the banner on which is inscribed, “The commandments of God and the faith of Jesus.” [*Revelation 14:12.*]<sup>14</sup>*LtMs, Lt 11, 1899, par. 10*

## Lt 12, 1899

Walling, Addie; Walling, May

“Sunnyside,” Cooranbong, New South Wales, Australia

January 26, 1899

This letter is published in entirety in *13MR 105-110*. <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 Addie and May Walling:

Newcastle has been considered the hardest place where we could begin labor, but during our camp meeting we had special evidence that the Spirit of the Lord had prepared the way before us. There has been nothing like it in our entire experience. There was such perfect order among those who came to the grounds. There was very little of the usual strolling about the grounds for sightseeing. There was no murmuring or complaining. There seemed to be a holy hush, a quietude, upon the entire encampment. *14LtMs, Lt 12, 1899, par. 1*

The ground was large, containing about five acres, with a piece of brush at one side. From the brush there ascended many earnest prayers from ministers and church members. *14LtMs, Lt 12, 1899, par. 2*

We had our old family tent which we purchased from Brother Hickox at the Brighton camp meeting. This was occupied by members of my family. We had also a dining tent and a cooking tent. W. C. White had a tent on the ground. We had also two pleasant rooms, about two minutes' walk from the ground. I had one of these, and the other was occupied by W. C. White, May, and the twins. The measles was prevalent, and W. C. White's family were attacked. All who came to the campground had to return home. W. C. White himself was threatened. But by the last week of the meeting the trouble was over, and the whole family were on the campground. *14LtMs, Lt 12, 1899, par. 3*

The grounds are very pleasant. There is a thick mat of grass, so that but few tents had to be floored. The use of the ground was granted us free. The steam tram cars stopped at the encampment at the time of the afternoon and evening service. This was not their usual stopping place, but the managers seemed ready to favor us. Indeed all seemed ready to accommodate us, and glad for the opportunity. *14LtMs, Lt 12, 1899, par. 4*

We have never attended a meeting where such an intense interest was manifested, and we have never seen a more promising congregation assembled. People came from all the churches, and in our social meetings excellent testimonies were borne by church members. All were free to express themselves that the meetings were a blessing to them. *14LtMs, Lt 12, 1899, par. 5*

Nearly every day a health talk was given by one of the doctors from Sydney, usually Dr. Caro. The physicians are doing all they can in advancing the health reform and medical missionary work. This finds favor everywhere. There has been strong solicitation for a branch of the medical missionary work to be planted in Newcastle. Merchants, bankers, the very first class of the community, are ready to co-operate with our people in the work. *14LtMs, Lt 12, 1899, par. 6*

This camp meeting was at the right time and in the right place. All the way from Newcastle to Cooranbong there are places all ready to be worked. It is of great consequence to us and the school at Cooranbong that a solid church be raised up at Newcastle. It is so near us that after the special work of gathering in the harvest has taken place, the work can be carried forward to quite an extent by helpers from here. Several have already taken their position to keep the Sabbath, and yet the work continues. We have a large new tent, which was purchased by donations. The cost was about \$300. Herbert Lacey and his wife remain in Newcastle for a time to assist in the work. Brother and Sister Starr are there with a number of Bible workers and canvassers. Brother Colcord spends a portion of his time there. His family are in Cooranbong, occupying the convent building. *14LtMs, Lt 12, 1899, par. 7*

The wonderful interest aroused by the camp meeting has been a

great surprise to all. At the evening meetings through the week there was an attendance of not less than a thousand persons, and on one occasion, it was nearly three thousand. All were as quiet as if it were a church. At the last of the third week the crowds were tremendous. It was a sight to see the great tent packed full of people. *14LtMs, Lt 12, 1899, par. 8*

In the morning and sometimes in the afternoon children's meetings were held, and on some occasion nearly four hundred children were present. These meetings were under the supervision of Sister Peck, with the assistance of a number of Sabbath school teachers. It was a pleasant sight to see all through the week a large number of children, neatly dressed, assembling to receive instruction. Meetings were held for the instruction of teachers in Sabbath-school work. There were superintendents of Sunday schools who came to obtain all the information possible. They said that new methods must be brought into their schools. This will give some idea of the influence of the meetings. A great work was done. We know that the Lord's host was on the encampment, and the Holy Spirit is still striving with hearts. *14LtMs, Lt 12, 1899, par. 9*

This is a coal mining district. The superintendent of one of the mines told some of our people that it was impossible for us to estimate the good that had been done by this camp meeting. "It has penetrated all through our mine," he said, "and we seem to be breathing a purer atmosphere." This is the opinion expressed by leading men, merchants, bankers, and all kinds of people. *14LtMs, Lt 12, 1899, par. 10*

This is a most favorable situation for medical missionary work. The large class of miners need the gospel as verily as do the far-off heathen. In this very location there is an abundance of work to be done in the Lord's vineyard. This field, almost in the shadow of Cooranbong, is fully as essential to be worked as Africa or India. And the fact that they are English-speaking people gives them a special claim upon us. I see a great work to be done. The Lord knew just where to locate the school in Australia. His wisdom has planned that these miners should have a chance. There will be a work for many of our students to engage in which is fully as essential as in the missionary fields afar off. The temperance and



medical missionary work should be established here. A large work can be done, and we must see that it shall be carried forward solidly.<sup>14</sup>*LtMs, Lt 12, 1899, par. 11*

We shall have to erect meetinghouses in different places. There is an old stone meetinghouse at Wallsend, ten miles this side of Newcastle. It has been left vacant and has been roughly used, and is now offered for sale cheap. If we can get the means, we will purchase it, and put in new floor, windows, and roofing. The ground is high, and the location excellent. The truth must be presented in all the suburbs of Newcastle. This place being only a short distance from Cooranbong, we can send workers there, and we long to do this. The church can be purchased for about £80.<sup>14</sup>*LtMs, Lt 12, 1899, par. 12*

All our ministering brethren are convinced that there is not a better location for our school. We are not a great distance from Queensland, and from the light given me of the Lord, I know that all the places on the way to Brisbane—Newcastle, Maitland, Singleton, Toowoomba, are to be like links in a chain reaching to Cooranbong. And from Cooranbong there are places to be worked all along the line to Sydney. O, it is a great field, just as dark as heathen lands, unless the light of truth shall pass through it as a lamp that burneth. The Lord has looked upon the darkness. “And God said, Let there be light, and there was light.” [*Genesis 1:3.*] “I am,” said Christ, “the light of the world.” [*John 8:12.*]<sup>14</sup>*LtMs, Lt 12, 1899, par. 13*

The souls that are here to be saved are just as precious as are souls thousands of miles away, and we can work for them with far less outlay of means. This work means business. It means much to us. Christ is indeed the light of the world, and the Holy Spirit is waiting to communicate to the eye of the soul that power of sight which will reveal to the perishing the Lord Jesus Christ. Christ is to be uplifted before the people.<sup>14</sup>*LtMs, Lt 12, 1899, par. 14*

Yesterday a telegram was received from our workers at Newcastle, asking us to send our carriage to the station for a party coming from that place. A family came to see the school, with the purpose of placing in it one of their sons. There were father, mother, daughter, about thirty years old, and two boys. They have several stores in

Newcastle, in the drapery business. They were much pleased with the place, and decided to send their son to the school. These people were interested and deeply impressed at the camp meetings. *14LtMs, Lt 12, 1899, par. 15*

Several families are thinking of sending their children to the school. There was a Jew, his wife a Christians, from Maitland, who thought of moving to Cooranbong with his family, that he might send his daughter to the school. He was present on the last day of the camp meeting, and heard me speak on Sunday afternoon. Many said he was deeply impressed. He was also much impressed by the evening discourse. After the meeting he went home, and talked with his wife to a late hour. He said, I must acknowledge that this people have the truth. He felt deeply. The next morning he was found dead in his bed. He died from heart disease. I do not know what course the family will not take, but they will be visited. They are in comfortable circumstances, having several houses in Maitland. May the Lord save the souls of that family is my prayer. *14LtMs, Lt 12, 1899, par. 16*

**Lt 13, 1899**

Wessels, Philip

Refiled as *Lt 141, 1898*.

**Lt 14, 1899**

Wessels, Brother and Sister John

“Sunnyside,” Cooranbong, New South Wales, Australia

January, 1899

Portions of this letter are published in *HFM 44*, *3MR 23-24*.  
+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 just read your letter, and I cannot but think it is in the providence of God that you can be released from your work in South Africa. We have now come to the point where we must have a Sanitarium. I ask you to carefully peruse the letters that have been set to the General Conference.<sup>14</sup>*LtMs, Lt 14, 1899, par. 1*

Within a few weeks we have seen of the salvation of God. Many things have been presented before me which have made a deep impression on my mind. In the night season I saw two large companies of earnest, anxious people, separated some distance from one another, some with their hands uplifted to God, and others with their hands stretched toward us, imploring us to come over and help them. The words were spoken, They are as sheep without a shepherd, The words of Christ to his disciples were, “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.” [*John 4:35.*]<sup>14</sup>*LtMs, Lt 14, 1899, par. 2*

From the very first meeting of our camp in Brisbane, Queensland, the tent was crowded, and every meeting was intensely interesting. This interest continued all through the camp. Members of Parliament with their families attended the meetings. It was a surprise to us to see so many interested ones. The Spirit of the Lord was with His people there, and no less than forty will take their stand in this place.<sup>14</sup>*LtMs, Lt 14, 1899, par. 3*

At the close of the camp meeting, W. C. White and Sara McEnterfer accompanied me to Rockhampton. On Wednesday night and Sunday afternoon I spoke in the largest hall in the city. On Sabbath we assembled with the church in a smaller hall. W. C. White spoke in the forenoon, and I in the afternoon. The Lord came very near to us. The people in this place needed help, and they were much encouraged. On Monday night I spoke once again to the church in Rockhampton, and then we started on our journey back to Brisbane.*14LtMs, Lt 14, 1899, par. 4*

We decided to hold a camp meeting at Newcastle, supposing it would be the smallest we had yet held. But at this meeting we had the largest audiences during the week days that we have ever had at any camp meeting. When we appointed the meeting, we had some fears that it might not be a favorable time because of the holidays. But the interest was kept up over the two Sabbaths and Sundays, and at the meetings held every evening in the week, there appeared no diminishing of the interest. We believe now that we appointed the meeting at the right time. People came from places from twenty to forty miles distant. The ground was a solemn place. We believe and know that the Lord of hosts was on the encampment, and that this company and the one at Brisbane were the two large companies that I saw in the visions of the night.*14LtMs, Lt 14, 1899, par. 5*

Each day health talks were given, generally by Dr. Caro. The leading citizens of the place were so interested that they expressed their desire that he should open a branch sanitarium in Newcastle. On one evening after the Sabbath the doctor addressed an audience of nearly three thousand. On Sunday afternoon about two thousand were out, and I spoke to them on temperance. In the evening again over two thousand people were out.*14LtMs, Lt 14, 1899, par. 6*

In order to carry on the meetings, we have been compelled to purchase a tent. This cost us \$300. It is on the ground now, and meetings are still being held. Brother Herbert Lacey and his wife have located in Newcastle. Brother Colcord's family is in Cooranbong, but he labors in Newcastle. Brother and Sister Starr, with others, are also laboring there. These workers are [also] taking

in Maitland and the suburbs of Newcastle.*14LtMs, Lt 14, 1899, par. 7*

We see that the fields are already white unto the harvest. Surely the way is now opening for us to do a large work in medical missionary lines. We want your help just now, and we would draw you to Australia. Everything is prepared for the erection of buildings. If you could come in a short time, and we could find a place favorable for the work at once, the £500 that we are planning to spend in erecting moveable bathrooms, need not be expended. We must have help. The means we shall obtain from America will be used for school purposes and for sanitariums. The sooner you can come here, the better. Come.*14LtMs, Lt 14, 1899, par. 8*

Sometime since, I was instructed in regard to your brothers. Henry has good impulses, but he is not stable. His mind is affected by that which he sees and hears, and this makes him changeable. If he and his wife were located where they would be connected with those who have a deep and living experience, a stability of character, he would become firm. Efforts such as have not been made must be made to bind these young men, every soul of them, by strong, pleasant influences, by giving them something to do. Men are needed in every phase of the work.*14LtMs, Lt 14, 1899, par. 9*

Health foods are to be manufactured in Cooranbong, and are to be sent out to every place where the standard of truth is uplifted. The secular papers are dealing with the question of the cattle that are brought to the market diseased. Out of twenty cattle, only one or two are pronounced fit for consumption. This is arousing the reasoning mind. What can be done to take the place of flesh meat, the people ask. This is our time to work in proper lines, to go forth in the spirit of Elijah and prepare the way of the Lord.*14LtMs, Lt 14, 1899, par. 10*

Every soul of the Wessels family may win eternal life, but they need to get away from their associates in Africa and enter different society. You speak of England. Do not encourage yourself to think that this place is the best place for you to begin your work. Nothing is prepared there at present. We have been at work here for seven

years, and have been handicapped and unable to do that which should have been done, for want of facilities. We now have earnest workers, who have a holding influence, and we say, Australia is all ready for advance moves. It will not now take years to break down the prejudice. *14LtMs, Lt 14, 1899, par. 11*

There is great need just now of a sanitarium, and a favorable location for the erection of a sanitarium proper. If you were on the ground today, you could take in the situation. Already two offices have been secured in Newcastle, a field where the standard was not lifted until our camp meeting there. We have assurance that this is the place in which to work now. *14LtMs, Lt 14, 1899, par. 12*

England is the hardest field, the very hardest part of the Lord's vineyard. Prejudice is strong against anything that turns the people out of old paths into new. Success in the work must cost years of persevering labor. Something must be done in that country with means from our own people, and something will be done; but now God would have the work established in this field, Australia, which is ripe for the harvest. He would have memorials raised among his people here, in the shape of sanitariums and schools, to give to the work a character proportionate to its unspeakable importance. *14LtMs, Lt 14, 1899, par. 13*

Then when we have obtained a standing here, when we have facilities with which to advance, we can prepare workers to carry the same work to England. Your family, the Wessels, have invested means in the various necessities of the work. That means was all the Lord's. It has been and is being used to do good. But where are the men who made such liberal donations? Individually they are of more value than a world full of gold and silver, and ways must be devised to save these men. We want their souls. We desire that they should unite with solid laborers who have a burden for souls. These men need now, just now, to take their stand under the banner of Prince Emmanuel. *14LtMs, Lt 14, 1899, par. 14*

The Lord is now going before us here. But you will see by reading the appeals which God has signified I should make to our people, that facilities must be provided for us. If you were on the ground now, a move would be made for the establishment of a sanitarium

at once. Then we could better represent the greatness and importance of the work. *14LtMs, Lt 14, 1899, par. 15*

The work that has been done in this place, Cooranbong, is the marvel of all who understood the situation before we broke ground here. The money donated by the Wessels has not been donated for nought. A great work has been done and is being done, and all that has kept us back has been the lack of proper facilities with which to work. If I were in America and could speak to my people myself, I should have no fears but that means would come. I tell you, the angel of the Lord is going before us. Right here in Cooranbong, at Dora Creek and other villages, great changes have taken place, and when the work was opened at Newcastle, we can truly say that the mighty General of armies was on the ground. I never attended a meeting which left a better impression on the community. Men and women came to the tent who were not in the habit of attending any place of worship, and they are now seeking the Lord. Whole families are being converted. Beer and tobacco devotees are taking their stand for the truth. *14LtMs, Lt 14, 1899, par. 16*

The Lord is at work. We want your family, my brother, to connect with us in the work of advance here. They are not to be left to drift, but are to be gathered into the fold, to enjoy the riches of the grace of Christ. God is behind all His promises. He distinctly pledges Himself to answer prayer. The Word of the living God is an assurance, so positive and ample that it leaves no room for mistake or limitation. God invites to prayer, and promises to answer. We are taking Him at His word, which is Yea and Amen in Christ Jesus. His resources cannot be exhausted. He challenges all who will to prove the Lord God of hosts, and see, if they will do their part, what He will do in their behalf. See *Malachi 3.14LtMs, Lt 14, 1899, par. 17*

The promise is, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. [*Matthew 7:7.*] We are to stand as minute men, ready to fall into place as God's men of opportunity. I praise the Lord with heart and soul and voice that all things are possible to those that believe. No one coming to the Lord in sincerity of heart will be disappointed. It is a wonderful thing that we can pray effectually, that unworthy, erring fallible mortals possess the capability of offering their requests to God. What higher



power can man desire than this—to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We utter words that reach the throne of the Monarch of the universe. We pour out our hearts desire from our closets. Then we go forth to walk with God as did Enoch. *14LtMs, Lt 14, 1899, par. 18*

We speak with Jesus Christ as we walk by the way, and He says, I am at thy right hand. We may commune with God in our hearts, and we may walk in companionship with Christ. When engaged in our daily labor we breathe out our heart's desire inaudible to any human ear, but that word cannot die away into silence, nor can it be lost, though the activities of business are going on. Nothing can drown the soul's desire. It reaches God's ear; it rises above the din of the street above the noise of machinery. It is God to whom we are speaking, and the prayer is heard. Ask then; ask, and ye shall receive. *14LtMs, Lt 14, 1899, par. 19*

Again I come to the point. We have a strong desire that your brother and sister shall be placed where temptation shall not enfold them, where Satan shall not have cause to triumph because he has beguiled them from Jesus Christ. The salvation of the human soul is precious. *14LtMs, Lt 14, 1899, par. 20*

My brother, I have expected some help from America, which we ought to have had long ago. Having spoken, I now leave this matter in the hands of God. I have had strong encouragement to believe that you would come to Australia, and that you would while here, be the means of drawing your brothers to engage in some line of the work which would be a blessing to them. They now have a keen appetite for money. They engage in enterprises which promise to increase their revenue. Better, ten thousand times better would it be for them to bend every energy of soul and body to secure that life which measures with the life of God. And this striving will not spoil any human being for a right hold on this life. *14LtMs, Lt 14, 1899, par. 21*

We are prepared for you now. A sanitarium is needed in New South Wales. The way is not now hedged up, but how soon it may be, we know not. The medical missionary work should be established in every city. If we can erect a suitable building on a good location, we

shall be able to establish branches in several important cities. We have not the least doubt but that these institutions will sustain themselves. Dr. Caro takes well with the people. He has gained the confidence of merchants, bankers, and others in the highways of life. We feel that the Lord would now have us go forward. The enthusiasm manifested by the people is not a vain, superficial, transient feeling, but a genuine desire to take hold with sympathy, and [to] help with influence and, it may be with means in the medical missionary work. *14LtMs, Lt 14, 1899, par. 22*

During the camp meeting in Newcastle, collections of nearly four pounds were taken up after some of the meetings, and after others three pounds, then shillings. This tells something of the interest. To delay now would be to disobey God. We must work. Newcastle is a place of special interest, for it is only twenty-five miles from where our school is located, and from where the manufacturing of health foods will be carried on. It is a coal mining center, and hundreds of boats and vessels come into the port. Maitland, only twenty-two miles from Newcastle, is a beautiful place, and work is now being done in that place and also in other places not far from Newcastle. The news of the camp meeting has been noised abroad everywhere. *14LtMs, Lt 14, 1899, par. 23*

We need now to co-operate with God. When the cloud settles, signifies that we are to work there, there it is we want to work. If we know that you could be with us soon, we would not invest the money we were planning to in bathrooms. I have asked Dr. Caro to write you the particulars, and I will not write any more in regard to this matter. I hope to hear from you as soon as this reaches you, telling us what to expect. Be sure to read every line of the enclosures I am sending to you. *14LtMs, Lt 14, 1899, par. 24*

I cannot tell you how my heart rejoices to hear of Philip's return to the faith. Philip is a capable man, and once established in the faith he will help the whole family. But one thing I urge you to do. Be sure and warn Henry and Daniel to be on their guard. They need to be closely connected with religious influences. May the Lord help them and you to connect as far as possible in Australia. Henry needs to be where there is a strong religious life. He is easily influenced, either in a right or wrong direction. As yet he does not seem to be

riveted to the eternal Rock. Had he been connected with the influences that exist here, he would have heard a voice of counsel and authority from God which he would not have resisted. But the influence that makes itself felt must be exerted over and over again. He must hear the same thing from different voices until the impression is indelibly stamped on his mind.*14LtMs, Lt 14, 1899, par. 25*

Heaven is worth striving for. Henry should not be where he will be influenced by associates who cannot help him. He needs a firm hold of God, a conscious, living experience. O that he would see that strong, steadfast minds are needed in the cause and work of God. O that he would realize that he must not be so easily swayed. If he would study his Bible more, he would be more steadfast.*14LtMs, Lt 14, 1899, par. 26*

We have the highest, grandest work upon the earth. We need to understand that we shall meet with circumstances that require keen discernment and first-class judgment. In whatever work we are engaged, we are to reprove, rebuke, exhort, weeping with those that weep, seeing the peril of souls, striving earnestly to snatch souls from Satan's grasp. Thus we become laborers together with God. God calls for personal, consecrated activity. We want every member of the Wessels family to hear the call, and obey the bidding of the Master, "Go work today in my vineyard." [*Matthew 21:28.*] I feel the deepest interest for every member of the Wessels family. Satan is playing a game adapted to the temperament of every member of the family. But the love of God in the soul is a wonderful regulator of character. God is seeking to form characters aright. Every one who would be saved must be willing to be molded in accordance with the principles of the divine law.*14LtMs, Lt 14, 1899, par. 27*

But I have written enough. I wish I could see you face to face. Then we could pray together, meekly and humbly, as little children. We would be so truthful that God would bless us.*14LtMs, Lt 14, 1899, par. 28*

With love to all the family.*14LtMs, Lt 14, 1899, par. 29*

## Lt 15, 1899

Children of Sister A. E. Wessels

NP

February 3, 1899

Portions of this letter are published in *ML 54, 158*. +<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 Mrs. A. E. Wessels' Children—especially Dan:

I am much troubled in regard to Sister Wessels' children. I have seen the danger of the youth. Daniel Wessels, I have a message from the Lord to you.<sup>14</sup>*LtMs, Lt 15, 1899, par. 1*

“And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully, and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say unto my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.”  
[*Luke 12:16-21.*]<sup>14</sup>*LtMs, Lt 15, 1899, par. 2*

The Lord's eye is upon every soul. This rich man was dependent upon God for every breath he drew, dependent upon God to keep the living human machinery in motion. He was in the Lord's house, this world, by sufferance, because of the Lord's mercy and goodness. Had the protection of God been withdrawn, he would have been under the control of Satan, the enemy of God. The Lord had given the rain, the dew, the sunshine, which caused vegetation to flourish, else this rich man would have had no harvest. But his selfish heart did not realize that God owns the world. All land is the Lord's. All the facilities which make the land productive belong to

God. None of the things that the rich man was handling, and which he called his own, were his own. Every facility for obtaining riches was granted him by God. All was lent treasure, which he was to handle as a faithful steward. He was to trade on his Lord's goods.<sup>14</sup>*LtMs, Lt 15, 1899, par. 3*

The Lord opens an account with all His stewards. Their present and eternal interest depends upon the character of their stewardship. If they trade faithfully upon the Lord's goods, acknowledging Him as the owner of all their blessings and all the means that they are handling, they will be greatly blessed. But if they use the Lord's money to gratify selfishness, to glorify themselves, they will be called upon to render an account to the Giver. They have in their hands the Lord's money or the Lord's goods.<sup>14</sup>*LtMs, Lt 15, 1899, par. 4*

Let them remember the foolish rich man, who said in his boasting pride, I have no place where to bestow my fruits. And he said, "This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say unto my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: Then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." [*Verses 18-21.*]<sup>14</sup>*LtMs, Lt 15, 1899, par. 5*

This parable, if there were no other, is sufficient warning to those who have been entrusted with their Lord's goods, but who pursue a course similar to that of the foolish rich man. His calculation was all for himself. He did not stop to consider that his life was the Lord's, that all he was handling was the Lord's, to be used for the advancement of the work and cause of God in our world.<sup>14</sup>*LtMs, Lt 15, 1899, par. 6*

The Lord accomplishes His work through humanity. Christ clothes His divinity with humanity, that humanity might touch humanity. In condescending to take humanity, Christ exalted humanity. The Majesty of heaven, Commander in the heavenly courts, he revealed in person the similitude of the character of God before the world. He

lived the law of God. He says, "I have kept my Father's commandments." "If ye keep my commandments, and abide in his love." [*John 15:10.*] Should this restraint of required obedience make anyone unhappy? Hear what Christ says, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." [*Verse 11.*]*14LtMs, Lt 15, 1899, par. 7*

There is no true joy except Christ's joy. All the supposed happiness a man fancies he can gain without Christ will prove to be as ashes, a disappointment. Do not suppose for a moment that an irreligious man can be a happy man. The Lord has placed every human being on test and trial. He desires to prove and try us, to see if we will be good and do good in this life, to see if he can trust us with eternal riches, and make us members of the royal family, children of the heavenly King.*14LtMs, Lt 15, 1899, par. 8*

Nothing can enter the heavenly courts that will work at cross-purposes with God. "For what is a man profited, if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." [*Matthew 16:26, 27.*] In God's sight the whole world sinks into insignificance when compared with the value of one soul. No one to whom the Lord has revealed the glories of the eternal world, as He has to me, His humble servant, can place his hope and his soul's interest in this world, now ripe for destruction because of the wickedness of man.*14LtMs, Lt 15, 1899, par. 9*

I ask you, my dear friend, What will it profit you if you gain the whole world and lose your own soul? Or what will a man give in exchange for his soul? Your life is an uncertain matter. You may count on years of worldly pleasure, but disease or accident, something you have made no provision for, may suddenly cut you off, and you will be unready. Your reason, which you think is above the average of human beings, may be taken from you in a moment by death. Satan is the destroyer. Suffering and misery are in his ranks, and if you stand under his banner, the black banner of rebelling against God, refusing to keep His commandments, the mandate may go forth at any moment, Cut down the unfruitful tree. Why cumbereth it the

ground?<sup>14</sup>LtMs, Lt 15, 1899, par. 10

A special invitation is now given you to come to the Lord Jesus Christ. At times you have been convicted, but you have neglected to listen to the invitation of the Holy Spirit, and whereas you should now be fully on the Lord's side, loyal and true to your heavenly Father, you are as the prodigal son. Daniel Wessels, are you in any way responding to the love God expressed for you when He gave His only begotten Son that you might have eternal life? But eternal life is granted only on condition of obedience. It means much to you, my dear friend, whether you stand under the black banner of rebellion, or under the bloodstained banner of Prince Emmanuel. Christ has said, "He that is not for me is against me, and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*]<sup>14</sup>LtMs, Lt 15, 1899, par. 11

Remember that you can be a laborer together with God. You can surrender your life to Jesus Christ, and thus become a channel of light to your brothers and sisters, expressing the love of God that has been shown for the members of the Wessels family, and that is broad enough to take in all with whom you come in contact. The divine current of grace is received from Christ, and wherever there is a receiving, there is to be a work of imparting.<sup>14</sup>LtMs, Lt 15, 1899, par. 12

The Lord calls you, Daniel, Go work today in My vineyard. I have work that you can do to glorify My name. You are not your own. You are bought with a price. The Lord loves you. He calls, My son, give Me thine heart. You are Mine by creation, Mine by redemption. You can be a co-worker with Jesus Christ. The Lord has given you talents, and these talents are to be used to His name's glory. The responsibility of every soul is exactly proportionate to the privileges and opportunities that God has given him. I have to tell you that you have not given your heart to the Lord. You have been showing contempt for the Lord. Thus did not Daniel of sacred history. He was but a youth when with his friends he was taken captive to Babylon. But he stands before the universe of heaven, before the worlds unfallen, and before a rebellious world, as a bright example of what the grace of God can do for a man in his character-building.<sup>14</sup>LtMs, Lt 15, 1899, par. 13

The work of Christ is to restore the moral image of God in man. The Lord purposed what Daniel should be, and Daniel gave himself up, with all his God-given energies, to work out the plan of his Creator. He was quite young, only about sixteen years old, when he was brought to Babylon. It was not his choice to serve in these courts, to be exposed to all the profligacy, the gluttony, and the spendthrift habits of that heathen nation. But he set his heart to serve the Lord there. In his character-building he co-operated with God. He stood under Christ's banner as a loyal subject of the heavenly King. He was a man whom God called "greatly beloved." [*Daniel 9:23.*]*14LtMs, Lt 15, 1899, par. 14*

As he [Daniel] educated himself to reach the highest standard of character, he carried with him fragrance of the character of Christ. He was kind and submissive. He made friends with those who had charge over him, yet he would not swerve one inch from true, pure, righteous principles. He was willing to meet all the requirements of those who had rule over him, when he could do this consistently; but all the kings of the earth, all the nobles, all the men in power and authority, could not lead him to do one action that would mar his character. He was determined to be true to his God.*14LtMs, Lt 15, 1899, par. 15*

Daniel's example is before you. The Lord says, You can be like him in character. Will you remain away from Christ? Will you choose to be against Christ? You are either building for time and eternity the kingdom of Christ in our world, or you are devoting your God-given powers of mind and body to the work of Satan.*14LtMs, Lt 15, 1899, par. 16*

The Lord says to you through His servant, You have but little time to work. "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; ... if thou seekest her as silver, and searchest for her as for hid treasures; then shall 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, 2, 4-9.*]*14LtMs, Lt 15, 1899, par. 17*

Your dangers are presented before me. I love your soul. I want to see you aroused by the truth. You have been planning without God. Just as surely as you follow your own judgment, so surely will you waste the Lord’s goods in your investments. You have confidence in your own inexperienced judgment, but I warn you in the name of the Lord to take heed now, before you go any deeper into temptation. The fear of the Lord is true religion, and is profitable for this world, and for the eternal world for which we need a preparation in order to meet the Lord in peace. Come to the Word. Search the Scriptures. A strict compliance with God’s Word, obedience to the revealed will of God, is your only safety, and is good for the health of body and mind.*14LtMs, Lt 15, 1899, par. 18*

The fruit of the Spirit is temperance as well as other excellencies. You are bought with a price; you are not your own. All that you may come into possession of is the Lord’s, and for it you must give a strict account. The Lord is testing and proving every man, to see whether he will be conscientious and true. To God’s whole family is given a trust in talents of influence and talents of money. These are not their own, to be used as they please. They are the Lord’s goods, and to Him every human agent is held accountable.*14LtMs, Lt 15, 1899, par. 19*

I cannot endure the thought that you should make a mistake. The talent of influence, the voice, the words, all are God’s gifts. We are to use every physical and spiritual capability, not to please ourselves, but to please God. God requires you to be strictly temperate, that your intellect may be unimpaired. He desires you to use all the powers He has given you in counterworking the work of the enemy.*14LtMs, Lt 15, 1899, par. 20*

**Lt 16, 1899**

Wessels, Daniel

“Sunnyside,” Cooranbong, New South Wales, Australia

February 2, 1899

Previously unpublished.

My Dear Young Friend:

I address you this morning. I have strong appeals to make to you, before in your self-confidence under the training of the enemy, you separate yourself from God, whose you are by creation and by redemption. “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>14LtMs, Lt 16, 1899, par. 1</sup>

Paul’s injunction to Titus was, “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. ... For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” [*Titus 2:6-8, 11-14.*]<sup>14LtMs, Lt 16, 1899, par. 2</sup>

Are you among that peculiar people, Daniel? Have you come out from under the black banner of Satan, who inspired the priests and rulers to kill the Saviour? Have you taken sides with Jesus Christ? Think of the love Jesus has expressed for you, in that He has permitted you to live while showing Him disrespect, while rejecting His companionship and walking with the enemy of God. How does the universe of heaven look upon you, Daniel? God calls for you.

He wants young men who are strong to give Him that which He has purchased with His own life. *14LtMs, Lt 16, 1899, par. 3*

“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 1:4, 5.*] This is a representation of your case. He “was in the world, and the world was made by him, and the world knew him not.” [*Verse 10.*] Shall the heavenly universe look upon you as one of those who have no appreciation of Christ, as one of those who receive Him not? “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.*] The Lord would have you accept Christ as your personal Saviour; for unless your hope of eternal life is centered in Him, and you give Him your heart’s best and holiest affections, you will not gather with Him; you will scatter abroad. Can you afford to run this risk, and thus work away from Christ? *14LtMs, Lt 16, 1899, par. 4*

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fulness have all we received, and grace for grace.” [*Verses 14, 16.*] The more grace you receive through a full and complete acceptance of Christ by faith, the more grace will you show forth in your talent of speech and your talent of influence. You will exert a saving influence upon others, and thus work to win souls into safe paths. As you receive grace from Christ, you will acknowledge that grace, and will impart it to others. And in doing this you will place yourself on Christ’s side as a worker together with Him. *14LtMs, Lt 16, 1899, par. 5*

“The end of all things is at hand. Be ye therefore sober, and watch unto prayer.” “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” [*1 Peter 4:7, 10.*] Here is your work, Daniel. God calls you to this work. Bring to God yourself and the talent of means which He has permitted you to control, that He might prove you, to see whether you will be a faithful steward of His property. Please read the *first chapter of Second Peter*. This chapter is written for the instruction and enlightenment and special help of all who desire a knowledge of God and of Jesus Christ. *14LtMs, Lt 16, 1899, par. 6*

That God whose you are by creation and by redemption has laid upon me the work of instructing and warning you. He who gave His life for you, that you might have all the help that is in Christ, that you might become a child of God, an heir with Jesus Christ to the immortal inheritance, bids me tell you that He wants you to work in His vineyard. You are not to bind up your talent of means in a napkin, burying it as did the unfaithful steward, so that this means shall not be used to advance the work of God in the world. God calls upon you to receive wisdom from Him, that your life here may be a success, and that against your name in the records of heaven may be written the words, "Well done." [*Matthew 25:21.*]*14LtMs, Lt 16, 1899, par. 7*

God bids me to say to you, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [*Ephesians 6:11.*] Your only safety is in placing yourself in the channel of divine light, and associating with those who are striving for that life which measures with the life of God. You will have strong temptation to associate with those who are worldly-minded, those whose advice and influence is not of a character to strengthen you in religious things. You will have inducements to follow your own inclinations. But you need not place yourself where the influence of your associates will make it difficult for you to distinguish between the sacred and the common. Be afraid to trust your inclinations. Do not make it impossible for the Lord to save your soul.*14LtMs, Lt 16, 1899, par. 8*

That soul of yours is possessed of wonderful capabilities. It is furnished with all the sufficiency of heaven, that you may make straight paths for your feet, and by your example help those who are weak to make straight paths for their feet. Lift up the hands that hang down, strengthen the feeble knees. You can improve in intellect, and in the knowledge of God and of Jesus Christ.*14LtMs, Lt 16, 1899, par. 9*

You have a heaven to win and a hell to shun. You have a mansion which Jesus had gone to prepare for you, an inheritance incorruptible, undefiled, and that fadeth not away, a city that hath foundations, whose builder and maker is God. "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.” [*Hebrews 11:14, 15.*] But let it be said of Daniel Wessels, Now he desires a better country, that is a heavenly, wherefore God is not ashamed to be called his God, for He hath prepared for him a city with golden streets and pearly gates and a foundation of precious stones. *14LtMs, Lt 16, 1899, par. 10*

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, which yielded her fruit every month: And the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever. ... *14LtMs, Lt 16, 1899, par. 11*

“Behold, I come quickly; and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ... And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” [*Revelation 22:1-5, 12-14, 17.*] *14LtMs, Lt 16, 1899, par. 12*

## Lt 17, 1899

Children of Sister Wessels

“Sunnyside,” Cooranbong, New South Wales, Australia

February 2, 1899

Previously unpublished.

To the children of Sister Wessels:

The Lord Jesus has need of every soul He has created. He died that not one need perish, but that all might come to Him, believe in Him, and have everlasting life. He is long-suffering and of great mercy, forgiving iniquity and transgression and sin. His mercy, His love, His compassion, is without a parallel. According to His abundant mercy He hath begotten us again unto a lively hope.<sup>14</sup>*LtMs, Lt 17, 1899, par. 1*

Now is our time of probation, in which we can show that we appreciate the great sacrifice of the guiltless, pure, holy Son of God. He gave His sinless life for the transgressor, that the transgressor might, through receiving Christ, stand before the Father innocent, because Christ has taken the sinner into covenant relation with Himself. He bears the guilt and punishment of the transgressor, that His merits, His sinless purity, may be imputed to the repenting, believing sinner.<sup>14</sup>*LtMs, Lt 17, 1899, par. 2*

Can it be possible that one soul will neglect this great salvation, and show by word or action that he has no appreciation of the privileges, the blood-bought privileges, obtained for him by the Saviour? This is the test question for every human being, the test question for every son and daughter of Mother Wessels. God would answer the prayer of mother and friends. He desires the children to give their life-service to Him whose they are by creation and by redemption. The only happiness that any of these dear children can have, in this world or in the future life, is by showing faith in Jesus Christ and rendering obedience to His requirements.<sup>14</sup>*LtMs, Lt 17, 1899, par. 3*

In this wicked and perverse generation, where wickedness and sin are deep and widespread, God calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:28, 29.*] Why did Christ humble Himself to become meek and lowly? Because it was the only way that any of the human family could be saved. God wants men and women to have rest. *14LtMs, Lt 17, 1899, par. 4*

Christ says, "He that will come after me, let him deny himself, and take up his cross daily and follow me." [*Luke 9:23.*] He has laid down the conditions of salvation. He gave His holy life to secure eternal life for every one who will come to Him and believe in Him as his personal Saviour. He took the nature of man that He might stand in the form of humanity before the heavenly universe, before the worlds unfallen, and before a fallen world, and make a propitiation for the sins of the world. *14LtMs, Lt 17, 1899, par. 5*

Had Christ come to our world with the glory He had with the Father before the world was created, He could not have saved fallen man. He could not have made the sacrifice of His life, that He might in His death pay the penalty of sin, that every transgressor of the law must bear who does not accept of Christ as the ransom, the Sin-bearer. Those who believe in Christ as a sin-pardoning Saviour will show that they appreciate the offering of infinite value, and will reveal to an apostate world that they do not need to be compelled to love Christ, that they choose Him with heart, soul, and voice to be their King, their acknowledged counsellor, their precious, self-denying, self-sacrificing Saviour, "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." [*Hebrews 12:2.*]*14LtMs, Lt 17, 1899, par. 6*

"Looking unto Jesus, the author and finisher of our faith." This is the part man must act willingly and manfully. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind." [*Verses 2, 3.*] When the reason is sound and wholesome, every soul will choose that which the heart under conviction tells him is right. The Lord will never force one soul to accept Him. We are to accept Him because we love Him, and

because the heart and judgment approve of His requirements, even though fidelity brings self-denial and self-sacrifice, inconvenience and poverty, shame and reproach. He, the Lord of life and glory, bore all this for fallen man, and all who would be partakers of Christ's glory must be partakers with Him of His suffering. *14LtMs, Lt 17, 1899, par. 7*

All who consider it inconvenient to sign their names as believers in the truth as it is in Jesus will never have their names recorded as overcomers in the Lamb's book of life. They choose the society and association of worldlings, and will have their portion at last with them. The public acknowledgment of the truth proceeds from the inward working of the Holy Spirit upon the heart and character, which consecrates every faculty to God's service. *14LtMs, Lt 17, 1899, par. 8*

I see your danger; therefore I am entrusted with a message for you. The talent of speech is a gift of God. It is not to be abused, not to be placed on the side of Satan. It is to be used as God's gift, to declare His wisdom, His wondrous works, His great love wherewith He hath loved us. The treasures of His grace and wisdom are to be communicated through the human agent. The cultivation of the intellect is to be appreciated, for this is to do service for God. The treasure of means, likewise, is not to be used, as was the rich man's in the Word, to glorify self, to destroy by self-indulgence his God-given manhood. *14LtMs, Lt 17, 1899, par. 9*

You are not to lay your powers on the altar of self-pleasing and self-gratification. At any time when man reaches this place, the words may be spoken to him: "This night thy soul shall be required of thee. Then whose shall those things be which thou hast provided? So is he that layeth up treasure to himself and is not rich toward God." [*Luke 12:20, 21.*] You may place yourself in the society of those whom you do not realize are mischievous deceivers. You may spend your means unwisely, thinking to do some great thing, and thus double that which you have. Or, you may increase your earthly treasure by making a right use of your means. You may see the wants of the cause of God, and say, Dear Lord, of thine own I freely give thee. *14LtMs, Lt 17, 1899, par. 10*



I borrowed means from your mother, and we have invested this in the work of God! It is left with you to say whether you will lay up this treasure as God's own money, or withdraw it and invest it in worldly enterprises. You are the stewards of this means. I could wish for your sake that you would willingly pass back to the Lord His own lent treasure. But what you do we would have you do willingly and gladly, as though for God's service. I received your word that this means, now invested in buildings in Cooranbong, could be retained here just one year longer. If you cannot bring your minds to transfer this sum to the cause of God, will you let the school have this means for five years at interest? I will be responsible for this. If you will do this, please let me know, and papers will be made out regarding this at once.*14LtMs, Lt 17, 1899, par. 11*

I know that should you make this gift, you would not lose it in an unwise investment, but would place it in the bank of heaven.*14LtMs, Lt 17, 1899, par. 12*

You may think Sister White very free to write you thus. I am God's servant. I am engaged in His work. I see new fields opening all round us here, and money taken from the work just now means much to us. In Brisbane a meetinghouse is to be built. A company of no less than forty have taken their stand for the truth. There have been most wonderful conversions of entire families.*14LtMs, Lt 17, 1899, par. 13*

These people are laboring men and women. They have not a large amount of this world's goods. Many of them have large families to support, but they have accepted the truth and run the risk of losing their situations, because they will not work on the day which they now see to be God's memorial. Many of these conversions were made right out of the world, among men and women who had never known what it means to love God and keep His commandments. The interest in Brisbane continues. I have secured one hundred pounds for them to begin to build with. Another hundred we expect the Lord will send in answer to our prayers. The old tent they are using leaks like a sieve, and they have no place in which to preach the Word of God in season and out of season.*14LtMs, Lt 17, 1899, par. 14*

**Lt 18, 1899**

Rousseau, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

February 3, 1899

Previously unpublished.

Dear Sister Rousseau:

I have a few words to say to you. You are not walking in the way cast up for the ransomed of the Lord to walk in. You are presented to me as in great spiritual danger. You are walking away from Christ. I am so sorry, for this means the loss of your own soul and the precious souls under your influence. Let us hear what the Lord says: “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 *Corinthians* 6:17, 18.]<sup>14</sup>*LtMs, Lt 18, 1899, par. 1*

The words of inspiration come from the lips of Paul: “Be 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.” [*Verses 14-16.*] “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord.” [2 *Corinthians* 7:1.]<sup>14</sup>*LtMs, Lt 18, 1899, par. 2*

My sister, I beseech you to humble your heart before God. You have a sacred, holy trust in your children, and you need, O so much, the counsel of God. You need to guard every step you take, lest you form some alliance with worldly elements that will place you and your dear ones in positions where it will be difficult for them to

follow the Saviour. The salvation of the human soul is more precious than any other earthly consideration. It is a terrible thing to be lost, without God and without hope in the world.<sup>14</sup>*LtMs, Lt 18, 1899, par. 3*

Christ is calling you just now, my sister. Hear His voice, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:28, 29.*] In your children God has placed upon you a great responsibility. Will you separate these dear ones from the influences which would lead them to their Saviour? You will do this just as surely as you do not realize your accountability to God. You need to awaken to your solemn responsibilities. Satan will exult if he can manage you according to his hellish purpose, and through you he will manage your children.<sup>14</sup>*LtMs, Lt 18, 1899, par. 4*

You are a mother. Do you, would you, wish to separate these dear ones, whom Jesus loves, from the blessings which the Saviour yearns to give them? You need to heed the admonition: "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold and of putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [*1 Peter 3:3, 4.*]<sup>14</sup>*LtMs, Lt 18, 1899, par. 5*

Mothers have a great responsibility resting upon them. They need to walk carefully and circumspectly before the Lord whose they are by creation and by redemption. I feel an intense interest in you, my dear sister, for the enemy is seeking to destroy you. The dear Saviour looks with pitying tenderness upon you and your precious charge. He says to you, Bring your burdens and perplexities to Me. I will be Father unto you, and ye shall be My children.<sup>14</sup>*LtMs, Lt 18, 1899, par. 6*

Guard carefully your own soul. Christ asks, "What shall it profit a man if he gain the whole world, and lose his own soul? Or what will a man give in exchange for his soul?" [*Mark 8:36, 37.*] How many are selling their souls in a cheap market. I would have you awake, my dear sister. I would have you come to your Saviour. Seek the

Lord while He may be found. Call ye upon Him while He is near. Seek the Lord earnestly. Humble your heart before Him.<sup>14</sup>*LtMs, Lt 18, 1899, par. 7*

You need an abiding Christ. You cannot afford to let go your hold of the Saviour. He is your light. He is the Way; He is the Truth. He says, “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 that find it.” [*Matthew 7:13, 14.*] Why do they not find it? Because the gate is too narrow to admit worldly propensities, pride, selfishness, and display; But that broad and easy way—does it lead to heaven? No; to destruction, and many there be that follow it.<sup>14</sup>*LtMs, Lt 18, 1899, par. 8*

The Lord Jesus is calling you to follow Him. “He that will come after me,” He says, “let him deny himself, take up his cross, and follow me.” [*Mark 8:34.*] Is it not desirable to have God as your Father and the Father of your dear children? He says to you, “Abide in me.” [*John 15:4.*] While there are many who claim to believe in Christ, many do not obey His requirements.<sup>14</sup>*LtMs, Lt 18, 1899, par. 9*

To some extent they trust in Christ, but they have not that deep and thorough experience which a spiritual union with the Saviour brings. They do not know what it means to abide in Christ. Many have yet to learn this lesson. Christ asks for the whole heart, the whole affections. Only when there is an entire surrender to Jesus Christ can there be a oneness with Christ. And God loves those who are united with Christ, even as He loves His own Son.<sup>14</sup>*LtMs, Lt 18, 1899, par. 10*

The church today is weak where it might be strong, because there are so few who have an abiding Christ. Because of this weak condition God’s people suffer great loss, and the world that needs the living testimony of Christians also suffers loss. It does not see the pure, holy example that should be a bright and shining light amid its moral darkness. This world of sin and transgression needs the light which those who claim to love and serve God should reveal.<sup>14</sup>*LtMs, Lt 18, 1899, par. 11*

Christ says, “Ye are the light of the world. A city that is set on an hill

cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.” [Matthew 5:14, 15.] How are God’s children to stand in the world? Are they to reveal a character that is just like the world? Are they to live for show and parade, display and self-indulgence? If all who claim to believe in Christ as their personal Saviour would be doers of His Word, they would be elevated above the customs, practices, and policies of the world. They would exert an influence in the home that would reach to every member of the family. *14LtMs, Lt 18, 1899, par. 12*

The words of Christ to every true follower are, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [Verse 16.] Then comes the lesson which sounds down along the line to our time, when the great crisis question in regard to the Sabbath of the fourth commandment is agitating the world. “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, and verify before the world its immutability). 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. 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.] *14LtMs, Lt 18, 1899, par. 13*

I leave now, to take the train for Newcastle. *14LtMs, Lt 18, 1899, par. 14*

In love. *14LtMs, Lt 18, 1899, par. 15*

**Lt 19, 1899**

Caro, E. R.

Hamilton, Newcastle, New South Wales, Australia

February 8, 1899

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:

We came to Newcastle on the noon train, and hoped to find you here. I wished to speak with you in regard to that which you mentioned—whether it was best for you to write to Dr. Kellogg for a specified sum of money. I meant to have said, It is not best. I know the Doctor very well. Please not to make the slightest reference to anything I have written in regard to our needs here.<sup>14</sup>*LtMs, Lt 19, 1899, par. 1*

Satan, once the most highly exalted being in the heavenly courts, is waiting and watching on the track of every soul, that he may take them with his guile. He can deceive, and make light appear darkness. In our letters to the doctor, I do not want to give any chance for the enemy to try him as he might do should you or any other man make a suggestion in reference to the things I have written him. Give the enemy no occasion to insinuate that you and I are linked together, that you represent things to me, and that I am moved by your ideas. You know the facts in the case, but the doctor does not. Let nothing further be said to him in regard to the matters of which I wrote, until I can get a response from him.<sup>14</sup>*LtMs, Lt 19, 1899, par. 2*

The Lord has been pleased to lay this burden upon me, now I have done my duty. Let the Lord move upon His people in America to take hold of the work. I will trust all in His hands. We will be preparing to co-operate with God; we will hear His voice, and make ready for action.<sup>14</sup>*LtMs, Lt 19, 1899, par. 3*

If you can send to John Wessels the things which I have told him you would send, he will get a better knowledge of the situation in this country. You can send a similar copy to Dr. Kellogg, to show him our destitution of means at this time, and the positive necessity of a sanitarium that may correspond to the work which is so important and so much needed now. When I see you, I will explain matters more fully. But when you write to the doctor, please make no reference to me in any way. *14LtMs, Lt 19, 1899, par. 4*

Now I have a word of caution to give you, my brother. You are not to take on so many burdens. Will you please consider this question. You are in danger. You should eat intelligently, as you direct others to eat. Take time to eat, secure the most nourishing food, and eat as regularly as possible. You must not feel it your duty to take on so many burdens. You must rest brain, nerve, and muscle. I entreat you not to be reckless, not to draw too heavily upon your health bank deposit. Be cautious. I look at the young men who are broken down when they ought to be in their prime, and I feel that it is my duty to caution you. We want you to be preserved in a condition of excellent health. *14LtMs, Lt 19, 1899, par. 5*

**Lt 20, 1899**

Wessels, Philip

“Sunnyside,” Cooranbong, New South Wales, Australia

February 3, 1899

Portions of this letter are published in *LDE 236-237; 2MR 12; 4MR 362*. +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 Philip Wessels:

Your brother John’s letter contains the good news that you have decided to come back to the path cast up for the ransomed of the Lord to walk in. I am so glad; but the Lord Jesus is more pleased than it is possible for any one of us to be. I have never let your case, and angels of God have guarded you, that you should not perish in your sin and transgression. *14LtMs, Lt 20, 1899, par. 1*

“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.” [*Matthew 18:12-14.*] “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, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.” [*Zephaniah 3:16, 17.*] This is the interest that the heavenly universe manifests for the souls that have broken away from Satan’s power, and have come back to stand under the bloodstained banner of Prince Immanuel. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [*1 John 1:9.*]*14LtMs, Lt 20, 1899, par. 2*

Let your consecration be full and entire. “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.] Gracious promise! The Holy Spirit alone is able to work with us, in us, and through us, giving us a character which God can approve. The Lord loves His people. With the growth of the Christian life there will come the want of a deeper and more perfect experience. *14LtMs, Lt 20, 1899, par. 3*

Nothing can meet the necessities of sinful, erring man but the perfect sacrifice of Christ. Let us thank God for this with all our heart. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. 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 that he abideth in him ought himself also so to walk, even as he walked.” [1 John 2:1-6.] *14LtMs, Lt 20, 1899, par. 4*

On one side the infinitely wise and all-powerful God proposes co-operation with His frail, erring creatures, whom He has placed on vantage ground. On one side is infinite wisdom, goodness, compassion, and power. On the other, weakness, sinfulness, absolute helplessness, poverty and dependence. We are dependent on God not only for life and all its blessings but for the entrusted faculties called talents, and all the resources which are required if we accept the invitation to become laborers together with God. If men and women will submit to the conditions which He makes, if they will take His yoke upon them and learn of Him, they will find rest unto their souls, for His yoke is easy, and His burden is light. Here the Lord lays down the condition they are to follow who labor with Him. Those who comply with these conditions will prove by happy experience the truth of the words, “My yoke is easy, and my burden is light.” [Matthew 11:30.] They are then linked with a power and authority that is infinite. *14LtMs, Lt 20, 1899, par. 5*

My brother, let me tell you that the very thing we all individually

need is the love of Christ in the soul. The great and wonderful relationship of God with man should fill us with awe and reverence for God. It should lead us to walk in meekness and lowliness of mind. We need to understand that there is no equality in authority between the parties who are to co-operate. The condescension of the highest powers of heaven to unite as co-workers in the great field opening before us in our world in evangelical enterprises, does not abate one jot or one tittle from His prerogatives as Jehovah. Through the infinite sacrifice of God's only begotten Son, His gift to the world to pay the ransom for man, we are placed on vantage ground. Through His imputed merits alone can man become as Paul expressed it a laborer together with God. "Ye are God's husbandry," he said, "Ye are God's building." [1 *Corinthians* 3:9.] Under the Spirit's working we are to bear fruit to God's glory, as the ground when cultivated yields its fruits. "Ye are God's building." *14LtMs, Lt 20, 1899, par. 6*

The material for the building is plainly specified in the *first chapter of Second Peter*. Man is to work constantly on the plan of addition, and God works on the plan of multiplication. Thus man grows in spirituality, in experience, until he presents to the world, to angels, and to men, such a perfection of character that in the heavenly courts the words are spoken, "Ye are complete in him." [*Colossians* 2:10.] God has originated and proclaimed the principles on which both divine and human agencies are to combine in all spiritual achievements as well as temporal matters. They are to be linked together in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises. *14LtMs, Lt 20, 1899, par. 7*

God's glory is to be the motive in everything done on our world by those who have pledged themselves to be laborers together with God. There must be cooperation in everything which is embraced in Christian activity, in the building of meetinghouses for God. This is God's work, and there are men of His appointment to whom He gives skill and understanding. If they will ask Him, and work in harmony with Him, He will show them how to do His work. In building, as they handle the tools, in every phase of the work let them apply the figure, "Ye are God's husbandry; ye are God's building." [1 *Corinthians* 3:9.] If men will submit to God's control,

they will become a holy temple unto the Lord.<sup>14</sup>*LtMs, Lt 20, 1899, par. 8*

In the training of children all the divine principles must be applied. In the conversion of parents and children, this co-operation between divinity and humanity is to be fully carried out. "As many as received him, to them gave he power to become the sons of God." [*John 1:12.*] Men, women, and children must submit their ways and their will to Christ. The success of every soul in the Christian life will be proportionate to the purity and cleanliness of the soul, the earnest fervor and zeal shown. Christ proclaims the principles upon which the service of God is to be conducted. It is not a sign of pure, consecrated service for every worker to hold his own ways. Every worker is to obey his leader cordially, to receive and diligently obey every word that proceedeth out of the mouth of God.<sup>14</sup>*LtMs, Lt 20, 1899, par. 9*

"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, 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.*]<sup>14</sup>*LtMs, Lt 20, 1899, par. 10*

"For I was alive without the law once," Paul said, "But when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the [law] is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." [*Romans 7:9-13.*] "Christ our passover is sacrificed for us." [*1 Corinthians 5:7.*] He is a perfect and complete offering for all who believe. But we must have perfect

faith in the complete sacrifice made, for without faith it is impossible to please God. *14LtMs, Lt 20, 1899, par. 11*

By faith the whole duty of man is made manifest, for his faith works by love and purifies the soul. The divine requirement is fully met and the solid foundation laid. Man can begin to lay upon that foundation his life work for time and for eternity. The whole question is settled. As many as received Him, to them gave He power to become the sons of God, even to them that believed on His name. Peace and rest are found through faith in Christ Jesus, and in Him alone. The moment the sinner exercises true faith in Christ as a personal Saviour, then he surrenders self to Jesus Christ, who was delivered for our offenses. He is the Sin-bearer. He takes away the sins of all who receive Him. These sins are not to be retained. He takes away the sins of the world by the complete sacrificial offering of Himself. "For what saith the Scriptures? Abraham believed God, and it was counted to him for righteousness." [*Romans 4:3.*]*14LtMs, Lt 20, 1899, par. 12*

Christ the innocent One takes the sin of the transgressor upon His divine soul and imputes to him, the deserving sinner, not his guilt, but Christ's own righteousness. The sinner stands before God clothed with the righteousness of Jesus Christ and a voice is heard in heaven saying, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. ... I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgression 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." [*Psalms 32:1, 2, 5-8.*]*14LtMs, Lt 20, 1899, par. 13*

There is to be in the believer a ceasing from sin and transgression; there is to be a decided reformation favorable to the restoring of the moral image of God in man. If man says, "I will and I do repent of my sins; I believe God has pardoned my transgressions;" if he lays

hold by faith on Jesus Christ, and seeks for transformation in character, he co-operates with God in the great work of overcoming the defects in his character. But if he clings to his old perversities and carries with him his own natural traits of character, he shows that he has not the mind of Christ or the character of Christ.<sup>14</sup>*LtMs, Lt 20, 1899, par. 14*

Let no man deceive himself. The lesson given to Nicodemus is for every soul. Whoever he may be, his character needs reforming, and Christ says to him, “ye must be born again.” [*John 3:7.*] The overcomer alone will have the overcomer’s reward. He that endureth unto the end, perseveringly overcoming, shall be saved. “Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open to their cry.” [*Psalm 34:11-15.*]<sup>14</sup>*LtMs, Lt 20, 1899, par. 15*

Every church has need of the Holy Spirit’s searching power. This alone can enable them to seek peace, to pursue that course which will bring peace to their own souls, to be faithful witnesses to Christ, testifying by their circumspect course of action that they have the mind of Christ. Those who do evil with their gossiping tongues, who sow discord by selfish ideas and thoughts by any jealousies, evil surmisings, or covetousness, they grieve the Holy Spirit of God, for they are working at cross-purposes with God, instead of answering the purposes of Christ, instead of answering to the prayer of Christ that His disciples may be one as He is one with the Father. They are working entirely in the lines the enemy has marked out.<sup>14</sup>*LtMs, Lt 20, 1899, par. 16*

“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.” [*Verses 16-18.*]<sup>14</sup>*LtMs, Lt 20, 1899, par. 17*

“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 in groanings that cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" [*Romans 8:26-31.*] Wonderful statements!<sup>14</sup>*LtMs, Lt 20, 1899, par. 18*

"We are laborers together with God; ye are God's husbandry. " The Lord is working, doing soul gardening, striving to bring all the capabilities of man into active working order that fruit shall appear to the glory of God. He presents another representation before us: "Ye are God's building." [*1 Corinthians 3:9.*] You are working in harmony with God co-operating with Him by placing yourself in right relation with Him that you may know the mind of God, and do as Christ declared He did. The Jews were finding fault with Christ, because He healed the man on the Sabbath day, and were determined to put an end to His life, but Jesus said to them, "My Father worketh hitherto, and I work." [*John 5:17.*] This made the Jews all the more angry. "Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, but said God was his Father making himself equal with God."<sup>14</sup>*LtMs, Lt 20, 1899, par. 19*

"Then said Jesus unto them, Verily, verily I say unto you, the Son doeth nothing of himself but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son and showeth him all things that he himself doeth: and he will show him greater works than these that ye may marvel." [*Verses 19, 20.*] Wonderful words! Those then who believe the works that Christ did, do the works of the Father. There is to be co-operation with Christ, and the souls He came to save. What shall we say then to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him for us all,

how can He [not] freely with Him give us all things? All the power is of God. "Ye are God's husbandry, ye are God's building." [1 *Corinthians 3:9.*] *14LtMs, Lt 20, 1899, par. 20*

My brother, we are living in the last days. God will be our Strength, our Support, our ever present Helper, if we will only trust in Him. We are to make the best of our present opportunities. There will be no other probation given to us in which to prepare for heaven. This is our only and last opportunity to form characters which will fit us for the future home which the Lord has prepared for all who are obedient to His commandments. We can be saved only by forming characters like the character of Christ. The indwelling of the Holy Spirit will be shown by the outflowing of heavenly love. The Lord Jesus is our Sin-bearer. God covers the repenting sinner with His forgiveness, and hides the sin from the sight of God by clothing him with the perfection of righteousness. The more perfectly we are transformed to the image of God, the greater will be our hatred for sin; and we will work to save the sinner. *14LtMs, Lt 20, 1899, par. 21*

We are so thankful that you have come back to the truth and the love of God, to be a true, wholehearted follower of Jesus Christ. Wholeness and usefulness go hand in hand. There is a work for you to do, my brother. If you seek the blessing of God every day, you will be blessed every day. The Lord gives the Holy Spirit, and supplies all providential opportunities and facilities. We have much to encourage us to be pure and true, steadfast and loyal, to our God. May the Lord bless you abundantly is my prayer. I would so like to see you and converse with you, but you can talk with God where you are and I talk with God where I am. *14LtMs, Lt 20, 1899, par. 22*

In much love to yourself and family. *14LtMs, Lt 20, 1899, par. 23*

**Lt 21, 1899**

Wessels, Family

“Sunnyside,” Cooranbong, New South Wales, Australia

February 4, 1899

Portions of this letter are published in *AH 401*. +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.

To the members of the Wessels family:

There are men in families who have felt an impulse to give, and then regretted that they gave, as they supposed, under pressure of invitation. They have worried over the matter. And when these calls were made for means, they thought they could not respond. This was a cause of trial. Well, all these things have been a cause of temptation. Now, \_\_\_\_\_ thinks that when he obtains his means, he will invest them in worldly schemes. But the aftersight will show him that he might better, yes very much better, have not followed the example of the unfaithful steward, who hid his lord's money in a napkin, and buried it in the earth, lest the Lord should ask him to return his own. *14LtMs, Lt 21, 1899, par. 1*

The Lord demands the service of every soul He has created, but there are some who will not realize their obligations to God, their dependence on God, their duty to advance the work and cause of God in our world. There are hearts that refuse the heavenly invitation to come to the gospel feast. The [Wessels] family need just as diligent, urgent, painstaking efforts manifested for their development of character as the poorest subject. Shall their money be a hindrance to their soul's salvation? Shall those who are in responsible positions not watch for their souls as they that must give an account? Shall they not be faithful in their work? Shall they not take right hold of the older and younger brothers, and deal truly and faithfully with them? Has there not been a manifest neglect to speak the words of the oracles of God in warnings, in reproof, in encouragement, in any and every way, pointing them to the Lamb



of God, which taketh away the sin of the world?<sup>14</sup>*LtMs, Lt 21, 1899, par. 2*

This family needs to know what is truth. They need faithful, tender, compassionate appeals made to them over and over again, because there is a hindrance to their character-building. What is it? The riches of this world. They do not see that without Christ they have need of everything. Christ, whose they are by creation and by redemption, does not want to lose them out of His great plan. Every soul is of value with God. "What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*] Do not these precious souls want to know the meaning of the words, "What shall I do that I may inherit eternal life?" [*Mark 10:17.*] Intelligence is knowledge. Everyone is called upon by God to obtain a knowledge of the future eternal life.<sup>14</sup>*LtMs, Lt 21, 1899, par. 3*

I speak to the young men, married and unmarried, of the [Wessels] family. A great work is before you, because you are bought with a price. It is for the welfare of your own souls to learn what that work is, lest you shall fail to be men of God's appointment. Will you allow a little of this world's goods to so influence your mind and character that you will care more for money than for Him who is the giver of all you possess? You will one day find that money cannot buy one day of existence. Shall your money be the stumbling stone over which you will fall? The Lord calls for your co-operation in the work of saving your souls.<sup>14</sup>*LtMs, Lt 21, 1899, par. 4*

A short time ago the situation of the individual members of the [Wessels] family was presented to me. There are those who need to make a surrender of soul, body, and spirit. They are living apart from Christ. They need to wear His yoke and learn His meekness and lowliness or they will surely perish with the wicked. As the root of evil will be consumed, so will every branch united with the root. The wants of your spiritual nature call for the words that I am writing to you. It is your necessity that leads me to speak to you.<sup>14</sup>*LtMs, Lt 21, 1899, par. 5*

Felix listened to Paul, but he did not enjoy the words which told of temperance, righteousness, and judgment to come. God gave Paul

the words to give to Felix. They were just what he needed, and he was convicted and trembled under the influence of the truth. Under the eloquence of Paul, Agrippa was almost persuaded. "Almost thou persuadest me to be a Christian." [Acts 26:28.] If he had only listened to the appeals, there would have been rejoicing in the heavenly courts. But the excuse came, "Go thy way, and when I have a more convenient season I will call for thee." [Acts 24:25.] *14LtMs, Lt 21, 1899, par. 6*

I hope you will not turn from the gospel message. Almost, not fully persuaded, is to be lost. Be sure to place yourself in the channel of light. And I have to bear this message to you: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." [1 John 2:15.] You have not one hour to waste. You need now to be preparing yourselves for the grand review which must soon take place, when all must be weighed in the balance of the sanctuary, to see if they are complete in Jesus Christ. *14LtMs, Lt 21, 1899, par. 7*

Your capacity to receive and appreciate the truth will largely determine the influence the Word of God has over your practices. "If any man do his will, he shall know of the doctrine." [John 7:17.] If you yield to the drawing of God, if you respond to the invitation to the marriage supper of the Lamb, you will, in accepting the truth, know by experimental knowledge the power of the gospel. "If any man shall do his will, he shall know of the doctrine." As you humbly receive the truth, accepting the yoke of Christ, you will find that as you follow on to know the Lord, your capacity to receive and understand the truth as it is in Jesus, and your power to obey the truth, will increase. But you must will to do the will of God. *14LtMs, Lt 21, 1899, par. 8*

If you receive the Lord Jesus Christ, taking His yoke upon you, you are yoked up with Christ, and every step you advance, you understand Him better. "That was the true Light, which lighteth every man which cometh into the world. He was in the world, and the world was made by him, and the world ... received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ... And the Word was made flesh and dwelt among us, (and we beheld his

glory, the glory as of the only begotten of the Father,) full of grace and truth.” [John 1:9-12, 14.] The power to become the sons of God is not in any human agent, but comes from Him who gave His life to save man from the yoke of Satan. *14LtMs, Lt 21, 1899, par. 9*

Who will now be indifferent to his own salvation? The word is to be received and believed, and then the power of the Holy Spirit works in blessing the word to the soul of the receiver. Then who, I ask, will be on the Lord’s side. Who will wear Christ’s yoke, and learn His meekness and His lowliness? The science of salvation is to be learned by every soul in personal experience. Who will now prepare the way for the second appearing of Christ in the clouds of heaven? *14LtMs, Lt 21, 1899, par. 10*

God gave men eyes, that they might behold wondrous things out of His law. He gave them the hearing ear that they might listen to His message, spoken by the living preacher. He gave men the talent of speech, that they might present Christ as the sin-pardoning Saviour. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. *14LtMs, Lt 21, 1899, par. 11*

**Lt 22, 1899**

Wessels, J. J.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 3, 1899

Portions of this letter are published in *6MR 382-384*. +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:

In what I have written, I may have been more definite than is wise. All that I have written is truth, but in most cases it is best to say as little as possible in regard to another man's duty. It is best to leave that other man to seek God most earnestly, and let the Lord impress his mind. If he has faith in God, and earnest yearning after souls, and is willing to be anything or nothing in the eyes of men, if he gives himself wholly to the service of Him whose he is by redemption and by creation, whether this brings elevation or humiliation, he will not walk in darkness. *14LtMs, Lt 22, 1899, par. 1*

If the Lord's will is to be our will, we need at the very first to understand our <individual> selves. We may mark out a course for ourselves which may be born of our own ambitions or of some selfish purposes. The Lord knows the end from the beginning. He understands the relation that each man should sustain to God and to his fellow man. The Lord may see that one man's connection with men of a certain disposition or character will affect those with whom he associates to their injury. He may not be one who can reason clearly from cause to effect. The men with whom he is brought in connection may be just the ones who will not help him where he needs help. The linking together of certain elements may produce unfavorable results. *14LtMs, Lt 22, 1899, par. 2*

Therefore man cannot trust to his own judgment. Experience will convince him of his mistake. The Lord purposes that which will be the greatest spiritual benefit to the soul which is in the balances,

ready to begin some new enterprise which means more than he himself anticipates. What should such an one do? His only safety lies in putting his preferences and his plans on one side, saying, Not my will, but Thy will, O Lord, be done.<sup>14</sup>*LtMs, Lt 22, 1899, par.*

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The lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Christ answered, "What is written in the law? how readeest thou?" "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.*] These are the two great principles of the law. Upon these two principles "hang all the law and the prophets." [*Matthew 22:40.*]<sup>14</sup>*LtMs, Lt 22, 1899, par. 4*

In the smallest as well as the largest matters, the first great question is, What is God's will in the matter; for His will is my will. To obey is better than sacrifice, and to hearken than the fat of rams. Who is he that will harm you, if ye be followers of that which is good? One man may be required by God to do a work and stand in a position that is peculiarly trying and taxing. The Lord has a work for him to do and he risks his life, his future eternal life, in <refusing> [to] stand in that place. This was the position Christ occupied when He came to our world, entering into conflict with the rebel leader of the fallen angels. God devised a plan, and Christ accepted the position. He consented to meet the foe single-handed, as every human being must do. He was provided with all the heavenly powers to aid Him in this great conflict; and man, if he walks in the way and will of God, is provided with the same keeping power. The same heavenly intelligences minister unto those who shall be heirs of salvation, that they overcome every temptation, great or small, as Christ overcame.<sup>14</sup>*LtMs, Lt 22, 1899, par. 5*

But anyone who places himself in a position of peril from any motive but obedience to the will of God will fall under the power of temptation. We are in constant peril if we expose ourselves in a way that our reason tells us is unnecessary. When any one places himself where he has no call from God to be, Satan is on the ground before him, to make the most of his opportunities. We are

only safe in the place which serves every soul—in the cleft of the rock, covered by God's hand. This was what received Moses when God passed by. *14LtMs, Lt 22, 1899, par. 6*

There are places enough for every man to labor and do his part as God has appointed. But no one is secure who thinks it his privilege to choose for himself. If any man or any youth shall go where duty does not call, he is not safe for a moment. There is work to be done on the right hand and on the left. We are to seek the treasure represented in God's Word as the pearl of great price; because God has commanded us to sell all we have if need be to secure this treasure. There is need of young men in different branches of the work, there is need of old men, counsellors, men who can answer to the description given in *Exodus 18:13-26*. *14LtMs, Lt 22, 1899, par. 7*

The Lord requires the talents He has lent to men and women. They are to be used to do the most skillful service for the Lord. The history of the children of Israel is recorded for the benefit of the people of God in all time. God comes first. Anything that pertains to His work is to have special attention, for this work expresses the greatness and majesty of truth. The Lord calls for His gifts to be used with consecrated ingenuity. He calls for freewill offerings. Thus we may show that we realize that all we possess is the Lord's, and that we are only His stewards. *14LtMs, Lt 22, 1899, par. 8*

My brother, I have written what I have because it was my duty to write it. I now leave the matter wholly with you. I have been quite explicit, as you have desired. If you feel that you have clear evidence to commence your work in Europe, the Lord will send us some one in His own good time. I leave the matter with you. *14LtMs, Lt 22, 1899, par. 9*

In love to your family. *14LtMs, Lt 22, 1899, par. 10*

Hamilton, Newcastle, New South Wales, Australia *14LtMs, Lt 22, 1899, par. 11*

February 3, 1899

I am now in Newcastle. I came up today, as notices were printed

that I would speak on Sunday afternoon. W. C. White had just come from Melbourne, where he had been attending the Ballarat camp meeting, and he and Sister McEnterfer accompanied me to this place, which is only one hour's ride on the train from Cooranbong.*14LtMs, Lt 22, 1899, par. 12*

Elder Starr reports that last night, Thursday evening, Dr. Caro addressed the people. The tent was full, and many seats were placed on the outside. After speaking on the health question the Doctor invited all who wished to join the Health Club to hand in their names. I think one hundred responded. The question came up, should they meet once each week? That was agreed upon, and then it was asked, Where should they meet? Should they hire a hall? The tent was offered to them for their meetings and this pleased them so much that there was a great clapping of hands to show approval.*14LtMs, Lt 22, 1899, par. 13*

The work is going forward, but more helpers are needed. I fear Dr. Caro is doing too much. He is operating now on several critical cases. Much work is being done in the Health Home, but the bathrooms are a disgrace to any sanitarium. The question now is, shall five hundred pounds be invested in the bathroom which we have decided we must have, or shall we wait. If it were certain that you would come at once, they could manage by making some temporary improvements. Let us know about this by cablegram. If you decide to come, cable how soon we may expect you.*14LtMs, Lt 22, 1899, par. 14*

In haste.*14LtMs, Lt 22, 1899, par. 15*

**Lt 23, 1899**

Wessels, Sister [A. E.]

“Sunnyside,” Cooranbong, New South Wales, Australia

February 6, 1899

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.

Mrs. A. E. Wessels:

Last Friday February 3, W. C. White and Sara McEnterfer accompanied me to Newcastle. The Lord strengthened me to meet with those assembled on the Sabbath under the new tent. There was a good representation present. I spoke from *John 6:27-40*. The Lord helped me to speak with simplicity and clearness for forty-five minutes. Then we had a testimony meeting, the first of the kind since the camp meeting. No less than twenty bore their testimony for the first time, taking their position to keep the Sabbath. Some of those who bore witness for Jesus arose trembling and in tears, but when they were again seated the gladness of hearts was expressed by the smile on their faces. Their testimonies, I knew, made the heavenly intelligences rejoice, and our own hearts were full of grateful thanksgiving to God as we listened to the words spoken. *14LtMs, Lt 23, 1899, par. 1*

One man, who with his family has been converted, says he had not attended meeting for sixteen years. He has given up tobacco and liquor, and has accepted the truth. Another man, holding a position as a signalman on an important railway station at Newcastle, has accepted the truth, with his wife, his son, and his son's wife. He is the father of eight boys. He bore a decided testimony in regard to his conversion to the truth, and his wife also witnessed heartily and decidedly. Then his daughter-in-law rose with tears in her eyes and witnessed to the truth. When she was seated again her smiles and tears were mingled. *14LtMs, Lt 23, 1899, par. 2*

“If ye abide in me, and my words abide in you, ye shall ask what ye



will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [John 15:7-11.]*14LtMs, Lt 23, 1899, par. 3*

The joy of Christ was in many hearts that Sabbath afternoon. This, you must bear in mind, was a new experience for these dear souls lately come to the faith. We knew that the heavenly Guest was among us. We not only had the promise, "Where two or three are gathered together in my name, there am I in the midst of them" [Matthew 18:20], but we had the assurance that Christ was behind this promise, and that although He was unseen by natural eyes, yet by faith we discerned the presence of our Saviour.*14LtMs, Lt 23, 1899, par. 4*

What a pleasure and blessing this was to us who were witnesses for Christ, and what joy was brought to the heart of Christ as He saw these souls turning from darkness to light, from error to truth. He declares, "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of my Father in my name, he may give it you. These things I command you that ye love one another." [John 15:12-17.]*14LtMs, Lt 23, 1899, par. 5*

Those newly come to the faith are much strengthened and blessed, because with the heart they have believed, and with the mouth made confession unto salvation. Our meeting continued from three o'clock till about six. Opportunity was given for all who had not testified, and who wished to confess the truth, to arise. Quite a number stood upon their feet, and prayer was offered for them at the close of the service. We demonstrated that the meeting was a

success. The hearts of the new Sabbathkeepers were full to overflowing. They said that this meeting was the best they had ever attended. They were made happy by the love of God.<sup>14</sup>*LtMs, Lt 23, 1899, par. 6*

On Sunday afternoon the tent was full of interested, intelligent people. I had much freedom in speaking to them from the *first chapter of Second Peter*. Many listened with tears in their eyes, and we hope and pray and believe that as the result of the camp meeting, and the labor which is being continued by house to house work, that many more souls will come to the light and let their light shine forth to others.<sup>14</sup>*LtMs, Lt 23, 1899, par. 7*

Two offices have been secured for use in medical missionary work. We are hoping and praying that the Lord will move upon hearts to plant the standard of truth in this important place. We do not doubt the Word of God. We believe that the fields around us are all white unto the harvest. Never in any place have we seen a greater desire among people to hear and understand the Word of God than during the Newcastle camp meeting. Already the sheaves are being gathered in as our meeting last Sabbath shows.<sup>14</sup>*LtMs, Lt 23, 1899, par. 8*

A meetinghouse will soon have to be built to accommodate the converts to the faith in Newcastle. We must do all in our power to plant the standard of truth in this place. Those who embrace the truth are given no flattering representation. We have no earthly reward to offer. We can only present the cross in the words of Christ. "He that will come after me," He said, "let him deny himself, and take up his cross and follow me." [*Mark 8:34.*] This means righteousness and peace and joy in the Holy Ghost, and the reward which will be received at the end of the warfare—a crown of life, and the spotless robe of the righteousness of Christ and an abundant entrance into the kingdom of our Lord and Saviour.<sup>14</sup>*LtMs, Lt 23, 1899, par. 9*

**Lt 24, 1899**

Durland, Br-Sr.

Refiled as *Lt 175, 1896*.

**Lt 25, 1899**

Jones, A.T.

Refiled as *Lt 139, 1898*.

## Lt 26, 1899

### Men in Responsible Positions in the Work

NP

February 10, 1899

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#### To the Men in Responsible Positions in the Work:

In 1883 while in Healdsburg, at the hospitable home of Brother and Sister Harmon, I was shown that the publishing work was arranged and established under the special supervision of God. Those connected with this work must also be under the supervision of God, else an order of things entirely contrary to the light of His Word will be established. Those who trust to their own wisdom will plan to carry out their special ideas. This will bring results unfavorable to the advancement of God's cause. There are those who undertake to mold and fashion things according to their own perverted judgment, when it is plainly revealed that their own hearts need to be softened and broken under the controlling influence of God. How can it be safe to allow such men to control in your decisions. *14LtMs, Lt 26, 1899, par. 1*

A great work is in danger of being misshaped and deformed by human plans. It is in danger of being marred by men who do not lay their foundation upon the eternal Rock. They may regard some things as all right and other things as all wrong, just as they may be influenced in regard to the work. Their defective spiritual eyesight leads them to adopt a course of action that leaves God almost entirely out of the plans. They catch at ideas advanced by men who have not carried the burden of the work from the formation of the church called Seventh-day Adventists. This people take the Word of God just as it reads and keep the original Sabbath of the fourth commandment. They are distinguished from all others because they

have obeyed the light given by the Lord in regard to the day to be observed as the Sabbath. *14LtMs, Lt 26, 1899, par. 2*

After creating the world in six days, God rested on the seventh, making that day a memorial of His creation. While the morning stars sang together and all the sons of God shouted for joy He sanctified and blessed the seventh day. Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. The great Cleaver of truth has cut them out of the quarry of the world and brought them in connection with Himself. He has made them His representatives, and has given them the work of exalting His downtrodden law. *14LtMs, Lt 26, 1899, par. 3*

The work of God will be greatly marred if left in the hands of men who reason from their own human judgment. Self comes in, and traits of character that are not in accordance with the character of Christ put their impression on the work. A worldly policy is regarded as wise, while the divine policy, singular in the eyes of the world, is thought to be foolishness. A mark will thus be left on the work which will not appear objectionable, but which will receive God's disapproval. *14LtMs, Lt 26, 1899, par. 4*

New principles and decided movements are to find place in our institutions for the guidance and instruction of the youth, that they may be aided to apply Bible principles to all that they do. Bible rules are to guide in the daily life, that the light of God may be seen in the welfare of the youth in our institutions. Every worker is to be a laborer together with God. No human being is to be put in a low place to be lorded over by any man, whatever his position. No one is to be kept from expressing his opinion. "All ye are brethren." [*Matthew 23:8.*] All ye have one Father. All ye are members of one family. *14LtMs, Lt 26, 1899, par. 5*

The youth will make mistakes, but these can and must be corrected without harshness or any manifestation of Satan. No one is to lord it over God's heritage. It is not right to try to lead human beings into right lines by manifesting the contemptible attributes of Satan. Those who have an indwelling Christ will not manage in these lines. None of the workers should be neglected, overburdened, or overlooked. If any discrimination is made, it should be in favor of the

youth. The chief interest should be to set them a correct example. Their future may be determined by their wise or unwise management.*14LtMs, Lt 26, 1899, par. 6*

At the conference in Battle Creek I had a testimony to bear to all in the conference. In every line of the work, in every institution, there should be men who realize that the souls in their charge, if faithful to their trust, will be immortalized in the kingdom of God. Christ died to give them eternal life. By lives of rectitude they may receive a reward greater than their teachers. But if the men in any line of work shall forget the instruction of Him who honored humanity by taking human nature, and shall use roughly one of God's little ones, it were better for him that a millstone were hanged about his neck, and that he were cast into the depths of the sea.*14LtMs, Lt 26, 1899, par. 7*

Will those who occupy leading positions in any of our institutions bear this in mind? There is a Watcher who follows closely in the steps of all in places of trust. Their responsibility is just as much greater as their position is higher than that of the ones they are to teach. With painstaking effort impart to those in your charge the knowledge you have received. Teach them to advance intelligently, that they may acquire adaptability in the lines of work to which they are called. Do not feel that your work is finished until you have made them as efficient as possible.*14LtMs, Lt 26, 1899, par. 8*

This work has been strangely neglected. The youth have been allowed to plod along in their own way and on a low grade when they might have advanced to higher grades, becoming capable of doing higher work. Those in charge of the work have not labored in a way that can meet God's approval. Many have given those under them a sharp thrust, a severe censure, which did not enlighten the one receiving it, but provoked feelings of retaliation. God asks, Who hath required this at your hand? You are only a servant yourself.*14LtMs, Lt 26, 1899, par. 9*

The Lord would have Brother \_\_\_\_\_ connected with the cause, if he will work patiently on these lines. My brother, you do not know yourself. You need to learn self-control from the great Teacher. You need to learn to take care of the little things, to heed the words,

“Gather up the fragments.” [*John 6:12.*] You cannot estimate the cost incurred by not bringing the principles of the Word of God into the everyday practice. Thus the religious life is marred. Religion can only bless where it influences. It needs to be brought into every line of work. *14LtMs, Lt 26, 1899, par. 10*

Brother Henry Kellogg, the Lord has wrought upon your life and character, and you have a love for the truth. Jesus loves you, and He has placed you in a position of trust, connecting you with His sacred work. You might have revealed that the Lord had wrought much, but you have failed to consecrate yourself, soul, body, and spirit, to God both in home and business life. Especially have you lost much by not taking your place in religious assemblies, placing yourself under the most healthful influences, in the channel of light. The precious opportunities for witnessing for Christ ought never to seem unessential. Do you know that when the people of God assemble to worship Him, as earnest, active witnesses, they receive a rich blessing? They are Christ’s representatives, and He is in their midst to bless. *14LtMs, Lt 26, 1899, par. 11*

My dear brother, you have turned your back to Jesus. Satan has stolen a march on you. He came in such a subtle manner, so deceiving and beguiling you that his working did not appear to you to be the working of the enemy. You have failed to see the importance of maintaining righteous principles in all branches of the work. *14LtMs, Lt 26, 1899, par. 12*

Eating the flesh and drinking the blood of the Son of God means studying God’s Word. But you have cast aside the Word of God for a class of reading that has separated you from God, and the result of this course of action has been seen in your words and actions, in your attitude toward those with whom you associate in the office. If you leave the cool snow waters of Lebanon for the turbid streams of the valley, your spiritual life will be of a malarious character. Put away all reading of a cheap character. It is exerting a baleful influence upon your soul. It is corroding your thoughts, filling your mind with hay, wood, and stubble. You cannot possibly do the work of God with clear-sighted perception while you give your mind this food. Your choice of reading is dwarfing and crippling your spiritual experience. *14LtMs, Lt 26, 1899, par. 13*



If your soul is tainted, your lips utter perverseness. But your position gives you no right to utter cutting words. It is not your right to disturb the peace of any soul or to utter words that aggravate the temptations of one who is struggling to overcome. Thus you drive your fellow creatures to Satan's battleground. When one needs to be corrected, it is humiliating for them to have their wrongs pointed out. Do this kindly, "Considering thyself lest thou also be tempted." [*Galatians 6:1.*] The Lord sees far more faults in you than in those upon whom you have borne so heavily. *14LtMs, Lt 26, 1899, par. 14*

While at Minneapolis many things were opened before me in regard to the propositions made by A. R. Henry and others. These plans were not inspired by the Spirit of God. If you had then stood in the love of God, you would have been able to distinguish between righteousness and unrighteousness. Plans were formed regarding the management of the work which could not bear the light of day, for the signature of heaven was not upon them. *14LtMs, Lt 26, 1899, par. 15*

Those who made these propositions had no idea of where their plans and imaginations would carry them. They did not realize that they would be led to subvert right principles, to obtain control of facilities that they might manage matters according to their own ideas, to build up what they pleased and to bind about what they pleased. This planning and devising was not carried on in a frank open way, but in a way which caused God to write opposite their names, They have dissembled. They have falsified. They have worked according to the deceptive practices of Satan, in order to establish a confederacy which would enable them to obtain advantages when dealing with authors. These men went to Elder Smith and induced him to accept the lowest royalty. *14LtMs, Lt 26, 1899, par. 16*

Your committee selected to judge books is a fraud. Scarcely one of the members know how to estimate books. They have contrived to place in the market books like *Bible Readings*, which would cost very little for publication, and yet bring in a large revenue. But books that the world needed have received but little attention. By wrong management they have been kept from the people. *14LtMs, Lt 26, 1899, par. 17*

Take your Bible; read it; search it as for hidden treasures. Cling to the Word. Pray and watch, that you may be able, with clear, sanctified perception, to consider the propositions made in council meetings. In no case neglect the work you must do for your individual self. You are not your own. You belong to God. You have been “bought with a price, therefore glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 6:20.*]*14LtMs, Lt 26, 1899, par. 18*

Every soul must be regulated by the law of God. Compare everything you propose to do with the law of God. Ask, Is this the way of the Lord? As a man looketh into a looking-glass to see the defects in his face, so he must view his character in the great moral looking-glass, comparing his character with the law of God. If men would do this, they would see more clearly the result of their course of action upon their own souls and upon the cause of God, and they would fear to take one step in the wrong path.*14LtMs, Lt 26, 1899, par. 19*

A neglect to live by the law of God cuts off a large portion of a man’s life from God. He does not keep the way of the Lord, and therefore he robs his Maker of the service due to Him. This reacts upon himself, for he fails to gain that grace, that power, that force of character, that it is the privilege of each one to receive who surrenders all to God. Living apart from Jesus places him under Satan’s temptations. He makes mistakes and errors in his work for the Master. His heart and mind are not conformed to the will of God. He does not obey God in the great matters which he regards as his special work, because right principles do not guide him in the doing of little things. He thinks the minor things of life unworthy of much attention, but the defects which he bears there pass into the larger things; he acts on the principles to which he has accustomed himself. The sure result is that Christian consistency becomes a hard lesson to practice. He has to work constantly against natural inclination and cultivated habits.*14LtMs, Lt 26, 1899, par. 20*

God calls upon us individually to conform our lives to the instruction given in the Old and New Testament. There can be no safe departure from the voice of God which speaks to us in His Word. His rules are clearly specified. The standard which we must all meet

is clearly defined.*14LtMs, Lt 26, 1899, par. 21*

The way of holiness is yet to be learned by those who have swerved from the will of God. In every act of life we are to be controlled by God's Word. Every neglect in this line is a neglect of duty.*14LtMs, Lt 26, 1899, par. 22*

**Lt 27, 1899**

During the special crisis in Minneapolis

Refiled as *Ms 11, 1889*.

**Lt 28, 1899**

Kellogg, J. H.

Sunnyside, Cooranbong, New South Wales, Australia

February 11, 1899

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:

We feel more and more our need of a hospital at once. Experience teaches us that this must be. But the strait places we are in financially makes us continually sad. A few weeks ago £280 came to me from California from the sale of our individual property. That is not my own, but the Lord's goods. The situation in the different branches of the work, especially in the sanitarium at Summer Hill, has been laid open before me as it is. The building in which the sanitarium is located was a good-sized dwelling house. The bathrooms were formed in the A.B.C. of the work, of one room—a bathroom, I think. A partition, reaching only part way up to the ceiling, was put up in this room so that men could occupy one division and women the other.<sup>14</sup>*LtMs, Lt 28, 1899, par. 1*

It required all the means coming in to furnish this house and pay the rent. I engaged to take one small room for one dollar per week and furnish it myself. Brother Semmens told me that if he had one good-sized furnished room he could get one guinea per week for it. So Elder Haskell and Sara invested 130 dollars of my money to furnish a room. Brother Baker paid rent on the two rooms he occupied until patients required them. This was the A of the beginning of the work. It required money to get the rooms in order, in order to do any kind of work in them.<sup>14</sup>*LtMs, Lt 28, 1899, par. 2*

We felt distressed that we had to take this house and make a beginning for even one year, but we must keep it two years or we could not have it at all. I felt sick at heart. But the best workmen were employed to fit the building up. One of these, Brother Hay,

had embraced the truth. He was a coach make, and could get no work because of the Sabbath. He was one of the very best workmen, and as true as steel to principle. He and his wife took their position on the truth and worked for the smallest wages. *14LtMs, Lt 28, 1899, par. 3*

Brother Hay worked as hard as he could for the appearance of these bathrooms, knowing that patients would come in from Sydney, and that everything that could be done would be done to gain patronage. We know that these buildings will and must answer until Brother John Wessels shall come. We expected him within one year. *14LtMs, Lt 28, 1899, par. 4*

Well, the two years passed, and the B, and C, was reached. Meanwhile we were looking for another building. We found we could obtain a seminary with several excellent bathrooms, but we could not afford to move and pay the high rent. We could find buildings better adapted to our work, but we were tied down, for we had nothing to do with. Satan had so arranged things at the heart of the work that we could count on nothing from them. The work at Stanmore called for a meetinghouse which had to [be] built. Buildings must go up on the school ground. We could not stop making improvements there. *14LtMs, Lt 28, 1899, par. 5*

We built our meetinghouse at Cooranbong, and dedicated it without a debt upon it. Our people here, the poor and those a little better off, took hold and worked at half wages. I know they did according to their ability, and it was done cheerfully. Some who had homes and families worked with heart and soul, putting in extra time. We know that the angels of God were on the ground, and His blessing was upon every stroke done upon the building. *14LtMs, Lt 28, 1899, par. 6*

The Stanmore meetinghouse was built, but a debt of two or three hundred pounds is upon it. I gave 130 dollars toward that building. Everything was done that could be to dedicate this building free from debt. But the seats and the facilities cost money, and all our people are poor. They did what they could. We all stretched ourselves beyond our measure. *14LtMs, Lt 28, 1899, par. 7*

The sanitarium was still in the A B C of its existence, and struggle

as we would we could not lift it out of this position. Then came the camp meeting at Balaclava, and a call for a meetinghouse there which seemed to be a necessity. I gave twenty pounds toward that, and shared the expenses of the camp meeting. *14LtMs, Lt 28, 1899, par. 8*

The Tract Society workers in Melbourne, Sister Graham and Sister Ingels, were both in poor health. Sister Ingels was spitting blood. She went to the Health Home, and this cost her twenty pounds. I paid half of that. *14LtMs, Lt 28, 1899, par. 9*

Thus we have been surrounded with expenses, but all were necessary. Things could not be otherwise. Still we advance. Churches are raised up and meetinghouses built. Continually the standard of truth is planted in new fields. We move forward, but at every step we are handicapped for the want of means. *14LtMs, Lt 28, 1899, par. 10*

Queensland must be worked. We went to Brisbane to attend the camp meeting there, and the Lord went before us. The greatest interest was manifested from the first. The tent leaked, and rains came frequently, but there are now no less than thirty-five or forty keeping the Sabbath. Many have had an experience of intense interest. One woman, a interesting, sharp, business-like woman, could not read, but her heart was touched by the truth she heard. She was converted, and then she wept and prayed that she might learn to read. Sister Wilson took her in hand and began to teach her from *Gospel Primer*. They studied and prayed together and the Lord gave understanding. And now this woman reads readily. Thank God for this experience. *14LtMs, Lt 28, 1899, par. 11*

Many who never went to meeting before have attended the meetings in the tent. Whole families have been converted. Of all places where labor has been put forth, there is need of meetinghouses in Brisbane, one in one end of the city, and another in another part. After the camp meeting Brother and Sister Wilson and Brother and Sister Haskell stood at the head of the work in Brisbane. Brother Wilson now sleeps in Jesus. A standard-bearer has fallen at his post. "Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from

their labors, and their works do follow them.” [Revelation 14:13.] Brother Wilson was one of our most conscientious, trustworthy workers. He and his wife did their work solidly, and Brother Wilson will be greatly missed. But we do not stop to weep; we go forward.*14LtMs, Lt 28, 1899, par. 12*

Just at this period the three hundred pounds came from California. I said, Now we will erect the hospital in Cooranbong. Meanwhile we had our camp meeting in Newcastle, and the interest manifested was greater than anything we have ever seen in this country. The very best people in the community were interested, and are taking hold of the truth. We hired a very large tent, but that was filled, and often, though it was the holiday season, a wall of people stood on the outside. Dr. Caro gave lectures on health topics and his talks “take” every where he goes. He has a pleasing address, and maintains simplicity.*14LtMs, Lt 28, 1899, par. 13*

Our old tent was riddled with the wind and storm. Three hundred dollars must be raised to purchase a new tent, and I gave ten pounds to this. Then the situation of the Health Home was set before me by Dr. Caro. They wished to add bathrooms, but had no money. The three hundred pounds, lacking one hundred dollars had just come. It was mine in trust. I placed in the hands of Elder Daniells two hundred pounds, and said, Hand one hundred to the Health Home to be used as far as it will go to provide suitable bathrooms. I will loan them the money.*14LtMs, Lt 28, 1899, par. 14*

One hundred was sent to Brisbane as [a] donation from me as the Lord’s steward, and they began there to build a church. The rains were coming, and it is already impossible to use the tent there. They have no place in which they can meet to worship God. The land has been purchased, and some donations has been made. If they can get the one hundred pounds they expect Brother Sisley can raise for them, in about six weeks, they will have a humble church, finished and painted on the outside, but not fully finished on the inside.*14LtMs, Lt 28, 1899, par. 15*

Thus I am relieved of a burden in Brisbane. In Newcastle there is an old stone church at Wallsend, a suburb of Newcastle, that is offered for sale. It is without floor or windows, but will seat two hundred



people and is in an excellent location, a large, thickly settled suburb. This was offered for £80. It will take £100 to fix it up. It is now offered for £60 and yet we cannot see any way of raising this amount. If we only had means to do with, we could set workmen right at this building. This is a chance we should not miss. We have all decided to buy this cheap, dilapidated building at Wallsend. It is not so much worn out as destroyed by those who love to destroy such a structure for sport.*14LtMs, Lt 28, 1899, par. 16*

This meetinghouse is only twelve miles from Cooranbong, about half way between Newcastle and Morisset. This makes it very easy to be worked, with little additional expense. There is decided interest in Wallsend, and meetings are being held there. Both parts of Newcastle are now being worked.*14LtMs, Lt 28, 1899, par. 17*

A meetinghouse will have to be built in another part of the city when it is possible to get the money. These houses will be simple, yet neat and roomy.*14LtMs, Lt 28, 1899, par. 18*

I place this situation before you. One week ago yesterday W. C. White and Sara McEnterfer accompanied me to Newcastle. We had a good congregation on the Sabbath. At this meeting those who were keeping the Sabbath for the first time were given opportunity to bear their testimony. Twenty who were newly converted bore excellent testimonies.*14LtMs, Lt 28, 1899, par. 19*

I have now related to you something of our situation here, yet I have not entered into particulars as I might have done. I might relate many many incidents regarding the wonderful work of God in these cities where we have planted the standard of truth.*14LtMs, Lt 28, 1899, par. 20*

Last night I received the following letter from Rockhampton, Queensland, dated February 5, 1899:*14LtMs, Lt 28, 1899, par. 21*

“To Mrs. E. G. White

Dear Madam:

I am instructed by the church to write to you in regard to our building. You are doubtless aware of the great inconvenience that

we have to suffer through not having a suitable hall for our services. Therefore we realize that God is leading us to build a church. We have about fifty pounds promised, and we trust the work will soon be accomplished. We solicit your help in behalf of the building. In doing so, we are aware of the great strain made on your resources, but thought you would like to help us in some way. I thank God for His great love for me. I pray that I may ever retain the abiding presence of Jesus, that self may be dead, and nothing but the light and love of God may spring forth in my life. Our prayers are that God may bless and strengthen you.<sup>14</sup>*LtMs, Lt 28, 1899, par. 22*

With Christian greetings from the Rockhampton church,<sup>14</sup>*LtMs, Lt 28, 1899, par. 23*

B. C. Redwood.”

I shall certainly respond to this call, but cannot now, for we are greatly pressed. The work is opening before us and all around us, inviting us to uplift the standard of truth. Our people in Rockhampton are nearly all poor, yet they did nobly in raising funds to help the school. I looked upon the large families there, whose fathers could only raise four or five shillings a day for the support of a large family of ten children. And often their health is poor. Two of the brethren in Rockhampton are in better circumstances than the others, and these raised funds from their own little to pay the fare of twelve to the Brisbane camp meeting. These gained a great blessing from the meeting. They have had very little ministerial labor.<sup>14</sup>*LtMs, Lt 28, 1899, par. 24*

I saw that these words were true of this church: “For to their power I bear record, yea, and beyond their power they were willing of themselves.” [2 *Corinthians 8:3*.] “For this I say, He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully: every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad, he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister

bread for your food, and multiply your seed sown, and increase the fruits of your righteousness).” [2 *Corinthians* 9:6-10.]*14LtMs, Lt 28, 1899, par. 25*

If our brethren in Rockhampton build a church, which is a positive necessity, I shall donate ten pounds, if I possibly can. But at present I have nothing in the bank. Emergencies arise which take the money. My workers have patiently waited for the wages coming to them from last year. It is positively essential that all the means available be used to prepare the way to preach the gospel in the regions beyond, “and not to boast in another man’s line of things made ready at hand.” [2 *Corinthians* 10:16.]*14LtMs, Lt 28, 1899, par. 26*

When I see such poor people as in Rockhampton and Brisbane attempting to build, I feel like helping them all I can. The hall they meet in opens right upon the street, and is not a proper place for them. It does not suggest any sacredness. I had a special message for those at Rockhampton, and urged them to make decided reforms in and about their premises. I told them that they must all meet a higher standard. God called them to represent in their worship and in their life and character the great truths which they had received, which make men wise unto salvation. I bore a straight testimony against all slackness and all cheapness in conversation. The claims of the Word of God for their perfection unto holiness were presented. They wept all like children, confessed their defects, and sought the Lord most earnestly. The Lord blessed them. They are an intelligent people, but poverty has made some quite careless.*14LtMs, Lt 28, 1899, par. 27*

There is no timber in Rockhampton suitable for building, so the church will cost nearly as much again as it would in Cooranbong. But it is not possible for them to hire a decent place of worship in which to meet on the Sabbath. They have not been able to rightly represent the faith which we claim is of the highest value. There must be no untidiness, no slipshod work among those who are looking for Christ’s coming. Everything must represent Christ’s works. All our actions must be after the divine similitude.*14LtMs, Lt 28, 1899, par. 28*

Dr. Kellogg, If you will please to send the bathtubs and the money raised for furnishing the hospital, we will arise and build. But the work opening in different lines has been much larger than our expectations, so the funds with which I hoped to put up the hospital have gone for other pressing necessities. I have felt that I must put two thousand dollars into the cause of God at once, and that it would be selfishness on my part to hold the means.*14LtMs, Lt 28, 1899, par. 29*

Every carpenter has been enlisted on the large building for the school. The girls' and boys' dormitories are now full. There is no room for one more. Money has been hired, and by pressing every power to advance the work, the building has been enclosed and roofed, and is ready for plastering. The doors and windows are yet to be made.*14LtMs, Lt 28, 1899, par. 30*

We have not money for furnishing the rooms, but we must walk out by faith. Rooms should be prepared at once for about twenty additional students. We have now as many students as when we closed the term last year. We have an excellent class of students. I am paying the expenses of a large number, that I may lose no time in doing what I can.*14LtMs, Lt 28, 1899, par. 31*

We are seeking to work economically. As soon as the carpenters are released from the work on the school building, the hospital will be the next on the program. We have decided to put up the building. And we desire you to send us the money raised. We can obtain some donations toward furnishing the rooms. We will furnish the building inside as fast as we can get means to do it, and will at once have a few rooms finished and furnished, so that work for the sick can begin as soon as possible.*14LtMs, Lt 28, 1899, par. 32*

The husband of one of our sisters, a man by the name of Hughes, had been a drinking man, and had squandered a large amount of property. For a time he kept the Sabbath, and gave up his tobacco and his drinking; but he never had moral courage to take his stand fully on the truth. He did not erect the family altar, and he had left off attending meetings. While we were in Queensland, his business called him into Sydney. His old associates gathered around him, and he commenced smoking and drinking. On returning home, he

became dangerously sick. A physician was sent for, I think from Newcastle, it may have been from Sydney. The doctor made no examination, did not even feel his pulse, but left him some medicine and charge him ten guineas. *14LtMs, Lt 28, 1899, par. 33*

Dr. Rand was sent for; he made a critical examination. The sick man had not urinated for several days; had no passage from bowels for more than a week. Dr. Rand worked for that man's life. He had no facilities, no conveniences, but he knew it was a case demanding immediate attention. *14LtMs, Lt 28, 1899, par. 34*

The doctor did all he could do and relief came; the man's life was saved. Mr. Hughes says he would surely have died if Dr. Rand had not attended him. He would have been left to the care of a doctor who had no special interest whether he lived or died. *14LtMs, Lt 28, 1899, par. 35*

Dr. Rand, Brother Semmens, and Dr. Caro have had other experiences like this. Sister Sara McEnterfer in giving treatment has seen similar cases. The doctors do really nothing to restore a patient, yet they demand their fee before they will look at him. Persons have come to us for help who had been in the hospital for months without receiving the slightest benefit, yet they had to pay all the same. It is a terrible showing. *14LtMs, Lt 28, 1899, par. 36*

**Lt 29, 1899**

Waggoner, E. J.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 12, 1899

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 Waggoner:

W. C. White, Brother Daniells, and myself had some conversation in regard to you and your family coming to this country. We were all of one mind, that we need you here to teach the Bible in our school.<sup>14</sup>*LtMs, Lt 29, 1899, par. 1*

Elder Haskell cannot endure confinement to one place. He needs to be moved about. And we know that the church needs him in this country. When he attends camp meetings, he has been held after the meeting to take the lead in binding off the work. He cannot leave Brisbane until the meetinghouse is built. The rainy season is soon to come, and there is need of a house of worship as soon as it is possible to build it. It is already begun. Then Elder Haskell should labor sometime in Victoria, in Tasmania, and in Adelaide, South Australia. It is not wise to bind down a man who has always been on the move. We want Elder Haskell and his wife to be happy.<sup>14</sup>*LtMs, Lt 29, 1899, par. 2*

We ask you to come to this country as soon as you feel that it is time to come. We wish you were here this moment, but the Lord understands our situation, and He will do large things for us in this country if we will not become selfish, and betray our sacred, holy trust. We must be true to principle.<sup>14</sup>*LtMs, Lt 29, 1899, par. 3*

God requires now, just now, that His people divest themselves of all selfishness, all covetousness, and all impurity. “Come unto me ... Take my yoke upon you, and learn of me; for I am meek and lowly in heart.” [*Matthew 11:28, 29.*] We are to become the scholars of

Jesus Christ. He says, Yield heart, mind, soul, and strength to My training. Submit in all things to My will. Let your whole life be one with My life. Then not only will I assure you, but I will give, and ye shall find rest to your souls. *14LtMs, Lt 29, 1899, par. 4*

Never was there a time when there was more need for us to be the light of the world than at this time. Never did Christ require as much of His disciples as He now requires of the believers in Battle Creek. There has been marked disobedience, marked betrayal of their sacred trust. It is no common experience that will place them on vantage ground—nothing less than that faith that works by love and purifies the soul. It is no small sin that has been committed, that has separated God from His institutions, and there is now a work to be done that has not been done, a work which will give evidence that a true, sincere reformation has taken place. *14LtMs, Lt 29, 1899, par. 5*

There is to be far more zeal and repentance, that will evidence that the signature of heaven is again upon His institutions, that God presides over His work. There is need of that repentance that needeth not to be repented of. The deepest humility and heart searching needs to be manifested. The soul needs to humble itself before God, that He may lift up the repentant one. There has been far more vindication of self than true repentance, because the erring ones have not a proper sense that they have grieved the Spirit of God and put Him, their Redeemer, who gave His life for them, to open shame before His enemies. *14LtMs, Lt 29, 1899, par. 6*

It is not a small matter for any soul to place himself in such a position that God cannot instruct him and make him a channel of light. Please read *Isaiah 57:13-15*. A much more thorough work needs to be done than has yet been done to prepare the way of the Lord, that justice and judgment and restoration shall be faithfully done as God has said. When this is done, God will co-operate with man. But sin unrepented of, sin unconfessed, can never be blotted from the book of God's record. Faithful, thorough confession of sin cleanses the heart from its moral impurity. There must be a forsaking of the sins God has reprov'd before the soul can stand acquitted before God, humbled and repentant, realizing that he has served Satan, pleased him, glorified him, and dishonored his

Lord. *14LtMs, Lt 29, 1899, par. 7*

This work of repentance has not been done. Be zealous therefore and repent. There are sins unconfessed, sins unrepented of, sins unforgiven. We need to confess our faults one to another, praying one for another that they may be forgiven and healed. "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*.] *14LtMs, Lt 29, 1899, par. 8*

Those who have not made straight paths for their feet have taken great pains to justify themselves. In every case their sin remains. There will be no decided victory for them until there is repentance and confession. Then will come forgiveness and cleansing from all transgression and iniquity. I see that many will walk in darkness until it is too late for wrongs to be righted. They will not fall on the Rock and be broken, but will come into the marriage supper of the Lamb without having on the wedding garment, which every soul must have who would have a part with Christ. Christ does not give rest apart from Himself. If we want Christ abiding in the soul, the wrongs that have grieved Him and put Him to open shame before His enemies must be repented of and confessed, and then Christ will forgive freely. God help the erring, now in this their day, to make thorough work for repentance, that they may receive the Holy Ghost. *14LtMs, Lt 29, 1899, par. 9*

In much love. *14LtMs, Lt 29, 1899, par. 10*



**Lt 30, 1899**

Boyd, Maude

“Sunnyside,” Cooranbong, New South Wales, Australia

February 12, 1899

Previously unpublished.

Dear Sister Maude Boyd:

Your sister Nellie is with us at the present time. We have been conversing together in reference to your coming to New South Wales and uniting with your sister and her husband in the work. We think it is consistent for you to come, and we would greet you heartily. This is a healthful climate, especially in New South Wales. Some of those who have come from America, as Ella May and Mabel White, are remarkably healthy specimens. It would be difficult just now for us to pay your passage, but if you can do this, you can draw wages for your labor.<sup>14</sup>*LtMs, Lt 30, 1899, par. 1*

I know that you must feel very lonely. I have passed over the ground, and the Lord alone gave me relief from my loneliness, and bade me rest in His love. “We are laborers together with God; ye are God’s husbandry; ye are God’s building.” [*1 Corinthians 3:9.*] Then we must co-operate with God in doing His service. Our work is aggressive. The task appointed us is to sow the precious seeds of truth wherever God signifies that it is our duty to labor. God will give the increase. We shall garner just the harvest we have sown. The grace of God is given us to impart, and you have known the blessed experience of help for every time of need. We must impart as faithful stewards, according to the capabilities entrusted to us, that our talents may increase. Then at our Lord’s coming we may restore unto Him His own with usury. We must work on in faith and hope and courage in the Lord. We must not distrust God. We are not to have a doubt of success. We are to press forward and upward.<sup>14</sup>*LtMs, Lt 30, 1899, par. 2*

We see a great work to be done in this field. I dare not let go my hold here, not for a moment. Our motto is, Go forward from victory

to victory. We must not let a shade of unbelief darken the work. Thus saith the Lord Jesus, "Greater things than these shall ye do, because I go unto my Father." [*John 14:12.*] We are marshalled under His banner, to obey His orders, and win souls for Him. *14LtMs, Lt 30, 1899, par. 3*

I think it is God's will for you to unite with Brother and Sister Starr. You can all work to do service to God, and can be a strength and help to one another. Your husband sleeps in Jesus, and if Brother and Sister Starr can do something to fill the void, you can unitedly accomplish more than if you were separated. May the Lord give you much of His Holy Spirit, that you may have perfect assurance and peace. *14LtMs, Lt 30, 1899, par. 4*

We will go forward trusting, ever trusting, in Him who will never disappoint us. I love Jesus. I love to commit all my troubles to Him. The Lord is well pleased when we have faith in His Word. *14LtMs, Lt 30, 1899, par. 5*

I would be pleased to see your dear mother, and have a visit with you all. Perhaps this may never be in this world; but there is to be the grandest meeting we ever experienced, when we shall meet Him whom our souls love, and we shall see His face. *14LtMs, Lt 30, 1899, par. 6*

With much love. *14LtMs, Lt 30, 1899, par. 7*

**Lt 31, 1899**

Sisley, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 12, 1899

Portions of this letter are published in *12MR 47-49*.

Dear Brother:

Last night we had a conversation with Brother Daniells in reference to Maude Boyd and her daughter coming to Australia. Previous to this I had had a conversation with Brother and Sister Starr concerning this matter. I think it would be in the order of God for them to come. There is plenty of work to be done, and there is need that those of experience, who have a firm faith, should connect with the work. *14LtMs, Lt 31, 1899, par. 1*

The question was raised, Would it not be in the order of God for Brother and Sister Sisley and their family to come? We would be only too glad to welcome you to this country. There is an opening of new fields, where the standard of truth must be uplifted. We are not moving as fast as we should to let the message be carried to all parts of the earth. The fields are white unto harvest. The people in the churches feel that they have fed on husks long enough, and now they are crying, Give us the Word of life. We want the living bread. While we can work, we want to do all in our power to bring the light before the people in our cities. *14LtMs, Lt 31, 1899, par. 2*

We have been surprised to see the interest manifested in Newcastle. The people are much disgusted with the lifeless religion of church members. They want the truth that will revive and purify the soul. The last days of our camp meeting were intensely interesting. On Sabbath afternoon the largest tent was well filled. The Lord gave me strength to speak. There were many interested ones. My heart was drawn out for souls. How I long to see them yielding their hearts to God. In the social meeting that followed the sermon, many expressed themselves. They said they never saw such wonderful things out of the Scriptures as during this camp

meeting. *14LtMs, Lt 31, 1899, par. 3*

Said many of the hearers, "The discourses appeal to the conscience and to the understanding, and everything is made so simple that we can take in the meaning. The speakers do not try to drive the people, but their appeals seem to go to the heart, and bring them to repentance. The Scriptures they apply to all who are not saved, and their words arouse the conscience of the sinner and bring him by the side of Christ, and array him under the bloodstained banner of Prince Emmanuel." The question has been asked, "Why did you not come before, that we might have heard and been convinced of the truth?" *14LtMs, Lt 31, 1899, par. 4*

On the evening after the Sabbath three thousand people attended Dr. Caro's lecture on the Power of Habit. The lecture was illustrated by limelight views, and the doctor's forcible, earnest views held the people in almost breathless interest. At the close, several hymns, "God Be With You Till We Meet Again," and others, were shown on the screen and sung by the whole congregation to the accompaniment of instrumental music. There was wonderful power in the melody poured forth by thousands of voices. The meeting made a most solemn impression. It will never be forgotten. *14LtMs, Lt 31, 1899, par. 5*

Sunday afternoon I spoke to two thousand people, and the Lord helped me. This is the tenth time I have spoken before the large companies, besides six times in the morning meetings and in the council meetings. This was my last talk, and the Lord gave me the power of His Holy Spirit. *14LtMs, Lt 31, 1899, par. 6*

This camp meeting has called out men and women who for many years had not entered a church. One family has embraced the truth who had not attended meeting for sixteen years. The man has given up his tobacco and liquor. The influence of these meetings has gone far and near. The whole community is stirred. The meetings are still continued in Hamilton, one of the suburbs of Newcastle, and in Wallsend, ten miles this side. There is an interest in both localities. Our time has come to work in Newcastle, and to pray and labor and watch for souls as they that must give an account. *14LtMs, Lt 31, 1899, par. 7*

We ask you, Brother and Sister Will Sisley, will you think of this matter? Ask counsel of the Lord, and then if you feel free to move here with your family, all can find a place, parents and children. We need workers, more workers from America. We invite you to come. Our school needs the very best talent that the world affords.*14LtMs, Lt 31, 1899, par. 8*

If you feel it your duty to remain in Battle Creek, follow your conviction. If you feel that it is best for you to come to this country, we will give you a warm welcome. If you see others who you think could become workers in the school or in city mission work, have them come with you.*14LtMs, Lt 31, 1899, par. 9*

I now leave this matter with you. Do just that which the Lord directs. Elder Daniells and W. C. White may write to you more definitely concerning matters that I cannot undertake to write about. Sister Starr is with us. She is having something like influenza, and has been with us now about a week. We are enjoying visiting together. Brother Starr will come on the morning train, and will spend the day with us.*14LtMs, Lt 31, 1899, par. 10*

With much love to your family.*14LtMs, Lt 31, 1899, par. 11*

**Lt 32, 1899**

Muckersy, Brother and Sister

NP

February 14, 1899

Portions of this letter are published in *4BC 1169, 1171; 5BC 1130; 5MR 139*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My Brother and Sister in Jesus Christ:

I have answered your letter, but did not send you what I wrote, because I knew that for some time you had been under temptation, and that anything I might say would be liable to be misconstrued, and would not have the influence upon your mind that would relieve your feelings. Nothing I can say will be of value to you as long as you have not an understanding of the work the Lord has given me to do.<sup>14</sup>*LtMs, Lt 32, 1899, par. 1*

Your letter certainly left a very sad impression upon my mind. Should I speak the truth, and say to you, I am guiltless of the imputations that your letter conveys as faultfinding and censorious, and stop there, then you would, I fear, continue to misunderstand the work given me by God when I was but a youth, which I have sought in truth and in the fear of God to do with fidelity, His grace upholding me. I speak with assurance. I have not forfeited my right to say, You simply do not understand the sentiments of your own mind. The gradual progress that has been at work to place you where you now stand in relation to the cause of God will eventually, if you continue to hold the position you now do, carry your sympathy away from those who are by God's appointment doing His work for this last time. I am more sorry for you than I can express.<sup>14</sup>*LtMs, Lt 32, 1899, par. 2*

We are all to see the necessity of walking humbly with God, of walking in the light as it shines upon our pathway. When we study and practice the lessons of Christ, increased light will shine upon

us, and we will understand that souls are in the peril that led Christ to say, "When the Son of man cometh, shall he find faith on the earth?" [Luke 18:8.] *14LtMs, Lt 32, 1899, par. 3*

If I understand the matter correctly, you place me in the position of one who is faultfinding and accusing. This is not the correct interpretation of the work the Lord has laid upon me. Should I neglect this work, I should be unfaithful to my appointment. In every period of the work there have been those who have followed the counsel of the enemy. They have done all they possibly could do to deceive God's people and lead them into error and suppositions of their own creating. But the Lord has presented these cases before me, and I have had a message of warning from the Lord to give to the several churches in regard to the snare that was being laid. I was bidden to warn them that Satan was working to lead them through human agencies into false paths. *14LtMs, Lt 32, 1899, par. 4*

But when you lay upon me the imputation that I am speaking evil of my brethren and sisters, I promptly and decidedly deny the charge. I have had opened before me the thing which my brethren do not understand, and I have given them cautions and warnings, telling them that a decided reform must take place in the churches. There has been manifested an indifferent, careless, proud, revengeful spirit. This spirit cannot dwell in a converted, sanctified soul. The Spirit of Christ in the heart always prompts the human agent to speak and act as Christ spoke and acted. Christ's followers are bound to make Him manifest in the life; then there will be a visible spiritual church. *14LtMs, Lt 32, 1899, par. 5*

Through the Hebrew captives the Lord was made known to the heathen in Babylon. This idolatrous nation was given a knowledge of the kingdom the Lord was to establish, and through His power maintain against all the power and craft of Satan. Daniel and his fellow companions, Ezra, Nehemiah, and many others, were witnesses for God in their captivity. The Lord scattered them among the kingdoms of the earth that their light might shine brightly amid the black darkness of heathenism and idolatry. To Daniel God revealed the light of His purposes, which had been hidden for many generations. He chose that Daniel should see in vision the light of

His truth, and reflect this light on the proud kingdom of Babylon. On the despot king was permitted to flash light from the throne of God. Nebuchadnezzar was shown that the God of heaven was Ruler over all the monarchs and kings of earth. His name was to go forth as the God over all gods. God desired Nebuchadnezzar to understand that the rulers of earthly kingdoms had a Ruler in the heavens. God's faithfulness in rescuing the three captives from the flames and vindicating their course of action showed His wonderful power.*14LtMs, Lt 32, 1899, par. 6*

Great light shone forth from Daniel and his companions. Glorious things were spoken of Zion, the city of the Lord. Thus the Lord designs that spiritual light shall shine from His faithful watchmen in these last days. If the saints in the Old Testament bore such a decided testimony of loyalty, how should God's people today, having the accumulated light of centuries, shine forth, when the prophecies of the Old Testament shed their veiled glory into the future. Type met antitype in the life and death of Jesus Christ. The veil was rent in twain when the long-predicted death of the Son of God took place. He arose from the dead and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] He ascended to heaven, escorted by the angelic throng. He led captivity captive, and gave gifts unto men.*14LtMs, Lt 32, 1899, par. 7*

Every specification of the Old Testament prophesied was fulfilled in the New Testament. There could be no uncertainty in regard to Christ being the Son of God. Then are we not bound to shine forth more brightly? The promise of the Holy Spirit was fulfilled on the Day of Pentecost. Five thousand were converted in one day. For long ages after this, apostasies were constantly occurring. Disloyalty to God was manifested. But still God had faithful witnesses to whom He committed the truth, and who preserved the Word of God. The manuscripts of the Hebrew and Greek Scriptures have been preserved through the ages by a miracle of God.*14LtMs, Lt 32, 1899, par. 8*

The Lord is God. It was His design that the church should ever advance in purity and light and knowledge, from light to light, from glory to glory. John makes the statement that he saw the glory of



Christ, the glory of the Redeemer. And the voice of prophecy declared that such would be the character of Christ's kingdom. To Daniel was given a vision of fierce beasts, representing the powers of the earth. But the ensign of the Messiah's kingdom is a lamb. While earthy kingdoms rule by the ascendancy of physical power, Christ is to banish every carnal weapon, every instrument of coercion. His kingdom was to be established to uplift and ennoble fallen humanity. *14LtMs, Lt 32, 1899, par. 9*

"Whereunto," saith He that is the first and the last, "shall I liken the kingdom of God, and with what comparison shall I compare it?" [*Mark 4:30.*] He could not employ any of the kingdoms of the world as a similitude. In society He found nothing that would resemble it. He looked for a comparison, but could not find it. He would have a new creation. He would make His church a beautiful temple for the Lord. "Where two or three are gathered in my name," He declares, "there am I in the midst of them." [*Matthew 18:20.*] His church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit, bringing in piety, compassion, zeal, and love in their order. *14LtMs, Lt 32, 1899, par. 10*

Appropriate duties are assigned by heaven to the church, and the members are to find their happiness in the happiness of those whom they bless and influence aright. The poor are to have the gospel preached unto them. The teachers are to be humble men. If they have an experimental knowledge of Christ, they will never place "Right Reverend" or even a simple "Reverend" before their names. This is a title which belongs to no living man. *14LtMs, Lt 32, 1899, par. 11*

The great Teacher from heaven visited our world. Jesus Christ is His name. He is the Lord our Righteousness. He was visited by the prince of darkness; He was tempted in all points like as we are; He reached to the very depths of human woe; and all who carry their sorrows to Him, as to one who can be touched with the feeling of their infirmities, will receive the oil and wine of consolation. They will know from experience that Christ is their personal Saviour, One who comforteth those who are cast down, who bindeth up the broken-hearted. This experience grows as they in turn impart that which they have received. Christ is formed within, the hope of glory.

He is made unto them wisdom, righteousness, sanctification, and redemption. They can say, I know in whom I have believed.<sup>14</sup>*LtMs, Lt 32, 1899, par. 12*

Faith is the substance of things hoped for, the evidence of things not seen. Faith results in spiritual knowledge. By faith we are encouraged to grasp still more, for we behold God in the promise, and are armed with stability. The true Christian knows in whom he has believed. He has the evidence of things unseen, and a knowledge that is reassuring, overpowering, follows this. This may not be believed by some skeptics, but it is to the receiver no speculation, no mere theory. The gospel offers to him a remedy for the moral disorders which sin has made. He does not merely read the Bible, but experiences the Bible. He has not merely heard of the righteousness of Christ by faith, but he has opened the windows of his soul to the Sun of Righteousness.<sup>14</sup>*LtMs, Lt 32, 1899, par. 13*

Skeptics may stand back, and argue the impossibility of the remedy he has taken, but their words are nothing to him against experience. It is a matter of knowledge with him. The believing man, even though he be unlearned, has a knowledge that cannot be wrested from him. The one who trusts his Saviour implicitly finds the gates of heaven ajar and flooded with glory from the throne of God.<sup>14</sup>*LtMs, Lt 32, 1899, par. 14*

The great Physician is present to heal every malady. "We are saved by hope." [*Romans 8:24.*] When Jesus took human nature, and became in fashion as a man, He possessed all the human organism. His necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. By prayer to the Father He was braced for duty and for trial.<sup>14</sup>*LtMs, Lt 32, 1899, par. 15*

"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. 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. For he that searcheth the heart knoweth what is the mind of the Spirit, because he asketh

intercession for the wants according to the will of God.<sup>14</sup>*LtMs, Lt 32, 1899, par. 16*

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose. ... What shall we then say to these things? 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? ... I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus.” [*Verses 24-28, 31, 32, 38, 39.*]<sup>14</sup>*LtMs, Lt 32, 1899, par. 17*

I read to you all the writing I sent to Elder McCullagh. To write reproofs and warnings has been my duty and my appointed work for more than half a century. Men have been used by the enemy to work to deceive souls just as Elder McCullagh and Elder Hawkins have worked; but the Lord has wrought for His own name's glory, and has disappointed the enemy. This has been our experience hundreds of times.<sup>14</sup>*LtMs, Lt 32, 1899, par. 18*

Through evil and through good report I have gone about my work. People can say no more of me than they have said of Christ, He casteth out devils through the prince of the devils. God has been my support, my front guard and my reward. He has fulfilled His Word to me. When utterly unable physically to stand before the people, the Lord has before thousands of people, healed me instantly, and thus given them an evidence that the work and message given me was from above. Hundreds have been enabled to listen to the word of the Lord through the weak instrument. Have I exalted myself? Have I taken any glory to myself? I have never felt the least disposition to do this.<sup>14</sup>*LtMs, Lt 32, 1899, par. 19*

I have realized that I was one of the very weakest vessels the Lord could use, and for this reason God has been my only dependence. He is my strength. I look to Him, I trust in Him. I wait for Him to give me my discharge from the work. But until that time comes, I shall go forward in His name, bearing the message, not only of encouragement, but of reproof, of warning, opening to individual

minds their dangers, revealing to them the will of God. This work I shall continue to do as long as the Lord shall bid me.<sup>14</sup>*LtMs, Lt 32, 1899, par. 20*

I have had the tenderest sympathy for Elder McCullagh and his wife. When I was in New Zealand warnings were given me in reference to them and their child. The Lord made known to me that there was necessity for a change in the education and training of their child, else she would cause them sorrow and heartache. I bore this testimony in Ormondville, New Zealand. The Spirit of the Lord was upon me. I wrote to them decidedly on this point. I did not name their child in my public testimony, but laid down principles upon the duty of parents to their children, and the relation of children to parents, showing the great responsibility of parents.<sup>14</sup>*LtMs, Lt 32, 1899, par. 21*

Christabel McCullagh's mother came to me after the meeting. I was then making my home at their house. She said, "The Lord gave me these words to speak; for they meant me. I never had the subject of the responsibility of parents in the education and training of their children presented to me in this light." She said, "I shall ever feel grateful to you for this counsel." I told her I had written the matter out when living in Brother Wilson's family at Hastings, New Zealand.<sup>14</sup>*LtMs, Lt 32, 1899, par. 22*

When I was at Hastings, Brother and Sister McCullagh sent me a letter, saying that their daughter was at the point of death, and asking our prayers in their behalf. We did pray for the whole family, for all had been passing through a siege of diphtheria. That night the true situation of the family was laid open before me. I arose at one o'clock a.m., and wrote many pages in regard to the mismanagement of their child. The light given me was plain and decided. I could not send the large amount written until it was copied, and I wrote Brother and Sister McCullagh a short letter, in which I entreated them, for Christ's sake and their own, to seek the Lord, to confess to Him the wrong course they had pursued toward their child, and the attributes of character she had developed as the sure result.<sup>14</sup>*LtMs, Lt 32, 1899, par. 23*

I then pleaded with God in their behalf. My soul was wrought up to

an agony as I thought the child was dying, and that even that little child had deceived and falsified. I begged of the parents to seek God for themselves and for their child. I knew that it would be better for her to die than to live and become what she surely would unless they took the matter decidedly in hand, and in the name of the Lord did the work that every parent should do.*14LtMs, Lt 32, 1899, par. 24*

It was sometime after this that I visited Ormondville and bore my testimony, as I have stated, in the little hall which they had hired for their meetings. As I talked with Sister McCullagh, I really thought she would do as she said she would, and as I had laid the matter in a general way before the people, I thought that perhaps this was enough, and I let the matter rest. But I spoke again and again upon the duty devolving upon parents to work unitedly in the duty of training their children for the future immortal life.*14LtMs, Lt 32, 1899, par. 25*

Once again I was in Ormondville. They had built a little church, and had determined that it should be dedicated free from debt. They had all the money they needed but five or six pounds. I paid this sum. Elder McCullagh insisted that I should give the dedicatory discourse. This I did, and the Spirit of the Lord was among us. Elder McCullagh had much to say in regard to the Lord's special power being upon me, enabling me to speak the very words that were needed. After this he and his family moved to Parramatta, New South Wales. Our union was still unbroken. When the Ashfield camp meeting was held, I was not aware that anything was troubling him except some things in connection with Brethren Daniells and Rousseau. I would not sustain the brethren in some of their opinions.*14LtMs, Lt 32, 1899, par. 26*

Then the Lord gave me words for Elder McCullagh. His manner of speaking was trying his throat. He spoke in a sharp, high key, and much too rapidly. This was injuring his vocal organs, and trying his lungs. I told him that the Lord would have our ministers do all they possibly could to improve the gift of speech. They were to guard the voice as faithful sentinels, and treat the vital organs with care, for the Lord would not work a miracle to remove the difficulties which are the result of not working in harmony with nature's laws. Brother

McCullagh thanked me for the cautions given him, and acknowledged that he talked too rapidly, and pitched his voice too high, which irritated the throat. *14LtMs, Lt 32, 1899, par. 27*

Again I had a few words of testimony for him. I was shown that he might receive much light if he would attend the Bible lessons given by Elder Corliss, for Elder Corliss had searched the Scriptures, and knew how to explain God's Word. If Elder McCullagh would attend these lessons, he would be better qualified to present the Word to those who were ignorant of the foundations of our faith. This was the tenor of the letter. After this some things were opened before me in regard to both Brother McCullagh and his wife who, in visiting among the churches, were leaving a wrong impression upon minds. They were drawing sympathy to themselves. Brother McCullagh's health was failing, and it was thought that he would be better in a milder climate. Adelaide was proposed, but he and his wife objected to Adelaide. He said he would be much pleased to make a short visit in Adelaide. *14LtMs, Lt 32, 1899, par. 28*

Some things were opened before me in regard to the family connections, and I told Brother McCullagh that I could not recommend his going to Adelaide on a short visit only, because the finances were low, and for him and his wife and daughter to go so far for only a short visit would entail unnecessary expense. *14LtMs, Lt 32, 1899, par. 29*

I told Brother McCullagh that it was not the best thing for his wife and child to be traveling about with him, and that if they liked to come to Cooranbong, I would see that they had a good house of four rooms, and that they had hens and chickens. The climate here is all that could be wished, and there is plenty of missionary work to be done in and about Cooranbong. Their daughter could be placed in the school here. *14LtMs, Lt 32, 1899, par. 30*

Brother McCullagh had expressed the wish that this should be as I said. I told him he would not need to be confined here. His wife and child could have a home, and he could come and live just as long as he chose, and go when he chose to labor among the churches. He seemed pleased with the idea. I told him that the reason why I presented the matter before him now was because I knew that it

would not be best for his wife and child or himself to live in Adelaide, because of his family connections. This would not be any encouragement to them spiritually, and I knew that they would be a hindrance. He said he understood that, and that he was going to live in the country with a man who had invited him to come to his house.<sup>14</sup>*LtMs, Lt 32, 1899, par. 31*

My brother and sister in the Lord, I ask you not to judge the work the Lord has appointed me to do. I feel sorry, very sorry, that I am in perplexity as to what I should write you, because you see matters in a perverted light. I wanted to help you, but the very work I am assured the Lord gave me to do, you have misjudged.<sup>14</sup>*LtMs, Lt 32, 1899, par. 32*

I spoke last Sabbath upon the *second chapter of Colossians*. “I would that ye knew what great conflict I have for you and for those of 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. And this I say, lest any man should beguile you with enticing words.” [*Verses 1-4.*] This is a danger that requires to be guarded against.<sup>14</sup>*LtMs, Lt 32, 1899, par. 33*

“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 tradition of men, ... 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 5-10.*]<sup>14</sup>*LtMs, Lt 32, 1899, par. 34*

I speak to you, my brother, the words written in this chapter. I have had the same testimony to bear in many places. It is necessary for both to guard against being beguiled by those who know not of what they speak. Be on guard. Believe not every spirit, for their

words may not be after the mind of Christ, words which will influence you in a wrong direction. You may lose much by demeriting the words the Lord sends you. There are many kinds of influences at work on human hearts. And you may think that your own judgment is without a flaw, and that those not agreeing with your ideas and opinions are in the wrong. But be careful. “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.] This verse presents to you your danger. *14LtMs, Lt 32, 1899, par. 35*

Notwithstanding that your letter almost discouraged me from making any attempt to help your understanding, I must tell you that you have been losing the love and knowledge of the truth; and for this I feel very sorry. I thought I would write to you immediately, and did so. After passing two sleepless nights, I tried to remember anything that I had said to your injury. I could not recollect one statement. If I said that I was afraid that you were deceived in your interpretation of the truth on all points, I do not now call it to mind. I may have said this in reference to Brother John Bell, and mentioned the necessity of pressing together, and everyone seeking for unity. If I did this, it was to encourage our brethren not to draw apart one from the other, but to draw together. *14LtMs, Lt 32, 1899, par. 36*



**Lt 33, 1899**

McCullagh, S.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 12, 1899

Portions of this letter are published in *4Bio 285-286*.

Dear Brother:

Since receiving your letter, I have commenced several letters to you. I am thankful to God that you are convinced of your wrong course of action, and that you see things in a new light. Gather every ray of light that shines upon your pathway, and turn to the Lord with all the heart. Be diligent in seeking for the true path, the strait gate. *14LtMs, Lt 33, 1899, par. 1*

We always feel deeply over those Satan has deceived and led astray, because the synagogue of Satan triumphs when the enemy can lead the Lord’s professed people, as he has you, to bear false witness. I know that the Lord had heard prayer in your behalf, when at Dora Creek you were healed, and the glory of God filled the room. I have ever felt great sadness when I thought of your denying the truth, because I believe you have had a genuine experience in the truth. You did fight manfully under the banner of Prince Emmanuel against the world, the flesh, and the devil. You did love the truth. For a long time the enemy was insidiously working your ruin before you took the final step. Light was given me that when you took this step, you were altogether too well-satisfied with your attainments. You did not feel the necessity of becoming an earnest Bible student. *14LtMs, Lt 33, 1899, par. 2*

Had the truth been impressed upon your mind sufficiently to give you that faith that works by love and purifies the soul from all deception, all prevarication, all covetousness, you would have held firmly to the hand of Christ, placing your dependence in One who is all-sufficient, and you would never have denied the truth and grieved the Holy Spirit by falsifying God’s servants and placing me, who had been your best and truest earthly friend, in a terribly

ridiculous light before the people. In doing this, you stood side by side with Elder Canright, but even he did not descend to accuse me as you have done. How you could do it was for some time a mystery to me, but when the Lord saw fit to show me distinctly that you did not dig deep and make your foundation sure, riveting your soul to the Eternal Rock, I better understood.*14LtMs, Lt 33, 1899, par. 3*

Threads of self-deception were woven with your experience. You were led astray. But when you knew this by the conviction of the Spirit of God, you would not heed the voice. When your statements were shown to be false, you would not acknowledge your wrong and come to the light. You would not open the door of your heart to Christ. You fought against the Spirit of God inch by inch, and then you changed your uniform, and joined the rebel army, to war against the truth and receive pay. You pretended you were satisfied; but as you recall the past, were you satisfied with yourself?*14LtMs, Lt 33, 1899, par. 4*

This matter was presented to me night after night. I heard the words you spoke in public against me, words which were written in God's book, for they were spoken against Him, who had given me my work. And when your brethren presented some of the facts in the case, you braced yourself against the truth. So long had the work of secret deception been going on, and to such lengths had it been carried, that when conviction came upon you with almost overwhelming power, you would not yield, but tried the more vehemently to make yourself and others believe that you were justified in your course of action.*14LtMs, Lt 33, 1899, par. 5*

The Lord heard the falsehoods that you and your wife fabricated against me. Mr. Hawkins knew me not. He could fabricate nothing against me. He was turned away from the truth when it was supposed that you were leading him to better understand the truth. You linked with him to make of none effect the counsels of your brethren, while they were trusting you, you turned traitor to the cause of God. While you were receiving wages for presenting the truth to those who knew it not and bringing them to a knowledge of God, you were planning and devising how you could carry the whole church with you in a wrong way. When your disappointment

came and your course was interrupted, you said all that your tongue could frame under the inspiration of Satan against Mrs. White and her work. This had a telling effect, for you were regarded as one who knew the inwardness of Mrs. White's work.*14LtMs, Lt 33, 1899, par. 6*

This false testimony against my work has resulted in turning souls from the truth. People thought that such a good man as Mr. McCullagh appeared to be telling the truth. You can explain this matter only by a wholehearted retraction, by placing Mrs. White before the people in the position you should always have held her. My brother, make your course straight. Make plain paths for your feet, for the weak and undecided have been turned from the right path by your course. Many souls convicted of the truth have been turned from investigation into error. For Christ's sake, repent, confess your sins, and be converted.*14LtMs, Lt 33, 1899, par. 7*

You had not the least foundation for your bitterness against me. Every word of the testimonies given me in regard to your child was truth. I could not have felt any greater anxiety and tenderness for a child of my own than I did for your daughter. Your dangers were presented to me. I presented them to you, as I will continue to do if you again act a part in the work of the Lord for these last days. Through covetousness, which is idolatry, there has been a deception in your life, and more so in the life of Mrs. McCullagh. You both need genuine conversion, and when you are converted, strengthen your brethren that they may avoid the sad experience you have had. Let the mellowing influence of the Spirit of Christ come into your heart. Thank God, it is not too late for wrongs to be righted. For Christ's sake turn this defeat into a victory. Keep far from the pit into which you fell.*14LtMs, Lt 33, 1899, par. 8*

When you entered the army of Christ, when you were numbered with the believers, there was nothing in your family relationship to strengthen you. Your unhappy training had left its impress upon mind and character. Externally you improved by association, but often your inclinations were in the wrong direction. Your connection with the chosen people of God gave you superior advantages. The truth has given you all you have that is worth, refined, and elevated. My brother and sister, had you improved your opportunities for

obtaining a knowledge of the truth, you would not have been corrupted by false theories. But you became proud and self-sufficient, and the result is before you. You would not receive admonition. Your hearts rose up in rebellion against reproof. You despised the warnings God sent to keep you in the right way. They did not please you. You did not search the Scriptures to learn the evidence of truth. You did not work upon the plan of addition as outlined in the *first chapter of Second Peter*.<sup>14LtMs, Lt 33, 1899, par. 9</sup>

In consideration of your early training, you both need to be more watchful and more diligent, to make earnest efforts to become fully acquainted with the reasons of our faith. “Wherefore I will not be negligent,” the inspired apostle declares, “to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. ... For we have not followed cunningly devised fables, when we made known unto you the power and coming our Lord Jesus Christ, and were eye witnesses of his majesty.”<sup>14LtMs, Lt 33, 1899, par. 10</sup>

“For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”  
[Verses 12, 13, 16-19.]<sup>14LtMs, Lt 33, 1899, par. 11</sup>

You felt that you were rich and increased with goods and had need of nothing, when you were both perishing for lack of experimental knowledge. Had you spoken the truth at all times and in all places, your course would have been one of steady religious growth. Truth would have been spoken and acted; there would have been no pretension. True piety was greatly needed. You should have been as true as steel to principle, careful in diet, and guarded in speech, that you might not offend God. May you now see the rock on which you split.<sup>14LtMs, Lt 33, 1899, par. 12</sup>

Were you only a common soldier, instead of a captain in the army of the Lord, it would not be necessary to make these statements. But as your future may be spent in opening the Scriptures to others, it is of the greatest importance that you understand your position. It is not possible that we can come to you, but you can come to us. There is need of the deep moving of the Spirit of God, that if the word shall come to you, "Put on the armor, and fill your appointed place," you will not serve with eye-service, but as the servant of Christ, "with good will doing service as to the Lord and not to men, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." [*Ephesians 6:7, 8.*] If you will co-operate with God, you will realize the proof of His forbearing love for you, in that after you have put Him to open shame by denying the truth, you have been granted time for repentance. *14LtMs, Lt 33, 1899, par. 13*

Sister White has not changed, she is the same as she was when you made her a target at which to fire, and she will give you the word of the Lord, whether you will hear or whether you will forbear. I speak to you now, asking you not to cover up the work you have done against God and His servants. You were once trusted, but you and your wife must now give evidence that you have felt true repentance. *14LtMs, Lt 33, 1899, par. 14*

Do not think we are hardhearted, for we are not. We receive you very thankfully if you are soundly converted, but do not take charge of the flock as a shepherd until you are under the supervision of the true Shepherd, learning of Him that you may impart to others. We want you to dig deep and lay your foundation sure. We want you to have a soul-experience, and stand on the solid Rock. I have written this, not because I would hold you off, but because I want you to make sure how ye are building. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*]*14LtMs, Lt 33, 1899, par. 15*

You have made sacred things so common that there will always be danger unless your whole being is transformed. The profanation of that which has been set apart for God shows an obtuseness of spiritual discernment. It is dangerous to have such an influence connected with the church. It is a high offense against the majesty of God, because He is dishonored when a spirit of vanity and

covetousness is shown in the use of the things which relate to His service.<sup>14</sup>*LtMs, Lt 33, 1899, par. 16*

It is dangerous to meddle with holy things. The men of Bethshemesh merely looked into the ark with what many would regard as harmless curiosity; but God smote them with death. Uzzah only touched the ark, but we read that because of it the anger of the Lord was kindled against him, and he was slain for his rashness. Those who would make sacred things common are here admonished that God sees every action and the motives that lead to action, and [He] writes all in a book.<sup>14</sup>*LtMs, Lt 33, 1899, par. 17*

We learn from the Word of God that self-sufficiency is sin, and that it prepares the way for ruin. Let him who thinks, God cares not if I do this, who says in a spirit of self-indulgence, “Soul, take thine ease, eat, drink, and be merry; for no one knows of this action,” remember that God knows. [See *Luke 12:19*.]<sup>14</sup>*LtMs, Lt 33, 1899, par. 18*

Your minds must be elevated and ennobled. Weighed in the balances and found wanting was pronounced against you when you separated from the truth and from God’s people. I now appeal to you as a family to make wrong right. Confess your sins, and show that repentance that needeth not to be repented of, that you may receive a full and free pardon. As far as I am concerned I can forgive everything where I have been held up personally before the people as a fraud. When by confession you make things right with God, He will abundantly pardon.<sup>14</sup>*LtMs, Lt 33, 1899, par. 19*

Be sure that in this work with God you realize that you have greatly dishonored the Lord. Every principle, every action, heart, life, and character, are put into the golden scale and weighed. Infinite Justice watches the beam, and weighs accurately every imagination of the heart, determining the value of the whole man—his thoughts, his words, his works. Does he love God supremely? Do sincerity and devotion mark his hours? Does he show his love for those around him by setting an example of obedient, faithful service? Let the two tables of the holy law be placed on the other side of the scale, with their precepts, “Thou shalt,” and “Thou shalt not,” in their full spiritual meaning. All heaven watches the result. Whatever man

can place on the scale worthy of commendation is less than nothing. The law requires heart, soul, mind, and strength. This is the weight of the divine law. *14LtMs, Lt 33, 1899, par. 20*

Eternal justice examines the balances. What is the decision of the Judge? Is it, Thou art found wanting? Or is it, The righteousness of Christ is imputed to you because you have let Him take away your sins? How is it with your soul? You know not how soon you may be called upon to render your account to God. The word comes to each one, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh." [*Matthew 24:44.*] "Behold, the judge standeth at the door." [*James 5:9.*]*14LtMs, Lt 33, 1899, par. 21*

Come to Christ with your whole heart. Realize the sin of prevarication and untruthfulness. See yourselves hopeless, sinful, and polluted. See that Christ is your offering, your righteousness. His righteousness will outweigh all the demands of justice. Accept Him as your personal Saviour, and you will not be found wanting when the Lord shall come. "Behold, now is the accepted time; behold now is the day of salvation." [*2 Corinthians 6:2.*] There is pardon for all who repent. *14LtMs, Lt 33, 1899, par. 22*

## Lt 34, 1899

Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

February 14, 1899

Portions of this letter are published in *3BC 1142*; *4BC 1154-1156*; *ChL 13*; *12MR 301*; *CTr 188*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My Brother and Sister:

I cannot sleep past half past one o'clock. I have some words to say to you. It is sometimes a greater privilege to converse with one another face to face than to write. But even words that are wholly right, that are prompted by the Spirit of God, may be soon forgotten. But when words are traced on paper, they are immortalized. *14LtMs, Lt 34, 1899, par. 1*

Speech is one of the great gifts of God to man. The tongue is a little member, but the words it frames, made vocal by the voice, have a great power. The Lord declares, “The tongue can no man tame.” [*James 3:8.*] It has set nation against nation, and has caused battle and bloodshed. Words have kindled fires that have been hard to quench. They have also brought joy and gladness to many souls. And when words are spoken because God says, “Speak unto them my words,” they often cause sorrow unto repentance. [*Ezekiel 2:7.*]*14LtMs, Lt 34, 1899, par. 2*

The talent of speech carries with it great responsibility. It needs to be carefully guarded, for it is a mighty power for evil as well as for good. “The foolish shall not stand in thy sight; for thou hatest all workers of iniquity. Thou shalt destroy them which speak leasing; the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercies, and in thy fear will I worship toward thy holy temple. Lead me, in thy righteousness because of mine enemies; make thy way straight before my face; for there is no faithfulness in their mouth; their



inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous, with favor wilt thou compass him as with a shield.” [Psalm 5:5-12.]*14LtMs, Lt 34, 1899, par. 3*

In these verses righteousness and unrighteousness are represented. These are the distinguishing features of speech.*14LtMs, Lt 34, 1899, par. 4*

“Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, in whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not, he that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” [Psalm 15:1-5.]*14LtMs, Lt 34, 1899, par. 5*

The Lord has words for His people. He has a message to be borne to those who do evil in Jerusalem. The *twenty-fourth chapter of Jeremiah* is a representation of those who are determined to do unrighteousness, whose heart is estranged from God.*14LtMs, Lt 34, 1899, par. 6*

It is God’s purpose that the glory of Christ shall appear in His people. In all His teaching the Saviour presented pure, uncorrupted principles. He did no sin, neither was guile found in His mouth. Constantly there flowed from His lips holy, ennobling truths. He spoke as never man spoke, with a pathos that touched the heart. He was filled with holy wrath as He saw the religious leaders teaching for doctrine the commandments of men, and then He spoke with the authority of greatness. With terrible power He denounced all artful intrigue, all dishonest practices. He cleansed

the temple of its pollution as He desires to cleanse our institutions of everything bearing any resemblance to fraud.<sup>14</sup>*LtMs, Lt 34, 1899, par. 7*

The truth never languished on Christ's lips. With fearlessness He exposed the hypocrisy of priest and Pharisee, Sadducee and ruler. He entered into conversation with saint and sinner, wise and ignorant, learned and unlearned. He encountered misrepresentation, opposition, malice, and falsehood, yet His whole life was without a flaw. He could say, "Which of you convinceth me of sin?" [*John 8:46.*]<sup>14</sup>*LtMs, Lt 34, 1899, par. 8*

Christ's enemies could find no charge against Him. Therefore they wrapped up their accusations in one great charge, which is recorded against them in the books of heaven, "He casteth out devils by Beelzebub, the prince of the devils." [*Matthew 12:24.*] Bigotry and hatred lead men to carry things to great lengths. Men maddened into fury, because they can prove nothing against the ones they hate, will bring against them charges which do not contain a shadow of truth.<sup>14</sup>*LtMs, Lt 34, 1899, par. 9*

What a power for good or evil the gift of speech is. The inspired apostle, seeing the inclination to abuse this gift, gives directions regarding its use. "Let no corrupt communication proceed out of your mouth," he says, "but that which is good to the use of edifying." [*Ephesians 4:29.*] The word corrupt does not always mean vile; it means here any words that would leave on the mind an impression detrimental to holy principles and undefiled religion. It includes also impure hints, which unless instantly resisted lead to great sin. Upon every family is laid the work of barring the way against corrupt speech.<sup>14</sup>*LtMs, Lt 34, 1899, par. 10*

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"The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold, he wrought a work on a wheel. And the vessel that he made of clay was marred in the hand of the potter. So he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I

deal with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then will I repent of the good, wherewith I said I would benefit them.”  
*[Jeremiah 18:1-10.]14LtMs, Lt 34, 1899, par. 11*

This presents before us God's way of dealing with His people. He sends warnings. He pleads with them to cease to do evil and learn to do well. Hear the words of Christ, for they are spoken to all who claim to be His people. Blessings are promised for all who follow the Lord to do righteousness, but those who walk in their own ways show that under the trying circumstances liable to occur anywhere, they will prove unfaithful, and God cannot bless them. *14LtMs, Lt 34, 1899, par. 12*

“The sin of Judah is written with a pen of iron, and with the point of a diamond, it is graven upon the table of their heart, and upon the horns of your altars; whilst their children remember their altars and their groves by their green trees upon the hills. O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places to sin, throughout all thy borders. And thou, even thyself, shalt discontinue from thy heritage that I gave thee; and I will cause thee to serve thy enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn forever.” *[Jeremiah 17:1-4.]14LtMs, Lt 34, 1899, par. 13*

Thus God denounces all wickedness, especially in those who occupy positions of trust. Each man and woman has an individual case pending in the heavenly courts. We all need to realize that if we would gain salvation, we must form characters which God can approve, characters of integrity, of truthfulness. We must be as true as steel to principle. We are not to be led astray by men nor trust in men. “Thus saith the Lord, Cursed is the man that trusteth in man and maketh flesh his arm, whose heart departeth from the Lord. For he shall be like the heat in the desert, and shall not see when good

cometh, but shall inhabit the parched places in the wilderness, in a salt land not inhabited.” [*Verses 5, 6.*] *14LtMs, Lt 34, 1899, par. 14*

The instruction given in the Old Testament Scriptures is as verily the words of Christ as the instruction in the New Testament. Christ was as verily man’s Redeemer in the days when the Old Testament was written as He was when He appeared in the form of humanity. He gave those of ancient Israel just as favorable an opportunity of working out their own salvation as He did those who listened to His words. *14LtMs, Lt 34, 1899, par. 15*

A character formed after the divine likeness is the only treasure that man can take from this world to the next. The character as formed in this world determines his destiny for eternity. The element of value in his life in this world will be of value in the world to come. His future is determined by the way in which he allows himself to be influenced. If he cherishes and cultivates hereditary tendencies for wrong, indulging fleshly inclinations, appetites, and passions, he can never enter the kingdom of God. But if he strives to repress evil inclinations, if he is willing to be governed by the Spirit of Jesus Christ, he is transformed. He takes Christ’s yoke upon him, and learns His way. Thus he becomes strengthened as was Joseph, Samuel, and Daniel. He reveals that he is God’s husbandry, God’s building. Only solid timbers are used in his character building. *14LtMs, Lt 34, 1899, par. 16*

Christ’s character was exemplified in Abel, Noah, Seth, Enoch, Abraham, Joseph, Moses, Joshua, Samuel, David, and all the host of those recorded as having characters that God could approve. We are also given Cain and all who form characters opposite to truth, fidelity, obedience, and righteousness. All had an opportunity to show themselves members of the Cain family, or as members of the royal family. Life to every human being is a serious problem. Purity and holiness come only through Christ. He that hath ears to hear let him hear. Happy the man who can say from experience, “He wakeneth mine ear morning by morning.” *Isaiah 50:4, 5.* *14LtMs, Lt 34, 1899, par. 17*

The lessons given in the Old Testament are of as great importance to us as to those who lived in that age. We are to listen to the voice

of Christ speaking in the creation of the world and from the pillar of cloud, for our eternal welfare depends upon our obedience to the voice of God. Let all move guardedly. Let us not pass by anything that Christ has given through the holy men of old for the benefit of every generation. *14LtMs, Lt 34, 1899, par. 18*

All that God's mind has planned, that His hand has touched, are lessons written for our admonition upon whom the end of the world has come. Those things which have been, will be. Christ's words of approval or disapproval comes sounding down along the line to our time. Our spiritual and eternal interests are involved in the facts stated. The Lord means what He says, and says what He means. *14LtMs, Lt 34, 1899, par. 19*

"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 not be careful in the year of drought, neither shall cease from yielding fruit." [*Jeremiah 17:7, 8.*] *14LtMs, Lt 34, 1899, par. 20*

Now comes the contrast. "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 the 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. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise. *14LtMs, Lt 34, 1899, par. 21*

"Behold, they say unto me, Where is the word of the Lord? let it come now. As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: That which came out of my lips was right before thee. Be not a terror unto me: Thou art my hope in the day of evil. Let them be confounded that persecute me, but let not me be confounded: let

them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction. *14LtMs, Lt 34, 1899, par. 22*

“Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your house on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their necks stiff, that they might not hear nor receive instruction. *14LtMs, Lt 34, 1899, par. 23*

“And it shall come to pass, If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gate of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” [*Verses 9-27.*] *14LtMs, Lt 34, 1899, par. 24*

“Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, thus saith the Lord; Behold, I frame evil against you, and devise a device against you; return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after

our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things, the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken?<sup>14</sup>*LtMs, Lt 34, 1899, par. 25*

“Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity.” [*Jeremiah 18:11-17.*] This denunciation against the inhabitants of Jerusalem shows plainly what the Lord will do to those who follow their own counsel.<sup>14</sup>*LtMs, Lt 34, 1899, par. 26*

But those who do justice and judgment shall be honored of God. “Thus saith the Lord; Go down to the house of the King of Judah, and speak there this word, and say, Hear the word of the Lord, O king of Judah, that sitteth upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoil out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.” [*Jeremiah 22:1-4.*] God declares that if men obey Him, He will make them more precious than fine gold, even a man than the golden wedge of Ophir. He whom the infinite God delights to honor will be resplendent, glorified. See *Zechariah 3:1-8.*<sup>14</sup>*LtMs, Lt 34, 1899, par. 27*

There is no excuse for any soul to walk away from truth and righteousness. “Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly

protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart; therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not. ... Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them when they cry unto me in their trouble. What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoiceth.” [*Jeremiah 11:6-8, 14, 15.*]*14LtMs, Lt 34, 1899, par. 28*

Has there been any of this rejoicing among those who have been given positions of responsibility in the work of God? It is a shame to them, and when they see what an offense their course was to God, they will be filled with shame. The anger of the Lord is kindled against those who can rejoice in the robbery of their fellow men, who extort means to be used for the advantage of the cause. The Lord asks, Who gave these men this authority? The cause of God was dearer to the ones they were robbing than it was to them. They exercised their ingenuity, a precious talent entrusted to them by God to be used to glorify Him, to make it as hard as possible for those who were earnestly and sincerely seeking to do the will of God. In this they manifested the attributes of Satan.*14LtMs, Lt 34, 1899, par. 29*

“The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.” [*Verse 16.*] Where her branches should have yielded fruit without stint, they were broken off because of her stubborn disobedience. The wrong course of the people of Jerusalem brought its sure result upon them and upon those whom they influenced. They departed from the example of the holy men who caught their inspiration from Jesus Christ, their invisible Leader. They could not possibly form characters that God could approve.*14LtMs, Lt 34, 1899, par. 30*

“Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them



out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord: such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.” [Jeremiah 15:1, 2.] The people had greatly dishonored God, and God would not work by His power to lift up a standard for them against the enemy. He gave them time for repentance, but they did not repent, and every specification of the word of the Lord against the Jews as a nation was fulfilled. *14LtMs, Lt 34, 1899, par. 31*

In these last days there are those whom the Lord will let reap the reward of their own stubbornness. They will be weighed in the balance and found wanting. They did not repent of their evil work, and the Lord has had to withdraw His prospering hand from the institutions He has delighted to prosper. How careful the Lord’s people should be to observe what God’s Word declares to be truth and righteousness. God calls for those living amid the perils of these last days to heed His admonitions, and not follow a course of action that will bring shame and confusion upon themselves. *14LtMs, Lt 34, 1899, par. 32*

Those who have been given great light and magnificent truth are to walk circumspectly. The unbelief and stubbornness manifested today are similar to the unbelief and stubbornness which existed in the ranks of ancient Israel. Please read the *third chapter*. This chapter is a lesson for modern Israel. Let all who claim to be children of God understand that He will not serve with their sins any more than He would with the sins of ancient Israel. God hates hereditary and cultivated tendencies to wrong. *14LtMs, Lt 34, 1899, par. 33*

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that by your obedience ye may live, and go in and possess the land which the Lord God of your fathers giveth thee. Ye shall not add unto the word which I command you, neither shall ye diminish (by precept or example) 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.” [Deuteronomy 4:1-3.] There is no sin of adultery or fornication that God will not visit with His wrath. *14LtMs, Lt 34, 1899, par. 34*

“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. 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? *14LtMs, Lt 34, 1899, par. 35*

“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; specially the day that thou stood before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear 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.” [Verses 5-10.] *14LtMs, Lt 34, 1899, par. 36*

Moses told the people that obedience to the commandments of God would ensure His presence and give them an influence over the nations of the earth, showing that the religion of the Hebrew nation was elevating and ennobling. While many idolaters ridiculed the Jewish economy as detrimental to financial prosperity there were men who were convicted, and who would have united their interest to the people of God if Israel had proved true to their principle, and made straight paths for their feet. *14LtMs, Lt 34, 1899, par. 37*

By a faithful performance of duty they might have shown honor to God, and have declared, Them that honor me, I will honor. Their obligations were proportionate to their privileges and the light given them by Christ, their invisible leader. Their faithful obedience to the law would have exalted God and put an indelible stamp on their purity and holiness, revealing God to be, “The Lord, the Lord God,

merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” [Exodus 34:6, 7.] *14LtMs, Lt 34, 1899, par. 38*

Please read the *twenty-sixth chapter of Leviticus*. This chapter is written for our admonition, upon whom the ends of the world are come. I would have our people review the past carefully, step by step, not with a spirit of self-justification, but with a spirit of fear because of their own hardness and stubbornness of heart. Many do not know what is the matter with them. When they truly repent and are converted, they will abhor themselves for following a course of action which has brought the sure result. Read the history of the spies who brought back a false report. Read the record of Caleb and Joshua, the only men among those who left Egypt who entered the promised land. When all shall see as God sees how they have provoked Him to condemn them and withdraw His prosperity, they will repent. *14LtMs, Lt 34, 1899, par. 39*

“Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers. Neither shall any of them which provoked me see it, but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. ... Tomorrow turn ye, and get you into the wilderness by the way of the Red Sea.” [Numbers 14:22-25.] It means just as much to us as it did to the children of Israel whether we obey or disobey God’s message of warning. *14LtMs, Lt 34, 1899, par. 40*

We have been given much greater light than ancient Israel, and more is expected of us. As in that age all who obeyed the law of God were highly favored, so today God will bless His obedient people. But punishment must come to those who depart from God, and go to much length in disobedience that Satan takes control of their minds. *14LtMs, Lt 34, 1899, par. 41*

Some have exulted in their evil works, but they will one day have

opportunity to know that they have dishonored God. In their madness they have betrayed the people of God to His enemies. They never could have done this work if they had not for long years resisted the testimonies of God's Spirit. But they have betrayed Christ and put Him to an open shame. The banner of truth has been left to trail in the dust. The glory of Christ has been eclipsed. Men in responsible positions have changed places but their characters have not been transformed. *14LtMs, Lt 34, 1899, par. 42*

God calls for decided transformation of spirit. Please read the *sixteenth chapter of Numbers*. In an emergency God calls for decided action. If years ago God's servants had separated evil workers from the Lord's work, they would have been honored by God. There are those who will never see God unless their hearts are changed, decidedly changed. They may have intellect, but it is so perverted that they cannot distinguish between purity and impurity, holiness and sin. *14LtMs, Lt 34, 1899, par. 43*

Let all who know the Word of God read that Word, humbling their hearts before God. Confessions that ought [to] have been made years ago have not been made, therefore the sin remains. The Lord's work will soon be closed to all who have clothed themselves with zeal and worked out their evil work with rejoicing. *14LtMs, Lt 34, 1899, par. 44*

Read Moses' agonizing plea to God in behalf of his people. "And the Lord said unto Moses, How long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with a pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of cloud, and in the pillar of fire by night. *14LtMs, Lt 34, 1899, par. 45*

"Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the

Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech you, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech you, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word.” [Numbers 14:11-20.] *14LtMs, Lt 34, 1899, par. 46*

Knowing what might have been and the glory God would have revealed in His people had they been obedient, Moses pleaded for the pardon of the Lord. “I have pardoned according to thy word,” the Lord said. [Verse 20.] But He could not work through the transgressors as He had done; for it would have been dishonoring to His name to do great things for those who were in spirit not a whit better than the heathen around them. *14LtMs, Lt 34, 1899, par. 47*

I can but say, Let all seek the Lord with confession. Keep nothing back. You will never have freedom until you stop your self-justification. I address all who for years in the past have had connection with the Review and Herald Office, who have held any responsible position. Go to your Bible for right principles. It is not for me to [give] the principles. Christ has done this. Now take hold of the work and do it intelligently in the name and fear of God. Lay nothing in the way of those who are in the darkness of error, to turn them away from truth. *14LtMs, Lt 34, 1899, par. 48*

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As we gather the first fruits from our land, we think of the promise, “While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” [Genesis 8:22.] All we have comes from God. We are indebted to Him for everything we eat, drink, and wear. But there is a blessing above all these temporal blessings—the gift of God’s only begotten Son. He came as our substitute, to take our sins and give us His righteousness. We are to receive to impart. *14LtMs, Lt 34, 1899,*

*par. 49*

The children of Israel were instructed to be kind and liberal to others at the time of harvest, as they recounted the mercies of God. “And thou shalt keep the feast of weeks unto the Lord thy God with the tribute of the freewill offering of thy hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed you.” [Deuteronomy 16:10.] “When thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it, it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. *14LtMs, Lt 34, 1899, par. 50*

“When thou beatest thy 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 afterwards: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.” [Deuteronomy 24:19-22.] The joy of the harvester was always to be connected with praise and songs of thanksgiving because of the lovingkindness and mercy of God. *14LtMs, Lt 34, 1899, par. 51*

As we labored for souls in Brisbane and Newcastle, and saw the crowds of eager, attentive people, we thought of Christ's words to His disciples after His talk with the Samaritan woman, “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; they are white already for harvest.” [John 4:35.] *14LtMs, Lt 34, 1899, par. 52*

**Lt 35, 1899**

Loughborough, J. N.

Sunnyside, Cooranbong, New South Wales, Australia

February 19, 1899

See variant *Lt 35a, 1899*. This letter is published in entirety in *21MR 74-78*. <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 Loughborough:

I have received and read your letter. I was very thankful for the loan you sent in the same mail. We received one hundred dollars from a sister in St. Louis, Missouri. This money will help us a great deal just now. Last Thursday we received a cable message from Dr. Kellogg saying that within sixty days he could raise five thousand dollars. We were just then planning how we could obtain means to complete the school building, which is partly erected. W. C. White went to Newcastle to try to borrow some money. He was disappointed there, and went at once to Sydney. On Thursday the telegram came from Dr. Kellogg. We wrote at once to Elder Daniells and W. C. White, to set their minds at rest.<sup>14</sup>*LtMs, Lt 35, 1899, par. 1*

The interest in Newcastle is wonderful. The Sabbath has been presented to the people, and one week from today twenty-five will be baptized. I shall speak in Newcastle next Sabbath and Sunday.<sup>14</sup>*LtMs, Lt 35, 1899, par. 2*

We are trying to raise money enough to purchase an old stone church in Wallsend, ten miles from Newcastle. The roof is gone, the floor is partly gone, and the windows are smashed, but the location is excellent. I shall go to see it. We think we can obtain some means from the new believers. If so, we shall not have to use the five hundred dollars you sent, but can let the sanitarium have it to obtain some facilities for the branch office in Newcastle.<sup>14</sup>*LtMs, Lt 35, 1899, par. 3*

The medical missionary work has taken well with the people in Newcastle. Some of the leading men in the city are enthusiastic over the subject. Both Dr. Caro and Dr. Rand will spend some time in Newcastle. Dr. Caro gives health lectures there once a week. People from outside are calling for a cooking class. I think this will be held in the tent. I wish we had a cook who could do justice to the work by showing the people how to make good bread and other <simple> articles of food. Instruction in medical missionary lines is just what the people in Australia appreciate. In every place where camp meetings have been held, this subject has created intense interest. It is allied to the third angel's message as surely as the right arm is joined to the body. *14LtMs, Lt 35, 1899, par. 4*

I said that twenty-five had taken their stand. As many more are convinced, but business prospects hold them back. The work has extended from Newcastle to Maitland, and in the towns between Cooranbong and Newcastle there are many interested ones. *14LtMs, Lt 35, 1899, par. 5*

Some weeks ago I received some money from California, and you cannot tell how glad I was to get it. I sent [fifty] pounds to Brisbane that they might make a start on their meetinghouse there. The weather was so rough that they could no longer hold meetings in the tent without imperiling the lives of those who attended. Those who had newly come to the faith helped by purchasing the land. They are all poor people, but they did what they could. If we could have obtained money from any source by borrowing, we would have done so, but there was no money to be had. The building is now going up, and we are so thankful for the sake of the people and the workers there. I had pledged five pounds toward this building, not knowing how I could raise that much. My workers have not been paid for last years' work. I can only let them have what they need for their actual necessities, and no more. *14LtMs, Lt 35, 1899, par. 6*

The second one hundred pounds of the money I received from California I placed in the hands of Elder Daniells, to be used in building bathrooms for the sanitarium. John Wessels wrote me from Africa for counsel regarding his future movements. I said in reply, Come to Australia, for the way is open for our work. I told him to telegraph us at once regarding this matter, that we might know what



to do. If he can come soon, we shall not invest our money in building bathrooms which will have to be moved, but will secure a site for a sanitarium. The house now used for a sanitarium is in no way appropriate.*14LtMs, Lt 35, 1899, par. 7*

A new tent had to be purchased for the work in Newcastle, and I gave toward this ten pounds of the money from California. There is now only a little left, which I shall invest in putting a fence around our church here. It stands in a large open pasture.*14LtMs, Lt 35, 1899, par. 8*

Not one dollar of this money have I invested for my own personal use. I would not <at that time> have called for the money invested in the mission school in Chicago had it not been necessary. But while in Illinois we came to a deadlock. I was led out to pledge one thousand dollars. I had to hire this money and pay seven per cent interest for two years. Just at that point his satanic majesty was in the management of my books published at the Review and Herald Office.*14LtMs, Lt 35, 1899, par. 9*

Those at the head of the publishing work there would handle neither *Great Controversy* nor *Patriarchs and Prophets*, the very books God had signified the people must have at once. They promised me faithfully that after certain months they would handle these books, but they failed to keep their word. When *The Great Controversy* should have been circulated everywhere, it was lying dead in the Review and Herald Office and Pacific Press. Brother Jones urged me to accept less and less royalty on these books, promising solemnly that they would push them to the very limit <of their capability,> but they did no such thing. The word of men was not as they will some day realize the word of God is.*14LtMs, Lt 35, 1899, par. 10*

Then the word came to me <from the Lord,> Take your books into your own hands. I tried to hire money, but could not; and the light given by God for the people was hidden in the printing office. The inward working of this matter was presented to me. The men who told me to my face that the canvassers would not handle my books were themselves arranging matters so that they should not handle them. They told me falsehoods, and I was in such distress of mind

that it was impossible for me to sleep.*14LtMs, Lt 35, 1899, par. 11*

For two years I stood thus, trying to counterwork those who were working at cross-purposes with God. From the time that their double-dealing was presented before me, I had no confidence in the men who composed the book committee. They were a fraud, and their endeavor was to get all they could from authors by underhand schemes.*14LtMs, Lt 35, 1899, par. 12*

You may ask, Will this work be arrived at in the investigation being made? Never, as it was. We cannot now see the injustice, the swerving from right, the intriguing methods, the overbearing, dictatorial tone assumed toward those men who were superior in intellect and moral worth to those who were lording it over them.*14LtMs, Lt 35, 1899, par. 13*

I had to stand and see men triumphing in their evil work. The Lord said, "I will punish for these things." Then came the word, "Make no large concessions. There are those who will not appreciate any sacrifice you might make. You must maintain principle. Take your books out of the hands of those who are not right with God; for they will harass and perplex you, <and grieve your soul.> The Lord desires you to be a steward of means; He will be your counsellor. Trust not in man nor in the word of man, for they will fail you. The Lord would not have you brought in strait places, <as you now are;> for this will prevent you from doing the work I have commanded you to do <as My messenger.> You are not to be placed in the position those who are reprov'd will be <greatly> gratified by your <supposed> dependence. You are to lead out. You are not to be led <into poverty and left there, for the word of the Lord is to be proclaimed more decidedly in the future than in the past.">*14LtMs, Lt 35, 1899, par. 14*

The Lord is a sufficiency. I do not want means to gratify myself, but that I may lead out, that I may have something to invest in the work that <should be> started in new places, and that I may help those who are cast down and oppressed, who need to be helped to help themselves. This we have done in many cases, and the Lord has made us a blessing.*14LtMs, Lt 35, 1899, par. 15*

In regard to the one thousand dollars, as things are I do not want it.

I <was encouraged, when at Illinois at the camp meeting,> that should I make this donation, it would open the way for others to give. And a large sum was donated by a man and his wife who the leading men thought had nothing. So that <one> donation meant several hundred dollars. <Then others pledged.> *14LtMs, Lt 35, 1899, par. 16*

When the mission house was sold, and I was casting about in my mind if I could get some money, I thought, Why could not those in Illinois transfer that donation to this new field—I might say, new world—and help us here as I helped them at great inconvenience and expense to myself. We certainly needed help from some quarter, that was plain to me. We were in the A B C of our <pioneer work in [a] new field,> and those in America had buildings and facilities that we had not, <more than was wise for them to have.> *14LtMs, Lt 35, 1899, par. 17*

This is my explanation. Had I not understood by your letter that the board agreed to the proposition, I should not have called for the means in as urgent a manner as I did. I thought it had been overlooked. I have been instructed that after, in a place, the work essential for the advancement of the work has been done, after by self-sacrifice and urgent labor, facilities have been gathered, and the Lord has established the work, those in that place should give of their means to help God's servants who have been sent to new fields to go over the same ground, beginning at the A B C of the work. Those living where the work has been placed on a good foundation should feel themselves bound, even at considerable self-sacrifice and self-denial, to help by transferring to those in need, a portion or all of the means once invested in their behalf. Thus the Lord designs that His work shall increase. The talents given His servants are to be doubled by being put out at interest in gifts and offerings and influence. *14LtMs, Lt 35, 1899, par. 18*

This is the law of restitution on a right line. One portion of the Lord's vineyard is worked, and brings in fruit. Then another portion is taken up. It is the Lord's plan that the unworked part shall receive help from the part which has been worked. This should be done with cheerfulness. Thus the work becomes a success. The principles of the law of God are practiced. The work moves forward solidly and

with doubled strength, and the workers are enabled to proclaim the third angel's message, and the second appearing with power and great glory of our Lord and Saviour Jesus Christ.<sup>14</sup>*LtMs, Lt 35, 1899, par. 19*

**Lt 35a, 1899**

Loughborough, J. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 19, 1899

Variant of *Lt 35, 1899*. Portions of this letter are published in *PC 140*.

Elder J. N. Loughborough:

Dear Brother: I have received and read your letter. I am very thankful for the loan of \$500 which you have sent me. In the same mail we received \$100 from a sister in St. Louis, Missouri. This money will be a great help to us just now. Some weeks ago I received some money from California, and you cannot tell how glad I was to get it. I sent 50 pounds to Brisbane, to help build a meetinghouse there. The heavy summer rains have set in and they cannot continue the meetings in the tent without endangering the health of the people. These newly come to the faith have helped to purchase the land. The building is now going up, and we are so thankful, for the sake of the people and the workers there. *14LtMs, Lt 35a, 1899, par. 1*

Fifty pounds of the money received from California I shall give to help build a meetinghouse in Newcastle, and fifty shall I give to the hospital there. Then I shall lend the hospital 50 more. The remainder I shall hold to appropriate in small sums where needed most. *14LtMs, Lt 35a, 1899, par. 2*

The interest in Newcastle is wonderful. The Sabbath has been presented to the people, and the week from today twenty-five will be baptized. I shall speak there next Sabbath and Sunday. We are trying to raise money enough to purchase an old stone church in Wallsend, a suburb ten miles from Newcastle. The floor is gone and the windows smashed, but the location is excellent. It can be bought for about \$300. *14LtMs, Lt 35a, 1899, par. 3*

The medical missionary work has taken well with the people in

Newcastle. Some of the leading men in the city are enthusiastic over the subject. Dr. Caro lectures there twice a month on alternate Thursday evenings. Dr. Rand will secure an office and locate there. Cooking classes will be organized and held each Thursday in the tent. *14LtMs, Lt 35a, 1899, par. 4*

Instruction in medical missionary lines is greatly appreciated by the people of Australia. Wherever presented in connection with our camp meetings, it creates a deep interest. It is allied to the third angel's message as surely as the right arm is joined to the body. *14LtMs, Lt 35a, 1899, par. 5*

A new tent had to be purchased for the work in Newcastle, and I gave ten pounds of the money received from California. Not one dollar of this money shall go to any personal use. *14LtMs, Lt 35a, 1899, par. 6*

As regards the money that I invested in the mission school in Chicago, I should not have called for it had it not been for the necessities of the work here. Years ago, when I was in Illinois, the work came to a deadlock, and I was led to pledge one thousand dollars, as an example and encouragement to others. I had to hire the money, and paid seven per cent interest for two years. *14LtMs, Lt 35a, 1899, par. 7*

Just at that time the devil was influencing minds to hold back my books published at the Review & Herald. Those at the head of the work there discouraged the agents about handling *Patriarchs and Prophets* and *Great Controversy*, the very books which the people should have had at once, and concentrated their efforts on *Bible Readings*, promising that at a certain time they would concentrate their efforts on my books. But this promise they never kept. At the very time when *Great Controversy* should have been circulated everywhere, it was lying idle on the shelves of the Review & Herald and the Pacific Press. *14LtMs, Lt 35a, 1899, par. 8*

The manager of the Pacific Press urged me to accept a reduction of royalty on these books, promising that they should be pushed to the full extent of the ability of the office, but this was not done. *14LtMs, Lt 35a, 1899, par. 9*

Then the word came to me, Take your books in your own hands. I tried to hire money, but could not; and the light given by God for the people was hidden away in the printing houses. The inner working of this matter was presented to me, and I saw that the very men who said that the canvassers would not handle my books were themselves arranging matters so that they should not handle them. They told me falsehoods. I was in great distress of mind and could not sleep.*14LtMs, Lt 35a, 1899, par. 10*

For two years I stood, trying to counterwork those who were working at cross-purposes with God. From time to time their double-dealing was presented to me, and I had no confidence in some of the men who composed the book committee, for their effort was to get all they could from authors by underhanded schemes.*14LtMs, Lt 35a, 1899, par. 11*

You may ask, Will the investigation now being made reveal this matter? No; it will never be revealed as it was. We cannot now see the injustice, the swerving from right, the intriguing methods, the overbearing, dictatorial tone assumed by these men to those who were their superiors in intellect and moral worth.*14LtMs, Lt 35a, 1899, par. 12*

I had to stand and see men triumphing in their evil work. The Lord said, "I will punish for these things." Then the word came to me, "Make no large concessions. There are those who will not appreciate any sacrifice you might make. You must maintain principle. Take your books out of the hands of those who are not right with God, for they will harass and perplex you. The Lord desires you to be a steward of means; He will be your Counsellor. Trust not in men; nor in the word of men; for they will fail you. The Lord would not have you brought into strait places; for this will prevent you from doing the work which I have commanded you to do. You are not to be placed where those who are reprov'd will be gratified by your dependence. You are to lead out; you are not to be led."*14LtMs, Lt 35a, 1899, par. 13*

The Lord is a sufficiency. I do not want means to gratify myself, but that I may lead out, that I may have something to invest in the work that is started in new places, and that I may help those who are cast

down and oppressed, who need to be helped to help themselves. This we have done in many cases, and the Lord has made us a blessing.*14LtMs, Lt 35a, 1899, par. 14*

In regard to the one thousand dollars which I invested in the Chicago Mission, when the mission house was sold, I thought, Why could not the brethren in Illinois transfer the one thousand dollars to this new field, and help us here as I have helped them in a time of need, at great inconvenience to myself? When I was at the Illinois camp meeting, I thought I should make this donation, it would open the way for others to give and a large sum was given by a man and his wife whom the leading brethren thought to have nothing. Thus my donation helped to bring in several thousand. And now, in this new world, we certainly need help, for we are in the ABC of our work, whereas, in America, our brethren have buildings and facilities which we have not. I also understand from your letter that the board was agreeable to the proposition. This is my explanation. But as the matters now stand, I shall not urge the return of the one thousand dollars.*14LtMs, Lt 35a, 1899, par. 15*

As regards the principle that should guide our people in such matters, I have been instructed that wherever by self-sacrifice and urgent labor the work necessary for the establishment and advancement of the cause has been done, and facilities provided, and the Lord has prospered, those in that place should give of their means to help God's servants who have been sent to new fields to go over the same experience, beginning at the ABC of the work. Those living where the work has been established on a good foundation should feel themselves bound to help those in need by transferring, even at a great self-sacrifice and self-denial, a portion or all of the means which in former years was invested by those living at a distance in behalf of the work in their locality. Thus the Lord designs that the work shall increase. The talents given to His servants are to be doubled by being put out to use in gifts and offerings and the bestowal of influence.*14LtMs, Lt 35a, 1899, par. 16*

This is the law of restitution on right lines. One portion of the Lord's vineyard is worked and brings in fruit. Then another portion is taken up, and it is the Lord's plan that the new, unworked part shall



receive help from the part that has been worked. Thus the work in every part becomes a success. The help thus rendered should be given with cheerfulness. When the principles of the law of God are thus practiced, the work moves forward with solidity and double strength. Then the messengers are enabled with great power to proclaim the third angel's message and the soon appearing with power and great glory of our Lord and Saviour Jesus Christ.<sup>14</sup>*LtMs, Lt 35a, 1899, par. 17*

P.S. Brother Loughborough, This letter was mislaid and forgotten and it has just come to the front again. Elder Irwin is here, and we are very busy in council. The Avondale Health Retreat is prospering well. The frame is up and soon the roof will be on and the building enclosed. We shall hope to have a printed prospectus to send you soon. We are all busy preparing for the soon-coming meeting of the Australasian Union conference.<sup>14</sup>*LtMs, Lt 35a, 1899, par. 18*

## Lt 36, 1899

Irwin, G. A.; Prescott, W. W.; Waggoner, E. J.; Jones, A. T.

NP

February 21, 1899

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

Dear Brethren:

All in responsible positions, every minister in the Conference, are to be true yoke fellows of Dr. Kellogg. All who know God and Jesus Christ whom He has sent should acknowledge that Dr. Kellogg has been instructed by the mighty Counsellor. They should feel that the Lord has used him as a man of opportunity, to do a work in medical lines which would bring Bible truth to the notice of the world. The Lord has sustained him in a remarkable manner, correcting him when erring, and enabling him to do a special work which caused the light of truth to shine upon thousands who would never have heard the truth had it not been that Dr. Kellogg and those connected with him were worked by the Holy Spirit of the Lord.<sup>14</sup>*LtMs, Lt 36, 1899, par. 1*

The message of truth has gone from the sanitarium at Battle Creek to all parts of the inhabited world. This sanitarium is God's instrumentality, and it must be managed by men whom God has appointed to do a special work. It is not necessary that men with reasoning capabilities be continually assured that this is God's work, that Dr. Kellogg has his appointed lot and place. Had the overgrown church in Battle Creek heeded the word of the Lord, they would have scattered themselves throughout the waste places of the earth, to make known the truth they had received. They would have seen what other sects were doing in Christian Temperance work, and would have taken up lines of work with them in every church. Thus they would have made known the truth, not by controversy, but by their deportment and spirituality. <sup>14</sup>*LtMs, Lt 36,*

1899, par. 2

God is with the meek and lowly and those who are of a contrite heart. Those who have crowded into Battle Creek, as into their Jerusalem, might have settled their families in places where the truth has not yet found access. By seeking counsel of God they might have wrought in a humble way to present Bible principles. The Word of God just as it reads would have been presented. Inquiry would have been awakened. The truth would have shown forth as a tiny jet of light till another jet would have been added, and still another. But the work that should have been done has not been done. *14LtMs, Lt 36, 1899, par. 3*

Self-indulgence has held back those who could have been anchor workers, and by other churches the Seventh-day Adventist faith is regarded as a delusion. How will they ever know otherwise unless a spiritual work is done by Seventh-day Adventists in cities and among all nations? Then the other sects will see that they have made a mistake. *14LtMs, Lt 36, 1899, par. 4*

The world must have the light. Medical missionary work gives opportunity to communicate light and to present our faith to those of all classes and all grades of society. This work ought to have been done, and would have been done if God's people had been converted to the truth, if they had studied the Word with humble hearts, if they had revered the Creator of the world instead of exalting themselves and seeking, as many have done, to counterwork Dr. Kellogg's influence. They did not see the work as it is. The elements of truth might have been woven as threads into the fabric, yet so silently that no offense would have been given. Had they done the work God would have had them do, Francis Willard would have been converted as Sister Henry has been. *14LtMs, Lt 36, 1899, par. 5*

Would that there were men who had the same zeal for the Master, the same courtesy, the same love for the truth of God, that Dr. Kellogg has. He has not betrayed his trust. The Lord has wrought with him in surgical operations, giving him wisdom and success that the world marvels at. Men not of our faith feel that although Dr. Kellogg is a Seventh-day Adventist, yet he has wisdom and

knowledge and a wide influence. They feel that it would be the height of folly to ignore this. *14LtMs, Lt 36, 1899, par. 6*

If Dr. Kellogg will continue to walk humbly with the Lord, God says to His servant, "Them that honor me, I will honor." [1 *Samuel 2:30.*] He must not feel annoyed by the conduct of those who he thinks do not act in harmony with the great and good work God has permitted him to do, neither must he be influenced by men's appreciation or disparagement of the work. If he is yoked up with Christ, the work will surely advance, and nothing can stay its progress. *14LtMs, Lt 36, 1899, par. 7*

I know that when admonitions and warnings have been given, Dr. Kellogg has not despised these warnings and set them aside. He has not worked in order to get rich. The work that is done to relieve suffering humanity is of more value to him than a world of gold. He has gathered in all the outcasts he can, that they may be uplifted and reformed and see God as their Restorer. God approves of his work in this line. Let the brethren appreciate this work. Christ is still saying, "I, if I be lifted up, will draw all men unto me." [*John 12:32.*] The greatest missionary work that can be done in our world is work in ministerial lines combined with medical missionary work. The truth is going forth from the sanitarium at Battle Creek as from no other center in our world. Those who have stood up to criticize should instead have participated in the work, showing that they have been enabled by the Holy Spirit to understand that the Lord has used Dr. Kellogg as His man of opportunity to do a great and good work. *14LtMs, Lt 36, 1899, par. 8*

Dr. Kellogg needs the help of those who will co-operate with him, who will counsel with him. He has these now, but those who do not accept the light God has given on health reform, who subsist on the flesh of dead animals, who use narcotics and stimulants, cannot represent the truth to others. Those who are looking to Jesus as the author and finisher of their faith will be model men. We are living in an age when history is rapidly being made. Men today who are without faith in Jesus Christ are mere fragments of men. What they might have been had they improved to the best of their ability the talents lent them it is impossible for us to say, but one thing is certain, there is one perfect Model for the child, the youth, the

young man, and the man of mature years, the man Christ Jesus. He is our Example in all things. He is willing to provide all-sufficient help for the development of character. *14LtMs, Lt 36, 1899, par. 9*

I am now compelled to say that there are tares among the wheat in the medical missionary work, and in the ministry of the Word—tares which look much like the wheat. *14LtMs, Lt 36, 1899, par. 10*

There is an objectionable kind of morality and piety in our world. Daily the soul needs to be purified. Study then we must to show ourselves approved unto God. Let us try to imitate the life of Christ, and inquire our duty solemnly, humbly, with hearts mellowed by the beholding of the meekness of the Saviour. Let us follow Christ. *14LtMs, Lt 36, 1899, par. 11*

Let no man think it is his prerogative to plan the way in which Dr. Kellogg shall work. To every man is given his work. If every man will do his best in his line, Dr. Kellogg work will be made very much easier, for his soul will not be weighed down by those working at cross-purposes with him. Neither Brother Moon nor any other brother need suppose that God has laid upon him the burden of setting Dr. Kellogg in right methods of work. To put him in Dr. Kellogg's place would be like placing an inexperienced man in command of one of the large ships that cross the ocean. *14LtMs, Lt 36, 1899, par. 12*

There are difficulties to be met and adjusted, and decisions made which change methods. If in the change made to prevent an evil another evil is created, who is to blame? It is difficult, when large and multitudinous responsibilities are managed by men of varied temperaments and different minds, to so draw the threads that a perfect fabric is made. Some threads will not fall into place, and then the pattern is spoiled. There are many men who act as if they had no purpose in life. They may be so far changed in habit and practice as to "Cease to do evil," but in vain we look for them to "learn to do well." [*Isaiah 1:16, 17.*] *14LtMs, Lt 36, 1899, par. 13*

All these evils a man in Dr. Kellogg's position has to meet. It is not enough for him to seek to avoid evil, but he must put to the tax every nerve, every muscle, to seek to do active good. He must take advantage of circumstances to master every difficulty. This is the

work God has given D. Kellogg, and he is to have helpers. Those upon whom he relies should cultivate those qualities which will give value to all that they do. If they are determined to perfect a Christian character, they may do this by keeping their minds stayed upon God. Thus they can obtain a practical knowledge of God and Jesus Christ whom he has sent, and they will have the approval of a good conscience. *14LtMs, Lt 36, 1899, par. 14*

We are all to be individual toilers. I would have all who read these lines understand that character cannot be bought or sold. Character is formed by patient, continuous effort. Much patience is required in the striving for that life which is to come. We may all strive for perfection of character, but all who come into possession of it will earn it step by step, by the cultivation of the virtues which God commends. Let none seek to make over the character of some one else. If they will themselves set a right example, God will bless them and make them channels of light. The righteousness of Christ will go before them, and the glory of the Lord will be their reward. Let there be no divisions among you. The Lord would have His ministers walk humbly before Him. *14LtMs, Lt 36, 1899, par. 15*

I feel deeply over the case of Dr. Kellogg. I would not have any unnecessary burdens fall upon him. Through the Lord's help he has accomplished a good work. His talents as a physician have given him a place in the world that few have reached. As he has walked in the way of the Lord, the Lord has looked upon him and said, You are a laborer together with God. He has made many of those who were supposed to be his enemies to be at peace with him. It is the privilege of every youth and every man to set his mark high. The heart of him that hath understanding seeketh knowledge. *14LtMs, Lt 36, 1899, par. 16*

## Lt 37, 1899

Brethren in the General Conference

“Sunnyside,” Cooranbong, New South Wales, Australia

February 1, 1899

Portions of this letter are published in *8T 166-171*. +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.

Dear Brethren:

I cannot sleep past two o'clock a.m., and I may as well take up my pen as to be so full of thought. I address those in responsible positions in the General Conference, and those who are interested, and all who work in medical missionary lines. I am commissioned to speak to the church in Battle Creek and to all the churches in the conference. While I have to say, in reference to medical missionary work, that there is danger of swaying things too heavily in one line, these words do not excuse those who have held themselves aloof from medical missionary work. These have not been in sympathy with the work, and therefore they should now be very careful how they speak in regard to it, for they are not intelligent on the subject.<sup>14</sup>*LtMs, Lt 37, 1899, par. 1*

Whatever their position in the conference, they should be very guarded in regard to taking upon themselves responsibilities and giving utterance to sentiments which will not help the conference. The position that Brother \_\_\_\_\_ and some others have occupied in reference to medical missionary work makes it impossible for their words on this question to have any weight. They are not clear-sighted.<sup>14</sup>*LtMs, Lt 37, 1899, par. 2*

There is necessity for every branch of the work. But every phase of the work is to be under the supervision of God. The medical missionary work is to the cause of God as the right hand to the body. It would not be right for all the strength of the body to go to the right hand, and neither is it right for the strength of the cause to

be devoted to the medical missionary work alone, as a separate work. The ministry of the Word must be sustained, bound up with the medical missionary work, and there must be unity, perfect oneness, in God's work. Those who have not felt any interest in medical missionary work are not walking in the light, they are treating the right hand of God's cause disrespectfully. Let all such come into line. Let them speak as few words as possible until they come into a right position. Silence is eloquence when the intellect is not sanctified to discern spiritual things. *14LtMs, Lt 37, 1899, par. 3*

I am aware that at the present time there is great need of caution. Let all be swift to hear and slow to speak, slow to wrath. Let us heed the Word of God: "I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore in your behalf, but yet I would have you wise unto that which is good, and simple concerning evil." [*Romans 16:17-19.*] What a change would be made if all who are in responsible positions would realize their accountability and that all are under the eye of an all-seeing God. *14LtMs, Lt 37, 1899, par. 4*

There is great need of an increase of knowledge in every line of health reform, and of bringing health reform into the practical life. Those who have had the privilege of hearing the truth are to give the trumpet a certain sound in proclaiming the third angel's message, which embraces all included in the first and second messages. Special lines of work are to be taken up and carried practically, such as the medical missionary work. This work should be done in connection with the gospel message for this time. Those who cannot see the bearing of this work should not feel authorized to control any phase of it until they understand its bearing and can work in restoring and not tearing to pieces. *14LtMs, Lt 37, 1899, par. 5*

What is now needed is the working of the Holy Spirit on human minds and hearts. When the Holy Spirit molds and fashions us, we shall reveal the heartfelt thanksgiving expressed in the words, "I



thank my Lord always on your behalf, for the grace of God which he has 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: who shall also confirm you unto the end, that ye may be blameless in that day of our Lord Jesus Christ. *14LtMs, Lt 37, 1899, par. 6*

“God was faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, (why should we not, when we have a plain, “thus saith the Lord”?) 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 1:4-10.*] This is the will of God concerning us. Shall we obey it? “The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. *14LtMs, Lt 37, 1899, par. 7*

“For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by 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.” [*Verses 18-24.*]*14LtMs, Lt 37, 1899, par. 8*

I wish to say decidedly that the Lord has done a great work, and that He has honored us in using Dr. Kellogg as His appointed agent. Everything has not been without a flaw, but the Lord will take supervision of His work, and see that it does not become disproportionate in this one branch. He says, Dr. Kellogg is My servant. The work will not be marred if the church will awake to view matters clearly and arise and shine because the glory of the Lord has risen upon them. This is the position the church is called upon to occupy. *14LtMs, Lt 37, 1899, par. 9*

The workers are to be purified, sanctified, ennobled. They are to rise to the highest point of excellency. They are to be molded and fashioned after the divine similitude. Then they will see that health reform and medical missionary work are one—the gospel in practice. The reason why church members do not understand this branch of the work is because they are not following step after step after the great Leader. The medical missionary work is the work of God, and bears His signature. For this reason let man keep his hands off the work and not desire to manage the work according to his own ideas, for they will become weak and inefficient. *14LtMs, Lt 37, 1899, par. 10*

Our message is a world-wide message. But while means must not be absorbed in one line of the work, so that the work cannot be carried into new fields, the medical missionary work is not in any wise to be demerited as an inferior work. The world is a lazar house of disease. It is corrupted under the inhabitants thereof, and misery is universal. The Lord has given Dr. Kellogg the work of preparing a people to stand in the great day of God, and if he works under the supervision of God, many things will have to be modeled more closely after the principles of God. *14LtMs, Lt 37, 1899, par. 11*

“Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planted anything, neither he that watered; but God that giveth 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. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.” [1 *Corinthians 3:3-11*.] *14LtMs, Lt 37, 1899, par. 12*

He who is appointed to act a part in the work is to feel the solemn

responsibility devolving upon him. We are working for eternity, and if we feed on the bread which came down from heaven, we shall be Christlike in spirit and character. *14LtMs, Lt 37, 1899, par. 13*

“The bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread.” But those who made this request did not understand what it comprehended. “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” [*John 6:33-35.*] We are to come to Christ and feast upon His Word. Then as we read the Scriptures we shall understand them as they read. Christ will commune with the soul. Precious beams of light will shine upon the Word, and by unseen intelligences the mind will be fed and refreshed. *14LtMs, Lt 37, 1899, par. 14*

We are living in an age when there is to be no idleness. Every soul is to be charged with the heavenly current of life. The question is asked, What is the cause of the dearth in the church? The answer comes, because we allow our minds to be drawn away from the Word. We are built up from that which we eat, and every day we must give the mind proper nourishment by eating the flesh and drinking the blood of the Son of God. *14LtMs, Lt 37, 1899, par. 15*

“Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I shall 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.” [*Verses 47-51, 54-57.*] *14LtMs, Lt 37, 1899, par. 16*

We must abide in Christ and Christ must abide in us, for “we are laborers together with God; ye are God’s husbandry, ye are God’s

building.” [1 Corinthians 3:9.] Read the whole of the *third chapter of First Corinthians*. Every word in it is to be understood and appreciated. The Christian work is an individual work. Let no man feel that it is his duty to pick flaws in another man’s work. Cease finding fault. Improve yourself as you think your brethren should improve. It is your privilege to live in Christ, the bread of life. Those who do this will have a wholesome experience, and the light of God will go before them as they do the work specified in the *fifty-eighth chapter of Isaiah*. 14LtMs, Lt 37, 1899, par. 17

Every branch of the work is to have recognition. “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.] This Scripture shows that there are to be different workers, different instrumentalities. Each worker has his different work. No one is required to lay hold of another man’s work and, though uneducated and untrained, try to do that work. God has given to every man according to his several abilities. One man may think that his position in the work has given him authority to dictate to other workers. But this is not so. Ignorant of the work, he would enlarge where he should retrench, and retrench where he should enlarge, because he can only see the part of the vineyard where he is working. 14LtMs, Lt 37, 1899, par. 18

Live for God. Eat Christ’s flesh and drink His blood, and you will have eternal life. Your pathway will be brightened by clear, shining light. You will have the heavenly anointing, and will be kept from making grave blunders. Do not be so intent upon the work you are doing in one portion of the Lord’s vineyard that you cannot appreciate the work another man is doing. He may be faithfully cultivating his talents, so that he can return them doubled to his God. 14LtMs, Lt 37, 1899, par. 19

## Lt 38, 1899

Prescott, W. W.; Irwin, G. A.; Jones, A. T.; Smith, U.; Waggoner, E. J.

NP

February 22, 1899

This letter is published in entirety in *BCL 14-18*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elders Prescott, Irwin, Jones, Smith, and Waggoner:

Dear Brethren:

I have written to Brother John Kellogg in regard to matters which should come before him, asking him not to pursue a course which will in any wise detract from his influence. The Lord has greatly exalted and blessed His servant, Dr Kellogg. He has used him to honor His name upon the earth and to give character to the work. Dr. Kellogg has been obtaining a most precious experience. But there are some who have acted as though they had been appointed to work against him. The Lord has reprov'd their course of action. They knew not that they were working on Satan's side of the question.<sup>14</sup>*LtMs, Lt 38, 1899, par. 1*

As men and women have thus worked out their own attributes, this has been a hindrance to the doctor. His brethren have had evidence that he has been working in accordance with the will of God. But although they have had light on this point, they have not all stood by his side to help him. Some have held up his hands, but others have not heeded the admonitions given. Every evidence that could be given has been given, but some have shown that they have not practiced self-denial. They have not taken up the cross to follow Christ. Such ones reveal the principles which have corrupted them.<sup>14</sup>*LtMs, Lt 38, 1899, par. 2*

Those who refused the warnings of God followed a course of action

which has brought its sure result. These influences have sometimes made the work of Dr. Kellogg doubly as hard as it should have been. They have led him to stand apart to some degree from the ministry. I desire to present matters as they are presented to me. Such a spirit of criticism and faultfinding has done the work Satan designed should be done. Dr. Kellogg has been led to take the course he deemed it his duty to take. He has not connected with those who were not in sympathy with the work he knew to be of God.<sup>14</sup>*LtMs, Lt 38, 1899, par. 3*

Our people have not all appreciated as they should the man through whom God has worked, and with whom He has co-operated upon the subject of health reform. They have not reasoned from cause to effect to understand how great was the blessing of the sanitarium at Battle Creek under the management of Dr. Kellogg and his faithful associates. Through this work the truths of the third angel's message have entered where it would otherwise have been very difficult for them to find entrance. But the perceptions of our people have been blinded. They have not felt that the Lord has greatly honored His people in establishing the sanitarium, which for influence and success has not yet been surpassed. Why cannot the churches see that the sanitarium has success because the Lord is especially at work to make it a place where the truth may be made known in a way that will recommend it to all classes, where it will be made manifest that God is honored, and that the truth of His Word is the abiding principle by which all work?<sup>14</sup>*LtMs, Lt 38, 1899, par. 4*

This institution has been the means of elevating the truth and bringing it before thousands. The religious influence which pervades the institution inspires the patients with confidence. The assurance they have that the Lord presides over the sanitarium, the many prayers offered for the sick, does much to soothe their nerves. Many men and women who have never before thought of the value of their souls are convicted by the Spirit of God that they have made a mistake. They have put worldly position, human wisdom and wealth in the place of God and heaven.<sup>14</sup>*LtMs, Lt 38, 1899, par. 5*

Careless, irreligious souls, full of pride and self-love, stand as it

were before the bar of God to consider their past and future, and not a few change the whole course of their life. Man has inherited an intense desire to save himself, and thus show his independence. Impressions that will never be effaced have been made upon self-righteous souls, who have thought their own standard of character sufficient, who have felt no need of Christ's righteousness. When the future test comes, when enlightenment comes to them, they will take their stand for truth. *14LtMs, Lt 38, 1899, par. 6*

The God of heaven is honored by an institution managed in this way. The Battle Creek Sanitarium was established in the order of God, that men and women might better understand the virtues of the tree of life. In His mercy God has made the sanitarium such a power in the relief of physical suffering that thousands are drawn to it to be cured of their maladies, and very often they are not only cured physically, but from the Saviour they receive the forgiveness of their sins, and they identify themselves completely with Christ, with His interests, His honor. Their sins are taken away, and are placed at Christ's account. His righteousness is imputed to them. *14LtMs, Lt 38, 1899, par. 7*

The healing balm is applied to the soul. They receive the grace of Christ and go forth to impart to others the light of truth. The Lord makes them His witnesses. Their testimony is, "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him." [2 *Corinthians 5:21.*] They never forget the prayers, the songs of praise and thanksgiving that they heard while at the sanitarium. Can we realize how much God is glorified by this work? *14LtMs, Lt 38, 1899, par. 8*

The Lord has connected Dr. Kellogg with the medical fraternity outside our people. His influence has had much to do with the abolishing of drugs, to a large extent, and the introduction of nature's own restoratives. This work has not been done by making a raid upon drugs, for it needed the wisdom of a serpent and the harmlessness of a dove. Dr. Kellogg's connection with God enables him to take the presence of the Holy Spirit with him into assemblies where there is generally much levity, and where many things are spoken that might better be left unsaid. The people respect the doctor's religious principles, and show that they are somewhat

under the influence of this faith. *14LtMs, Lt 38, 1899, par. 9*

The Lord would have His people awake, and realize that Dr. Kellogg is, and must be, connected with God, and is as firm as a rock to the principles of our faith. The Lord has given him knowledge and understanding. The singular success of the sanitarium at Battle Creek is a wonderful mystery to all. God has planned the whole thing, that men in the highways as well as in the byways should be brought in connection with Dr. Kellogg and his associates and the Bible instruction given. Thus they are continually being educated. Everything in this line that the physicians have done gives glory and praise to Him who is behind the physicians. All believers in the truth have cause to show much gratitude that we have such an institution as the sanitarium, also that God works with His instrumentalities, Dr. Kellogg and his co-workers, who are accepted in the Beloved. These influences are to be appreciated. *14LtMs, Lt 38, 1899, par. 10*

The Lord will sustain and uphold Dr. Kellogg as His man of opportunity just as long as Dr. Kellogg will stand true and steadfast to the principles of truth. The Lord sees the work he is doing in the medical missionary line. This work is not in any wise to stand separate from the ministry. The ministry must not be divorced from this work, and the Lord would have the church act a part in this work. Every talent in our churches should be employed in the work of doing good. The rough places of nature, the wild places, God has made attractive, by placing beautiful things among the most unattractive. This is the work we are called to do. But the medical missionary work must not become disproportionate. It must be a work that is in order with the rest of the work. *14LtMs, Lt 38, 1899, par. 11*

Dr. Kellogg is in danger of gathering altogether too many burdens. His influence is to be decidedly felt in the sanitarium. It is needed there more largely, and with his workers he is to continue to exert the influence on the people that he has exerted in the past. The extra burdens he takes endanger his usefulness. The Lord would have Dr. Kellogg preserve his life, that he may do the work and exert the influence needed in the management of the sanitarium. His voice can do more at times than the voices of ten of his co-



workers. There are wheels within wheels, and it is not a small matter to keep these wheels in such order that they can accomplish the work.*14LtMs, Lt 38, 1899, par. 12*

The Lord's eye is upon you, Dr. Kellogg. The light given by God is that there are dangers you need to avoid. God's work in many lines is to be done. Your voice and the voices of your associate physicians are needed in our camp meetings. You need to give lessons upon health reform, upon the necessity of preventing disease. But the Lord has not laid upon you the burden of presenting the importance of working altogether for the outcasts. That is a part of the work which will come. I am told to warn you that there is danger here. While you may present the favorable things, there are a flood of things that are unfavorable that all will not meet intelligently.*14LtMs, Lt 38, 1899, par. 13*

This work needs to be guarded most strenuously. At the present time the means from the churches must not be diverted into so many different channels that the treasury is emptied. Our people need to be faithful in paying their tithe, that the ministry may be supported, and the necessary work done in this line. Many more camp meetings must be held. Efforts are to be put forth for the people all through the camp meeting. Visiting is to be done. Words in season are to be spoken. Efforts are to be made to make the meetings revival meetings. And after the camp meetings the work is not to cease.*14LtMs, Lt 38, 1899, par. 14*

"Ye have not chosen me," Christ said, "but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my name, He may give it you. These things I command you, that ye love one another." [*John 15:16, 17.*] God's servants are to watch and pray, losing no opportunity of speaking a word for Christ or of giving away a paper or a tract. The Son of man came to seek and to save that which was lost. Christ's love for souls will fill the heart of the sincere worker. It is a most deplorable thing that any human being should stray from God. Those who have any connection with God will work to help sinners. And there is to be perfect unity among all the workers in God's great moral vineyard.*14LtMs, Lt 38, 1899, par. 15*

Most earnest work should be done in a camp meeting from the commencement to the close. There should be those who can conduct children's meetings. In our camp meeting at Newcastle, Sister Peck took up this work, with several interested workers under her direction. These meetings were continued all through the camp meeting, and are still being held. *14LtMs, Lt 38, 1899, par. 16*

After the camp meeting is over, ministers should be left to follow up the work, with those who can be educated to give Bible readings and trained as missionary workers. This work requires a treasury enriched by the tithe and by gifts and offerings. *14LtMs, Lt 38, 1899, par. 17*

The Lord works and His servants work, watching for souls as they that must give an account. The promised Spirit comes from God, who gives the increase. God sends His servants to a place, and they must work with all their united energies to present the Word in its simplicity. The conscience is enlightened. A sense of sin is felt. The explanation of sin is given as John has given it, "Sin is the transgression of the law." [*1 John 3:4.*] Most earnest work is to be done in every place where camp meetings are held. There are now in Brisbane, as the result of the camp meeting and the gathering-in work, about forty believers and others are being added to the number. *14LtMs, Lt 38, 1899, par. 18*

Let all God's workers study the plan of salvation, and think what the working out of that plan cost. Calvary speaks with all its agony of suffering. There the Son of God died to secure eternal life for those who receive Him. No one but Christ can make man partaker of the divine nature. Only His human hands, pierced on Calvary's cross, can lay hold of fallen man, and uplift him. *14LtMs, Lt 38, 1899, par. 19*

**Lt 39, 1899**

Brethren in Responsible Positions in the Work

NP

February 22, 1899

Portions of this letter are published in *1BC 1113*; *PM 354-355*; *PH139 25-29*; *CTr 122*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To My Brethren in Responsible Positions in the Work:

As long as the president of the General Conference worked away from the light given, others felt sustained in their wrong course. Men who ought to have been persuaded to pursue a different course thought themselves sustained because the president of the conference made them his staff of dependence, spending much to heed calls made from long distances, and traveling with them to places where their presence left things no better, but left a leavening influence for wrong behind. Men were retained in office who were warring against the purposes of God. Linked up with the president of the conference, they felt sure of carrying out schemes they desired. But God saw the end from the beginning. He withdrew His Holy Spirit, and would not work out His purposes for good. Certain men were working against the prosperity of the school and of the Review and Herald office. Means were diverted and swallowed up just as Satan designed they should be. Therefore foreign fields did not receive the help they should have received. The work that should have been done in those fields was not done.<sup>14</sup>*LtMs, Lt 39, 1899, par. 1*

The time came for the sanitarium to be placed upon a more sure foundation, and for the school to receive thorough reconstruction. Satan was working through his agents in a masterly manner. His instruments were all ready to fall into line, and to be worked by him. These called evil good and good evil. Had they not been resisted and defeated, there would have been as fearful a state of rebellion

as when the spies returned who were sent to view the land of Canaan. When they returned from their work, they brought back an evil report. They acknowledged all the advantages of the promised land. They displayed the fruit they had found there, and then they magnified the difficulties, showing their unbelief in the God who was leading them. They said all they could to discourage, and they discouraged all Israel. They bore false witness. They did not remember how the Lord had helped them under every difficulty. The people broke forth into lamentations, mourning, and faultfinding. *14LtMs, Lt 39, 1899, par. 2*

Caleb stood before Moses and the people, and his ringing voice was heard above all the noise of wailing and complaint. He came to the front, and in face of unbelievers, in face of the cowards who stood with stones in their hands to throw [at him], he said, "Let us go up at once, and possess the land; for we are well able to overcome it. But the men that went up with him said, We are not able to go up against this people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." [*Numbers 13:30-33.*]*14LtMs, Lt 39, 1899, par. 3*

This report created the sin of apostasy. "All the children of Israel murmured against Moses and against Aaron." Their disappointment was so great that they said, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" They had their wish. God took them at their word. "Wherefore hath the Lord brought us unto this land," they said, "to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." [*Numbers 14:2-4.*]*14LtMs, Lt 39, 1899, par. 4*

Cut to the heart by this rebellion, Moses and Aaron fell upon their faces before all the assembly of the congregation of the children of Israel, and rent their clothes with horror as they heard the voices of

apostasy and rebellion. Caleb and Joshua pressed themselves forward, and again the clear, ringing voice of Caleb was heard: "The land which we passed through to search it is an exceedingly good land. If the Lord delight in us, then he will bring us in to this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones." Their voices would soon have been hushed in death had not the Lord interposed. "The glory of the Lord appeared in the tabernacle of the congregation." [Verses 7-10.] This was a manifestation that the children of Israel well knew could not be resisted. This was an authority they were bound to obey. *14LtMs, Lt 39, 1899, par. 5*

The men that brought up an evil report of the promised land died by the plague, while Caleb and Joshua lived; but though the Lord thus manifested his power to slay and to keep alive, the leaven of evil that had been introduced worked so effectually that the people would have stoned God's faithful witnesses. They were not transformed in character. They were prepared, as we have seen men prepared in our day, to exalt their judgment and pervert the judgment of God. *14LtMs, Lt 39, 1899, par. 6*

This history was recorded for our admonition, upon whom the ends of the world are come. Here is seen a determination to disregard the will of God. In their unbelief the people refused to go up to take the land. When they found that because of unbelief they must wander in the wilderness for another forty years, they said, We will go up now. But Moses told them they had no permission to go up. If they had gone when the Lord said, Go, the armies of the Lord's host would have gone with them, but because of their rebellion and delay the Lord refused to give them victory. But the people said, We will go up; we will not wander in this wilderness any longer. And Moses said, "Go not up, for the Lord is not among you, that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye are turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up unto the hilltop: nevertheless the ark of the covenant of the Lord, and Moses,

departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.” [*Verses 42-45.*] *14LtMs, Lt 39, 1899, par. 7*

Calebs have been greatly needed in different periods of the history of our work. Today we need men of thorough fidelity, men who follow the Lord fully, men who are not disposed to be silent when they ought to speak, who are as true as steel to principle, who do not seek to make a pretentious show, but who walk humbly with God, patient, kind, obliging, courteous men, who understand that the science of prayer is to exercise faith and show works that will tell to the glory of God and the good of His people. Our institutions, whatever their character, can prosper only by the manifestation of the self-denying, self-sacrificing spirit which was manifested in their foundation. *14LtMs, Lt 39, 1899, par. 8*

The principles of entire consecration must be maintained. Christ Himself has said, “Ye can not serve God and mammon.” “He that is not for me, (voicing my words,) is against me.” [*Matthew 6:24; 12:30.*] God will have no men in His work who offer divided service. His servants are to take the position that they will not sanction any evil work. To follow Jesus requires wholehearted conversion at the start, and a repetition of this conversion every day. *14LtMs, Lt 39, 1899, par. 9*

There have been times when a crisis has determined character. This has been again and again. When the time came [for] our institutions to receive new organization, the elements of character [of] ruling men were revealed. Those who had not been in harmony with truth and righteousness, who did not bear the approval of God, strove to obtain the ascendancy. But it was not the Lord’s design that their voice, their decisions, should have influence in board or council meetings. The only way in which they can be a strength to the work and cause of God is by keeping quiet until they know whether they are on Satan’s side or on Christ’s. *14LtMs, Lt 39, 1899, par. 10*

There are men who have put out their spiritual eyesight. They cannot distinguish between the sacred and the common. Their

voice is the loudest when they are in the enemy's service. It will be greatly to their credit to keep still. This is their strength. Silence is their eloquence. It means very much to every man whether he is on the Lord's side of the question or on Satan's side.*14LtMs, Lt 39, 1899, par. 11*

God's people today have far greater light than had ancient Israel. They have not only the increased light which has been shining upon them, but the instruction given by God to Moses, to be given to the people. God specified the difference between the sacred and the common, and declared that this difference must be strictly observed. This lesson is given also to modern Israel. That which God has set apart as sacred must ever be respected as sacred. Christ was the foundation of the Jewish economy. When type met antitype in His death, the need for sacrificial offerings ceased. But the lessons regarding practical obedience, given by Christ from the Mount of Blessing, were still binding.*14LtMs, Lt 39, 1899, par. 12*

The Lord has given His people great light and precious instruction. What sorrow, what shame, what agony of soul, has been felt by God's faithful servants who have stood as did Joshua and Caleb to hear Israel cast off their leader, and choose one of their rebellious number to lead them back to Egypt. In their complaints the Israelites blasphemed God. God had signified that the defense of the land of Canaan had departed, and that now was the opportune time for them to enter it. Caleb declared the truth for that and every time: "The land, which we passed through to search it, is an exceedingly good land. If the Lord delight in us, then he will bring us into this land, and give it us, a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle before all the congregation of Israel." [*Numbers 14:7-10.*] The manifestation of the Lord's glory was needed to quell the mad and blasphemous utterances of the people, and to save the lives of His servants from the maddened throng.*14LtMs, Lt 39, 1899, par. 13*

Has there not been seen in modern Israel manifestations similar to

this? Has not the loud, boisterous voice of rebellion been heard in your council meetings and in your board meetings? Has not human prejudice been revealed as you have settled up accounts with the ministers? The spirit manifested by the men belonging to the auditing committee showed that these men were as destitute of the divine nature and the Spirit and grace of God as the hills of Gilboa are destitute of dew and rain. This is where Elder Olsen's influence should have been seen and felt as was the influence of Caleb and Joshua. He was responsible for the injustice done in those meetings, when he suffered evil, unprincipled actions to go unreproved. His voice could have turned the whole current of the stream of evil that was by his silence encouraged to swell to immense proportions.*14LtMs, Lt 39, 1899, par. 14*

Men having no experimental knowledge of ministerial work should never be called to the auditing committee. The Lord has spoken regarding this matter: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands and rulers of hundreds, rulers of fifties, and rulers of tens, and let them judge the people at all seasons." [*Exodus 18:21, 22.*]*14LtMs, Lt 39, 1899, par. 15*

These men are to be carefully selected. They are to be men who have moral perception, men who are acquainted with the work they are handling. God declares, Behold, all souls are mine. He has said again and again that He is present in all your council meetings, in all your auditing of accounts. He knows just how every person is dealt with, and He keeps a record of all these things. Sacred things have been handled as common matters. The Lord's work has been done just as men chose to have it done.*14LtMs, Lt 39, 1899, par. 16*

In the past the Book Committee has been composed of men who know nothing of book making. They have assembled in council to consider matters that they knew nothing about. They have voiced the opinions of men who were double minded, who did not conscientiously keep the fear of God before them. The Lord has given direction regarding the carrying forward of His work. Concerning the man He had appointed 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. ... And in the hearts of all that are wise hearted (who have made the best use of their talents that they might distinguish between the sacred and the common) I have put wisdom, that they may make all that I have commanded thee." [*Exodus 31:3, 6.*]*14LtMs, Lt 39, 1899, par. 17*

The ideas of many in reference to the matters pertaining to God's work are too cheap. In the selection of pictures to illustrate holy things, a deficiency of wisdom has been shown that God cannot approve. The Lord calls for men with pure and holy minds, with whom He can work. The Holy Spirit must impress the hearts of the workers. When this influence is felt, no more such board and council meetings will be held as have been held. Surely there is need now of bold, fearless Calebs, who, under the influence of the Spirit, will use the talents of hearing and speaking with heroic courage, disregarding all personal dangers and anxieties. *14LtMs, Lt 39, 1899, par. 18*

After the rebellion of the children of Israel because of the evil report of the spies, the Lord purposed to destroy them. Had they not walked and worked at cross-purposes with Him? When He planned for them to obtain easy access into Canaan, did they not listen to the report of the faithless spies, who under the control of Satan did the very work he intended them to do? The spies broke down the courage of all Israel by the lying report, and developed a rebellion that called for the presence of God Himself to adjust matters. *14LtMs, Lt 39, 1899, par. 19*

It was God's purpose to destroy the children of Israel because of their rebellion. But Moses would not give Israel up. He said to the Lord, "Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou, Lord are among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night." [*Numbers 14:13, 14.*]*14LtMs, Lt 39, 1899, par. 20*

Then the Lord declared that for forty years the children of Israel should wander in the wilderness. They shall know My breach of promise, He declared. Then the people went to the other extreme. The Lord had said, Go not up; for I will not go with you, but unheeding all that was said, they went up. They said, we have sinned, and now repent; and they thought this would change the case. We will do just what Caleb and Joshua told us to do, they said, and God will certainly give us the land of promise. They were warned that their enemies in the valley had knowledge of the visit of the spies, and would be at the top of the hill before them, but they were determined to follow the impulse of their stubborn will. They refused to go when the Lord promised to go with them; now when their perversity called for a change of action on the Lord's part, they determined to go to battle without their General, without the ark. *14LtMs, Lt 39, 1899, par. 21*

The Amalekites had prepared for the reception of the army of Israel, and were in ambush against them. They became God's instrument for punishing the people of Israel in their guilty rebellion. There was a great slaughter of the Israelites, and those who escaped returned to the camp humbled but not converted. At every proving, their murmurings broke forth. The merciful God turned the course of the children of Israel, for the Amalekites and Canaanites in their triumph would seek to follow up their advantage. The Lord did not plan this humiliation for the people. He had pledged Himself to go with their armies to battle. But their own course of rebellion caused Him to make a breach of promise. For forty years, He declared, You shall know My breach of promise. *14LtMs, Lt 39, 1899, par. 22*

We have the history of the children of Israel before us. Shall we learn anything from this history, written for our admonition upon whom the ends of the world are come? In the last ten years there have been men as unreasonably provoked as were the children of Israel, and they have acted fully as unwisely. Will they ever see this? Will they manifest that repentance that needeth not to be repented of? Read of the development of the rebellion of Korah, Dathan, and Abiram, recorded in the *sixteenth chapter of Numbers*. Read this carefully and prayerfully, my brethren. *14LtMs, Lt 39, 1899, par. 23*

The Lord has had great and grand purposes for His people, but they have worked at cross-purposes with Him. As soon as *The Great Controversy* came from the press, it should have been pushed forward above every other book. I have been shown this. Had it been circulated at the time it was lying idle, there would have been a very different order of things among our workers. The impressions made would have wrought decided changes. But instead of this, the book was suppressed, although the promise was made me that it should go forward if I would take the lowest royalty. The book that should have gone did not go, and the men who should have worked to carry it forward discouraged the canvassers from handling it. All that I could say was as water spilt upon a rock. Thus said the Lord, I will judge for this false, dishonest work. *14LtMs, Lt 39, 1899, par. 24*

Who was working in these men? Certainly it was not God. The managers of the Pacific Press have followed in the trend of those in responsible positions in Battle Creek. The enemy obtained advantage of us in many ways, and since that time the madness of men has reached to heaven. They have sought to spoil the work of God, and to betray the Lord into the hands of sinners. O what shame, what disgrace to the cause of God! The Lord declared of Israel, "Neither will I be with you any more unless these sins are put away from you." [*Joshua 7:12.*] The Lord's work has languished. There has been a revival of the Spirit of God, but the work has not prospered. Will it ever again stand in its elevated character? Will God ever again be with His people in the publishing work as He was at its commencement? Never, unless your principles are decidedly changed; and this can never be until hearts are cleansed by the Spirit of God. *14LtMs, Lt 39, 1899, par. 25*

**Lt 40, 1899**

Kellogg, J. H.

NP

February 23, 1899

This letter is published in entirety in *21MR 40-50*. +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 received your telegram in due time, and we felt grateful for the prospect of \$5,000 in about three months' time. This will be a help indeed, for it is very much needed. You speak of Sister McCamy giving \$10,000 for the work of rescuing souls from the lowest depths, and securing a home for them in Colorado, and that she is going to raise this sum to \$50,000. This is where America has the advantage. There you have those who will make large donations, but we have no such standing. We are yet in the A B C of the work. It makes me sad when I think of all the donations poured into established homes in America, and remember that we have not been able to raise from any source whatever money enough even to make a respectable beginning.<sup>14</sup>*LtMs, Lt 40, 1899, par. 1*

I wish you could have had the picture before your own eyes, then you could better understand how much we need means. We would praise God for the possibility of obtaining means with which to work. In every line we are pressed for means with which to make a start. What can we possibly do in regard to manufacturing health foods? We have a building, a sawmill, which can be fitted up for this work. We have secured this from the school, but how to obtain means to commence manufacturing the foods is more than we know. We have no outlook yet, but we must have facilities to work with. Here are medical men, and workers are being educated in this line. We must start without delay. Can you give us any light? We want to do the work that must be done.<sup>14</sup>*LtMs, Lt 40, 1899, par. 2*

This country is a new world, and I have invested everything as fast as I have obtained anything to invest. I have stood back of every new enterprise that the Lord has indicated [should be] started since coming to this field. We do not want to be far behind the providence of God, lest the favorable opportunities will pass by and never come again. The Lord wants us to be minutemen, right on hand, that we may go to work with all the powers we can command. Then He will work with us. *14LtMs, Lt 40, 1899, par. 3*

When I heard that one sister would give \$10,000 to the institution in Colorado, I was relieved, for from the light given me by the Lord, wherever there is a sanitarium established, there should be a building separate from the other buildings where consumptives can be cared for. Such cases should be kept away from other patients who are in poor health. It is not right to allow consumptives to mingle with patients who are being treated for local difficulties. As rational beings, we must exercise care in separating the consumptives from those who have not the disease, but who have weak lungs. They should not all be crowded into one building. The building in Colorado should be at a distance from the building we may call our sanitarium hospital, and far greater precautions must be taken with consumptives, lest the disease be communicated. *14LtMs, Lt 40, 1899, par. 4*

We know that faith is a mightier conqueror of the world than even death. What ever the diseases and afflictions humanity is subjected to in this period of the world's history, they are the result of the wickedness of the inhabitants of the earth. Their course of action has brought its sure result, until the very earth, the very cattle, are consumed with disease. But all we can do is to alleviate suffering, and to bring a balm, a solace, a hope, to those ready to perish. The fact that Christ when He was on this earth was a healer of all manner of disease is an encouragement and hope amid the moral sickness and evil that prevails, and we should do far more as physicians and nurses, as ministers of righteousness, if, instead of looking down into the grave, we fixed our gaze upon the mighty Healer. *14LtMs, Lt 40, 1899, par. 5*

Whatever the disorder may be, the glories of the heavenly will do more for the saving of body and soul than all the drug medication in

the world, than all the terrors of the grave will do if kept before the helpless and apparently hopeless. Why is the sanitarium at Battle Creek in so much repute? Why has it been successful? It is because God presides, because heavenly intelligences are there, because truth and righteousness have opportunity to be all-pervading. The poor souls that are lost Christ came to pardon and to relieve. *14LtMs, Lt 40, 1899, par. 6*

You need, my brother to place burdens and responsibilities upon others, while you preside. You can be worked by the Holy Spirit to devise and plan after the order of God. But trust not to your own human wisdom. Trust not to poisonous drugs, that will interfere with nature's work, and leave their cruel trail behind. Work away from drugs, and never, never advise one under your influence to go to Ann Arbor or any place to obtain the education supposed to be essential for the perfection of the medical practitioner. The stamp left upon them by such places is almost ineffaceable. Educate, educate, educate, by placing yourself and others in the closest connection with the greatest Healer the world has ever know. Keep in view the better world, which is attracting to itself all who are receiving the grace of God in this world. *14LtMs, Lt 40, 1899, par. 7*

The purity and holiness of entire consecration to God, entire conformity to His mind, His spirit, His will, is essential. You need not be ever dwelling on doctrinal subjects, but on that character all must have in order to please and glorify God. Do not be afraid that you will lose your influence. No one who is balanced by the Holy Spirit of God, who moves considerately, who sits with Christ in heavenly places, will lose the influence of any person, high or low, whose influence is worth having. You need never try to shape your religious experience in order that you may be a great man before the world. Your greatness depends upon your humility. *14LtMs, Lt 40, 1899, par. 8*

Place yourself more habitually in that part of the temple of inspiration where the Holy Spirit of God will lavish upon you the richest currents of wisdom, which will then flow forth from you to others, magnifying God and increasing your love and hope and joy in the bright beams of the Sun of Righteousness. Make no special effort, thinking by outward display to attract. Just work out the

principles of the Word of the living God; this will be your wisdom and your greatness and your strength. *14LtMs, Lt 40, 1899, par. 9*

Time must be redeemed from things which are seen and temporal to meditate upon things unseen and eternal. You must resist an encroaching world, which if allowed will so press upon you as to separate you from the source of your strength. Put on Christ. In the closest commune with Him who seeth in secret. Lay hold by faith on His might. Make peace with Him, and you shall make peace with Him. Nothing else will carry you through the closing scenes of this earth's history, and give you the victory and the crown of life that fadeth not away. Press toward the mark of the prize. *14LtMs, Lt 40, 1899, par. 10*

I am directed to impress upon you that you must have a stronger faith in God. Hold fast to the only source of strength, then right where you are you will be a living epistle, known and read of all men. Faith is not sight. God requires you to bring into every phase of your character and into your work all the attractiveness possible, and Jesus Christ, His meekness, His love, His unselfishness. Let not the thought come into your mind that you must do battle for yourself because you think that your brethren in the faith make wrong moves and do not appreciate your work. This opinion will not change God's estimate of your character. *14LtMs, Lt 40, 1899, par. 11*

If you have Christ as your defense, you have a mighty power behind all your efforts; but you have not yet attained. You much reach higher spirituality. You must care more, far more, for that wisdom, that holiness, and that fragrance, the glory which Christ longs to give every true heart that hungers and thirsts after righteousness. As long as no human agent can make one shade of your character darker or brighter, do not worry at all. The Lord has not appointed any man, even your brethren, to make you over. They cannot change one feature of their own characters without the co-operation of God, and neither can you. *14LtMs, Lt 40, 1899, par. 12*

Concerning you and your associates God says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit,

to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] Each one of your associate physicians has an individual work to do. The prayer of faith shall save the sick. This [is] a word from the Lord to you who have so much to do with the sick. *14LtMs, Lt 40, 1899, par. 13*

The prayer of faith in the sickroom, short and right to the point, prepares the way for the grace of God to speak to the soul. Even unbelievers feel this—to them—strange and new influence, and realize that God can and will hear their prayers. You cannot know, you who pray in the sickroom, what will be accomplished, and what has been accomplished, by the prayer of faith. By the simple prayer the sick have been encouraged to believe that God will look with compassion upon them, else that prayer would never have been offered in their behalf. A ray of light penetrates to the hopeless soul and becomes a savor of life unto life. *14LtMs, Lt 40, 1899, par. 14*

Pray with simple faith. In the future world we shall see what great victories have been won by the prayer of faith. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions (not only beasts of prey, but human beings), quenched the violence of fire, (we shall know what this means when we hear the reports of the martyrs who died for their faith and felt not pain), escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens." [Hebrews 11:33, 34.] *14LtMs, Lt 40, 1899, par. 15*

We shall want to hear all about these victories, and shall hear when the Captain of our salvation, our glorious King of kings, opens it before those of whom John writes, "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 7:14-17.] *14LtMs, Lt 40, 1899, par. 16*



Dr. Kellogg, there is a different, a more exalted, experience to be obtained by every worker in every phase of God's work. This experience all will gain if they read the Word of God, and appropriate that Word as the living bread which came down from heaven. But not one in a hundred know the value of eating the bread of life. The directions given by Jesus Christ, the invisible Leader of Israel, in the Old Testament Scriptures are full of marrow and fatness. No soul will repine in spiritual hunger if they take these words and eat them. The words spoken in the *sixth chapter of John* have special reference to the spirituality of the Word. *14LtMs, Lt 40, 1899, par. 17*

The living oracles are the flesh and blood of the Son of God, although He had not then been crucified among them. His work as the substitute for all sin was the only hope of ancient Israel, and after the plan of God had been fulfilled in the death of Christ, the New Testament was written by holy men as they were moved by the Spirit of God. This additional blessing, the New Testament Scriptures, was given, not that the Old might be cast aside, but that the light of the New Testament might be reflected back into past ages, giving significance to the whole Jewish economy. The directions so plainly laid down in reference to practical holiness should enter the life of every one who claims to be a Christian. All should fulfill the terms and conditions given to ancient Israel in regard to practical obedience. *14LtMs, Lt 40, 1899, par. 18*

Let all remember that the mysteries of the kingdom cannot be learned by reasoning. True faith and true prayer—how strong they are! The prayer of the Pharisee had no value, but the prayer of the publican was heard in the courts above, because it showed dependence reaching forth to lay hold of Omnipotence. Self was nothing but shame. Thus it must be with all who seek God. Faith expressed by prayer are as the two arms which the needy suppliant lays hold upon the power of infinite love. Faith sees the advantage of making peace with God. *14LtMs, Lt 40, 1899, par. 19*

Now, my brother, I have written you matters just as they were presented to me. You were devising and planning, and feeling that you must have the co-operation and sympathy of all the men standing with you; but, my brother, you cannot be supported in

drawing from the Foreign Mission Board to sustain the workers in medical missionary lines who are working in America. You cannot depend on the Foreign Mission Board for means just as you choose. This is not as it should be. There must be a Foreign Mission treasury. But this must not be drawn upon so that when the missionaries in foreign countries look to America for help, they will find nothing there. The medical missionary work in America must not be launched out as largely as it has done, unless workers know where their means of support are coming from. *14LtMs, Lt 40, 1899, par. 20*

There are other lines of work, my brother, that you have not discerned and estimated as you should have done. They have been out of your sight. You need to see afar off, as well as near. You need to consider carefully how the workers in other parts of God's moral vineyard are to be assisted. The places where the work is new, where prejudice and opposition abound, where there are no Seventh-day Adventist churches to which the workers can appeal, need help. You have just as little consideration for foreign missionary labor and the work to be started in new fields as you suppose the Foreign Mission Board has for your work. You receive large donations in the medical missionary work. You receive a large amount of money in the sanitarium. Light has been given me that you are planning to use means in various ways which will absorb more than the treasury can afford. You cannot do this unless you shall interest outside parties to furnish you means. *14LtMs, Lt 40, 1899, par. 21*

I am authorized to call for means from the treasury to advance the work in this country. I should have done it long ago for the establishment of a sanitarium here in Australia. But your demands have been too readily made. You, as well as I, need to exercise care in the outlay of every penny. God's work has not yet been established in New South Wales, and this must be done. If we had received that help which we ought to have had years ago from the resources in America, we should now have institutions on paying bases. *14LtMs, Lt 40, 1899, par. 22*

I have just been reading over the testimony written when the sanitarium was started in Battle Creek. The entreaties and

supplications made then for help for that sanitarium and for our school were just as strong as the entreaties I am making now for the help I ought to have had here. In the establishment of the work in Oakland, California, I felt the same distress of mind. I have spent many sleepless nights over the establishment of work in these places. Now they stand on vantage ground, and the workers in them should have understood the situation without compelling me to plead in behalf of a field where there is nothing to give character to the work. It makes me ashamed to think they have not. *14LtMs, Lt 40, 1899, par. 23*

My brother, you are on test and trial, and if you throw your arms about so many responsibilities that are unending in their duration, and make them first, you will not do right. You must consider that it absorbs means to sustain the increasing demands which your devising creates. To whom shall those who are in hard and trying fields look for strength and financial support. If they could receive anything approaching to the donations that you have received, they would be able to work with far more courage and, having facilities, could accomplish far more work. *14LtMs, Lt 40, 1899, par. 24*

All these things need to be considered. There is the sanitarium in Battle Creek—a place of great influence. You have been honored by God; and I do not want you to increase and increase a certain line of work that absorbs so much that other fields are left with little or nothing. *14LtMs, Lt 40, 1899, par. 25*

You have represented the case to me as you view it, saying that you do not have the sympathy of many of your brethren. Do not suppose that, because you are not upheld in all you propose to do, you can invest means in various ways and then feel hurt if you are not sustained. If you were not bound about in some way, all missionary work in foreign countries would be so handicapped for want of financial aid that the workers might better leave the field. You exaggerate in your statements to me, for in your imaginations the matter looks so to you; but it is not a correct representation. You must be just as willing that your voice and your judgment shall [not] have all the preference. The very exaltation God has given you, as you will see by my letters He has given you, should make you afraid. Temptations have come to you, and will come to you more

and more. *14LtMs, Lt 40, 1899, par. 26*

The Lord has placed you in a position of great responsibility, but He can remove you at any time. We do not want you to be removed, and I am now commissioned to give you warning that you are certainly in danger. It is just as much your duty to draw nigh to your brethren and help them and sympathize with them in the difficulties which have come into the conference, which is a most humiliating, heart-sickening matter, as it is for them to help you; yea, more, for you are looked up to by many of the so-called great men of the world. You have their confidence, and they honor you. The position that you are in is not so very trying if you would be candid and not view matters in a distorted light. *14LtMs, Lt 40, 1899, par. 27*

The Lord has given you great blessings. Will you then show that you appreciate your position of trust, as not created by yourself, but by the Lord God of heaven? My brother, you can pursue a course that will deprive you of the wisdom God has given you; but I do not want you to do this. I want you to remain as true as steel to your God and to your brethren. Just as soon as you begin to show a sense of superiority and a masterly spirit, the Lord will work to show that He is God and not man. Walk humbly with God. Bear in humility all the honor God has seen fit to give you. Do not exalt yourself and demerit your brethren, for then you show distinctly that the Spirit of the Lord is departing from you, and that you will be left to your own wisdom. *14LtMs, Lt 40, 1899, par. 28*

Never has there been a physician who has not had his trials. The very work in which you are engaged makes you a target for the enemy. It is becoming to you to hide yourself in God. Let him place you in the cleft of the rock, and cover that rock with His hand, that you may see His glory. Never must you show overmastering passion. *14LtMs, Lt 40, 1899, par. 29*

Do not think that in giving success to the sanitarium, God is dependent upon any one man. The heavenly intelligences have in God's plan appointed the sanitarium as a place where His name shall be magnified. He would make it a place where He can use men as His agencies to co-operate with Him in exalting the truth, giving strength and beauty to the column, building as workers who

follow His directions. Thy mysteries so precious and essential that it is God's purpose to reveal—His eternal truths—He will make known to the world in a most simple manner.*14LtMs, Lt 40, 1899, par. 30*

The grace of God has been viewed from the outer court. It is the Lord's purpose to rend away the veil. The revelation of His own glory in the form of humanity hid in Christ will bring heaven so near to men that the beauty adorning the inner temple will be seen in every agent in whose heart Christ abides. Hearts will be captivated—not by the glory of the man, but by the inward adorning of an abiding Christ. It is the revelation of Christ in the man that captivates the hearts of men and women. They behold the beautiful character of Christ, revealed by good works.*14LtMs, Lt 40, 1899, par. 31*

All the self-exaltation of man, his high estimate of himself, are not of the least value in God's sight. If man has that faith which in its simplicity works by love and sanctifies the soul, Christ says to him, Ye are a laborer "together with God; ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] Man must be worked by God, builded by God. Material of the first quality must be used in the character building. You know that poor timbers have been put into your building. God has been working to remove these timbers. Do not build yourself after your own model. Let God make you a holy temple for Him. He has loved you. He is proving you. Make no failure.*14LtMs, Lt 40, 1899, par. 32*

You are not to suppose that you are superior to your brethren, but God has given you every capability, your every success. You have made many mistakes, yet the Lord uses you still. Do not take credit to yourself. All that you are comes from God. It is the heavenly intelligences that work through human agents, and when you take any glory to yourself by exalting yourself, you greatly dishonor God; for you reveal a disposition that shows you are not yoked up with Christ, but are drawing a load on your own account. Many do this.*14LtMs, Lt 40, 1899, par. 33*

I feel the deepest interest in you. In the letters I sent in the mail before last, a few days before your letters arrived, I stated facts plainly. In a few days another mail came, the last. Well, I have not

dared to withhold the light, for things are constantly opening before me. For some time now, excepting three nights, I have not slept after two o'clock. Some nights I awake at half past one, and the night before last I awakened at twelve o'clock, and commenced writing to you. I wrote as fast as my pen could travel over the paper. *14LtMs, Lt 40, 1899, par. 34*

Walk softly before God, not in the strength of Dr. Kellogg. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might. Let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord that exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." [*Jeremiah 9:23, 24.*] The Lord has kept you by His power, and He will still keep you if you do not try so hard to keep and run yourself. *14LtMs, Lt 40, 1899, par. 35*

God can guide you, my brother, beautifully, and in perfect consistency in all things; but just as soon as you feel yourself superior to your brethren, and criticize them, you are out of your place, as they are out of their place in criticizing you. My brother, you must strive to work in perfect harmony with your brethren. The work is one the world over. Do not suppose that every man is to be as interested to the same degree in the medical missionary work as you yourself are. They cannot be; for God has laid upon them the work of ministry. This is fully as essential as any work you have been carrying on. *14LtMs, Lt 40, 1899, par. 36*

The ministry and the medical missionary work must be combined. Never lose sight of this. There must be no alienation among brethren. If our brethren have ought against us, the first missionary work to be done is to be reconciled to our brother or brethren. God has pointed out the path we must follow. He has shown us that we must love one another. When the love of Jesus Christ pervades the soul, many words that you now speak to those who love God and keep His commandments just as conscientiously as you do, you will not speak. They are not in a position where they can be honored and exalted as you are. Let not this be a snare to you, for as the Lord has presented matters to me, the spirit you have manifested toward your brethren must be different from what it has been in the

past. Love as brethren, be pitiful, be courteous. Christ died to save your brethren as surely as He died to save you. *14LtMs, Lt 40, 1899, par. 37*

He that searcheth the heart knoweth what is in the heart of every man. There must be a decided change in your attitude toward your brethren. Be assured that when this change takes place, you will see a decided change in your brethren. I feel so sorry for my Saviour. I feel such longing of soul that Christ shall mellow and change the soul temple of His people. You need to soften. You need not feel that your brethren are all in the wrong, because they are not. You need the working of the Holy Spirit on your heart as much and even more than many of your brethren need it. When you become one with your brethren, as is represented in the *seventeenth chapter of John*, you may expect the love and power of God to flow in rich currents into your soul. The work of God is not divided; it is one, and if there is any separation between the medical missionary work and the ministry, it will be because the Holy Spirit is not working upon hearts. *14LtMs, Lt 40, 1899, par. 38*

Come, brethren, the Angel of the covenant is working by His intercession, even the Lord Jesus Christ, to prevent the very thing which will take place unless there is complete unity in your work. Christ is opening His lips in supplication. He is pouring out His petitions to God for you who claim to believe in Him and yet are not living in unity. You are jealous and suspicious of one another. Your Redeemer would restore to His people healthful heartbeats for each other. *14LtMs, Lt 40, 1899, par. 39*

This passing judgment upon one another prevents the working of the Spirit of God. Christ is not divided. God wants to give an enlarged current of His love to His people. "And the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; for 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 it maketh intercession for the saints according to the will of God." [*Romans 8:26, 27.*] *14LtMs, Lt 40, 1899, par. 40*

"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 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 20-25.*]*14LtMs, Lt 40, 1899, par. 41*

My brethren, I write these things to you because they are truth, and you all need them. All faultfinding, all criticizing, all envy, jealousy, and evil surmising, must be put away with all evil-speaking. You are to prepare the highways of the Lord. You are to strive to be one with Christ in God. Then there will be given to the world an evidence of the great goodness of God in sending his son to die for men. True, genuine love will be expressed, for Christ is abiding in the heart. Then your prayers will be offered in the spirit and power of God, and God will be revealed. Where you are now standing, in disunion, the atmosphere about your souls is of Satan's creating. It is his own breath. Obey the Word, and love as brethren, and God will bind you together with the great love wherewith He loved His Son. This is the love you each are to express to the world.*14LtMs, Lt 40, 1899, par. 42*



**Lt 41, 1899**

Caro, E. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 3, 1899

Portions of this letter are published in *Ev* 425-426; *WM* 101-102.

+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 a special interest in the work going forward at Summer Hill and at Newcastle. I thank the Lord that the work is advancing as far as we can go and as fast as financial help comes. We are waiting patiently for the Lord to move upon the hearts of those who have means, to aid us in this emergency. The Lord desires all who have money and are not putting it into circulation, to realize that now is their time and opportunity to work. The time for us all to work is when the providence of God opens the way.<sup>14</sup>*LtMs*, *Lt 41, 1899*, *par. 1*

The medical missionary work promises to do more in Australia than it has in America to open the way for the truth to gain access to the people. May the Lord's people now heed the invitations of God's opening providence, and realize that it is an opportune time to work. “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also.” [*Matthew 6:19-21.*]<sup>14</sup>*LtMs*, *Lt 41, 1899*, *par. 2*

Let all who read these words be true to the requirements of Christ our Saviour, whose lips spoke these words for the benefit of all who live upon the earth. The Lord Jesus made a most wonderful sacrifice in our behalf. He clothed His divinity with humanity and came to our world to give all His followers an example of the work

they are to do. All have the privilege of co-operating with Him. We are individually in possession of talents which we may use to accomplish good. "We are laborers together with God; ye are God's husbandry; ye are God's building." [1 *Corinthians* 3:9.] Who will now co-operate with God—built up by God, founded upon Christ, and enlightened by the Holy Spirit? Thus building for God, good works will appear. *14LtMs, Lt 41, 1899, par. 3*

We are now building for time and for eternity. The heart grows strong while laboring in harmony with God. We are all to be thankful that God will accept us as co-workers with Him. Christ's life was one of continual self-denial; and at the present stage of the work, all are to be tried, tested, and proved, to see if they have the right qualifications of character. The storm of test and trial proves the building. Under trial it is seen whether the coin possesses the true ring. Is the heart strong to bear? Is the conscience void of offense? Now for the witness of the Spirit. "The Spirit itself beareth witness with our spirit that we are the children of God." [*Romans* 8:16.] As the believer in Christ bears his testimony in simplicity and true godliness, you may be sure that he is not a scientific murmurer, that he does not complain because the workers do not have abundance of means. *14LtMs, Lt 41, 1899, par. 4*

God sees fit to try His people with poverty, a dearth of means. But notwithstanding this, their zeal and earnestness in the work must not abate. All must have the spirit of self-sacrifice; for in God's work there is a positive necessity to sacrifice. Let no one fail at the very time that he needs to be strong, to act his part without a murmur. Sacrifices must be made now in building up the work with durability. Be careful to maintain good works. When Satan tempts you to fret and complain, to find fault because you think you should have more money, let not the unconsecrated tongue be active to murmur and complain as did the children of Israel. Laboring together with Christ means self-sacrifice at every step, until the work shall stand on vantage ground. Let all who have anything to do in God's service put on Christ, be yoked up with Christ. Then they will have the mind of Christ and will be willing to make sacrifices to advance the work in its various lines, to save the souls and bodies of suffering humanity. *14LtMs, Lt 41, 1899, par. 5*

All must work in harmony, with cheerfulness, with wholeheartedness, following the opening providences of God. Do the very best you can, and when voices are raised to introduce the evil leaven of complaint, of peevishness, of murmuring, of accusing, do not listen to these words. If the heart accepts the introduction of this leaven, you will know it. This is the school of Satan, whether in the sanitarium or in the church. The troubled soul is made full of worry because mischievous tongues have abused the gift of speech to create disaffection. If the door of the heart is firmly closed, if you say, "I will not be overcome," the Lord will help you.<sup>14LtMs, Lt 41, 1899, par. 6</sup>

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." [*Psalm 15:1-5.*]<sup>14LtMs, Lt 41, 1899, par. 7</sup>

Let each one barricade the soul. If you speak, let it not be to voice the words of Satan, though they be the words of thy father, thy mother, thy brother, thy sister, friend, or enemy. Christ has given us directions, Take not up a reproach against thy neighbor. Let the tempted souls who have as a transmitted inheritance a spirit of suspicion, envy, jealousy, evil-surmising, mourning and complaining be on their guard. When tempted, as you certainly will be, reach up your hand to take hold of Christ, believing that He can and will save you because you believe in Him, and that you will be strong because Christ is your strength.<sup>14LtMs, Lt 41, 1899, par. 8</sup>

Overcoming means much more than we apprehend. It means fighting the enemy in the shape of the suggestions he sends direct to the human soul or through those with whom we associate. The branch grafted into the parent stock will bear the same fruit as the stock. "Resist the devil, and he will flee from you," means more than we realize. "Resist the devil." This is the human agent's part. "Draw nigh to God, and he will draw nigh to you." [*James 4:7, 8.*] If we do

this, we shall become rooted and grounded in the truth.<sup>14</sup>*LtMs, Lt 41, 1899, par. 9*

There will be need, Dr. Caro, of organized plans. You will have to secure nurses to be educated and trained. They are learning a most valuable trade, and many temptations will come to them through the patients presenting offers of large wages if they will go with them. They will propose to put them in places where they will have a better chance to earn money. Dr. Caro, you and your associates must guard this point, else you will surely have trouble.<sup>14</sup>*LtMs, Lt 41, 1899, par. 10*

After doing your best to fit these ladies and gentlemen for the work, how can you be sure that they can be depended on to go here and there as your helpers to co-operate in the work? The only way you can do is to have these students agree to serve a period of time to obtain the knowledge essential and to make trustworthy nurses. This must be treated as a business transaction, as well as a sacred obligation to be true to the principles of righteousness. The students should feel that they are under obligation to co-operate with the institution. They should regard their knowledge as a valuable treasure, to be used discreetly, and not opened indiscriminately to all. Keep your own counsel. It requires years of practice to make a full practitioner, one who can be trusted to act as physician as well as nurse. This you will often be required to do.<sup>14</sup>*LtMs, Lt 41, 1899, par. 11*

The Lord would have His people, who are regarded by the world as singular and peculiar, keep themselves as His peculiar people. The light God has given in medical missionary lines will not cause His people to be regarded as inferior in scientific medical knowledge, but will fit them to stand upon the highest eminence. He would have them stand as a wise and understanding people because God is with them.<sup>14</sup>*LtMs, Lt 41, 1899, par. 12*

Please read *verses one to six of the thirty-first chapter of Exodus, also verses thirty to thirty-five of the thirty-fifth chapter, and verses one to three of the thirty-sixth chapter.*<sup>14</sup>*LtMs, Lt 41, 1899, par. 13*

In His dealing with the people, the Lord commanded a certain work to be done, in special lines and according to special methods. To

men and women who were willing to be taught by God and to cooperate with Him to the best of their ability, the Lord gave wisdom, and as they used the talents given them, they received more wisdom, more understanding, and a knowledge of how to overcome difficulties. Under His instruction and guidance, they would become perfect and complete. *14LtMs, Lt 41, 1899, par. 14*

The Lord is the source of all wisdom, of all grace. In His strength defects and ignorance may be overcome. Every physician, every nurse, every helper, who has anything to do in God's service, must aim at perfection. Wrong habits must be overcome. Right habits, correct speech, correct habits, must be cherished. Under the discipline of the greatest Teacher the world has ever known, our course must ever tend upward to perfection. All who are connected with the medical missionary work must be learners. No one must stop to think, "I cannot do this." He must say instead, God required me to be perfect. Work away from all commonness and cheapness, reaching up for perfection. What did Christ say in regard to this matter? "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] No one is excused who allows known defects to remain in his character. Those connected with medical missionary work are connected with God's service, and must strive to reach the standard of perfection. God will give them wisdom and understanding. *14LtMs, Lt 41, 1899, 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 obedient children, not fashioning your selves 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. For 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 the fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot." [*1 Peter 1:13-19.*]*14LtMs, Lt 41, 1899, par. 16*

To us "God would make known what is the riches of the glory of his

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." [*Colossians 1:27, 28.*] "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but now are the people of God: which had not obtained mercy, but now have obtained mercy. Dearly Beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that, whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of visitation." [*1 Peter 2:9-12.*] "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor." [*Ephesians 5:1, 2.*]*14LtMs, Lt 41, 1899, par. 17*

Let these words, all from Christ, be carefully cherished, believed, and practiced. We are to show a superiority in intellect, in understanding, in skill and knowledge, because we believe in God and in His power to work upon human hearts. Read the history of Daniel. The Lord would have His people reach the highest round of the ladder, that they may glorify Him by possessing the ability God is willing to bestow. He has a treasure house of knowledge from which we can all draw. Then let us realize our defects, and improve under the instruction of God. Let the light and grace of God be reflected to the world as the highest education, which sanctifies the receiver. The religion of Jesus Christ never degrades; it never makes men and women coarse and rough. God would have every man correct in speech, correct in habits, possessing knowledge that will give him a standing place among men. I present this matter as the Lord has presented it to me. Let us arm ourselves with a determination to put ourselves to the task of learning in the school of Christ.*14LtMs, Lt 41, 1899, par. 18*

What shall be done to secure proper organization in the sanitarium? Proper persons, who will do honor to every branch of the work, must be connected with the institution. The Lord will bless the efforts made in this direction. The consecration of our talents to God

must be very real. As workers together with God, those in the sanitarium should enter into contract to accomplish that which should be done. They should agree to work a certain number of years under proper discipline, and thus be fitted to engage in the work under the advice and direction of the board of directors as a part of the firm, to be sent where help is most needed, unless for some reason, on account of health or family demands, such a move is made inconsistent. All are to be united as a sacred firm in the great work God has signified should be done. No one is to feel at liberty to go away and establish an institution on their own merits and after their own methods, because the work they do will surely be inferior, and will give no credit to the central institution, which they are supposed to represent. *14LtMs, Lt 41, 1899, par. 19*

Let it be understood that those who go forth to do a work in medical missionary lines are not to go independent of the institution already established, for this will cause confusion, and the institution that God would have stand before the world as a perfect and complete whole will be misinterpreted and misrepresented. *14LtMs, Lt 41, 1899, par. 20*

All are to work intelligently and with cheerfulness. Each one is to be willing to do his part toward the building up of the institution in any place where the board of directors shall see fit in the order of God to send him, in order to advance as God's providence shall lead the way. Each one must have the spirit of self-denial and self-sacrifice, of which Christ has given us the example in His life. We are to feel our obligation to do the very best we can. Those who have many talents, and those who have few, are to work unitedly, as a wheel within a wheel. And if all feel their responsibility and accountability to God, they will do His will by acting their part according to His appointment. *14LtMs, Lt 41, 1899, par. 21*

Each one is to bear in mind 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.] If this command is kept in view, we shall see a large measure of the manifestation of the Spirit of God. The Lord has a place for every one in His great plan. Talents that are not needed are not bestowed. To every man God gives talents which are to be improved according to his several ability. *14LtMs, Lt 41,*

1899, par. 22

Supposing the talent is small, God has a place for it, and that one talent, if used, will do the very work God designed that it should do. The talents of the humble cottager are needed in house to house labor, and can accomplish more in this work than brilliant gifts. And he who uses aright his one talent will be as verily rewarded as he who used aright five talents. It is for working according to the ability given that God rewards His servants. *14LtMs, Lt 41, 1899, par. 23*

I have been awakened at three o'clock a.m. to write this matter. May the Lord bless the same to your good is my prayer. It is not yet daylight, but the blessing of the Lord rested upon me as I wrote. I would urge all to put away murmuring and complaining. Let the sweet fragrance of the Spirit of Christ enter your souls. If you will let the sunlight of the Saviour's presence in, you will have health and His blessing. But those who are ever fretting, thinking they have a hard time, will surely have a hard time, for as a man thinketh, so is he. Let all remember that we are to deny self. "Take up the cross." What does this mean? Do the very things which cross the natural inclination. Christ was the Majesty of heaven, but He came into our world to practice self-denial, to live a life of self-sacrifice. He denied Himself, living the life of a poor man that He might lift up the oppressed. Let us never forget that at the judgment seat of Christ, when He shall come the second time, every one must render an account to God. Day by day, hour by hour, we are laying up material for that searching judgment. Our daily lifework is verily bound up with the second advent of our Lord. *14LtMs, Lt 41, 1899, par. 24*

We are trading now upon our Lord's goods. When He returns He will reckon with [His] servants to see how much every man has improved his God-entrusted gifts by blessing humanity. Results proportionate to the talents given will be required, and to every faithful, self-denying Christian is given a reward proportionate to his work. "My reward is with me," Christ declares, "to give every man according as his work shall be." [*Revelation 22:12.*] It is positively essential that we individually abound in the work of the Lord, knowing that our labor is not in vain in the Lord. Everything is measured and accurately estimated by the Lord's golden scales.



Thank God it is not left for man to pass his judgment upon any man. All judgment is given into the hands of His Son, Jesus Christ, and He make no mistake. *14LtMs, Lt 41, 1899, par. 25*

**Lt 42, 1899**

Kellogg, J.H.

Refiled as *Lt 140, 1898*.

**Lt 43, 1899**

Irwin, G. A.; Sisley, W.; Smith U.; Jones, A. T.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 11, 1899

This letter is published in entirety in *PH079*. +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.

**Special Instruction Regarding Royalties**

Dear Brethren Irwin, Sisley, Smith, and Jones:

I have read the letter which came in the last mail from Dr. Kellogg and Elders Moon and Brother Sisley. The mail came yesterday (Sabbath noon), but we do not go for it until after the Sabbath, so we could not read the letters until this morning. I rose at half past three o'clock and pursued all my mail. I had placed my diary in the hands of my copyists, that they might copy from it two articles. You can see by these what I wrote in 1890 and 1891. This matter has been copied without much correction, just as I wrote it. There is much more of the same tenor, which I have talked over and over again to our people in Battle Creek. *14LtMs, Lt 43, 1899, par. 1*

I was sorry that we could not get the mail from America before the letters had to be sent. But the mailboat arrived in Sydney late, and my mail came one day after our mail went to Sydney. I felt sorry about this happening so. *14LtMs, Lt 43, 1899, par. 2*

I received your statement in reference to the royalties on books. I have not had light that there was to be a restitution of royalties according to the ideas of the writers of books. Nothing of the kind has been presented to me. There are many books written, and the publishing house would be bankrupt should those who have had books published all put in their plea. There is and ever will be a flood of books issued if a large remuneration is given to authors. The little storybooks written are not a great tax on the writers,

neither are books of this character of vital consequence to the world. A difference must be made in the books written. They can not be classed together. But I will say nothing more about this. Fearing something will come to interrupt me, I write out the most important matter first. Light has not been given me embracing that which your minds are taking in—going back over the ground and paying additional royalties on all books that have been published. I answer that this is not wisdom. *14LtMs, Lt 43, 1899, par. 3*

I have read the letter written, which contains the arguments that have been in existence for a long time, voiced by A. R. Henry. There may be plenty of suppositions, but when we consider these arguments in a candid manner, when we know what gave birth to these propositions, they are weighed in the balance and found wanting. The wisdom of those who have advocated these wise sayings has been found to be foolishness. There is a long train of evils, of selfish, dishonest scheming, of underhand work in dealing with authors. Dishonest methods have been practiced. Hard hearts have devised injustice, unfaithfulness, untruthfulness, giving their word and then breaking it, so that nothing could be relied on. This has created sedition and light-mindedness, causing the people to lose respect and reverence for the servants of God. If this is an evidence that men have the mind of Christ, then we shall have to learn anew what constitutes true Christianity. *14LtMs, Lt 43, 1899, par. 4*

Shall we follow the judgment of men who have had the rebuke of God upon them for years? Their history is a declaration as to how much weight should be given to their sentiments. The inwardness of the actions of these—what shall I call them?—false prophets, has been shown. With many words they have set things forth in a false light. The Lord has declared that their counsel should not stand. Their intriguing, their gathering together men whom they thought would voice their methods, was an offense in God's sight. They were themselves deceived, and their deception has been deepening. They were deceived by their own manufactured logic. *14LtMs, Lt 43, 1899, par. 5*

They have been separating farther and farther from God, and some, I was instructed, would realize that they were weighed in their own

balances, by the very principles they forwarded and advocated with the greatest assurance. The Lord would give them an opportunity to come under the rules and sentiments they acted a part in creating. They would know by experience how it would feel to have their own principles brought to bear upon them. These men, from the first to the last of their experience, have done an injury to the work and cause of God by perverting justice and judgment, and making crooked paths with their own wandering feet, to their great loss and confusion. *14LtMs, Lt 43, 1899, par. 6*

I present this matter just as the Lord presented it to me when in Europe. A. R. Henry and Harmon Lindsay, and those who have taken a part in that question had not wisdom from God. Every man is accountable to God for the use he makes of his talents. We have no confidence in the principles devised by men who can betray the cause of God and work at cross-purposes with Him. Their unsanctified dispositions will work contrary to God. Their principles have nearly ruined the cause of God, and have brought in a condition of things that the General Conference is laboring hard to undo. If those men who, by their course of action, by working at cross-purposes with God, have done the cause God an injury, will lay down their supposed wise reasoning and listen to the messages of mercy sent them, they will find pardon. But if they continue to hinder the work of God as they have done, the Lord will say, "He is joined to his idols, let him alone." [*Hosea 4:17.*] *14LtMs, Lt 43, 1899, par. 7*

In the past, publishers have placed themselves as God, to dictate, to control, to manage as they pleased, and to lord it over God's heritage. They have done a deceptive work in dealing with authors. I have been taken into private councils, and have heard the plans laid down. Men have managed to make an author believe that his work is naught, and that they do not want to have anything to do with the book. The author has no means. He feels that his hands are tied. Men talk and think over the whole process, and succeed in bringing him to their terms, to take the royalty that they offer on the book. *14LtMs, Lt 43, 1899, par. 8*

The dealing with Frank Belden was not true and righteous in all its points. Justice was not done to him. The effort made to grind down

Brother Bell, and to obtain possession of books, has made a most miserable showing, driving him to an opposite extreme. Men's brains have been bought and sold. *14LtMs, Lt 43, 1899, par. 9*

The dealing in regard to *The Gospel Primer* was unjust. Another book, *His Glorious Appearing* was crowded in to kill the sale of the *Primer*. The way in which *The Gospel Primer* was handled has left a record on the books of heaven which those concerned in the matter will not be pleased to meet in the judgment. The young men who were handling the books did not understand the diplomacy and scheming, and some knowingly took part in these wrong practices, diverting from the Southern Field a book specially prepared for that field. The profits from this book should have gone into that field. Not a penny should have been charged for the publication of the book. This donation would have been small enough for the office to make to the Southern Field. *14LtMs, Lt 43, 1899, par. 10*

The scheming and inventions of men whose wisdom had departed from them led to crooked transactions of which businessmen should be ashamed. But I will state no more. This is the principle which has again and again controlled in different ways. *14LtMs, Lt 43, 1899, par. 11*

God commanded that certain warnings and the presentation of events to take place should be placed without delay before the people. Had the very book God appointed to stand in its lot and place been handled as earnestly as *Bible Readings*, men would have co-operated with the angels of God to make the very impression essential for that time. But men not standing in a living connection with God could not discern the necessity for the present truth for that time. All my entreaty and urging were of none effect. False statement after false statement was made, and why? The president of the conference might, if he had been moved by the Spirit of God, have helped to change the whole matter. But I had to press my claims, and should have pressed them still more strongly. The light given me was never to make large donations to any phase of the work, never again to place myself in an embarrassing position, as I had for years. *14LtMs, Lt 43, 1899, par. 12*

I have been broken off to have a talk with Brother Martin. I furnish

him papers and tracts to do missionary work. He is not a minister, but a farmer of considerable intelligence. He sells fruit, and thus becomes acquainted with the people. Many souls have been converted through his zealous influence. I have just told him he needed *The Review & Herald*, and that he must take it. He put his hand in his pocket and handed me the money. I am going to send in all the names I can get, for every family ought to have our church paper. Please send *The Review* to F. Martin, Kellyville. New South Wales, Australia, and charge the same to my account.<sup>14</sup>*LtMs, Lt 43, 1899, par. 13*

After the publishers refused to handle my books, I had to draw from the *Review & Herald* for means to live on. They humiliated me in the dust by telling me they could not honor my order, for I had overdrawn.<sup>14</sup>*LtMs, Lt 43, 1899, par. 14*

Then light came to me in the night season that the Lord would not have me passing out means in large sums. I had donated \$1,000 toward the erection of the mission building in Illinois. I would be solicited to do this from every quarter, but the Lord would not have me dependent upon any of our institutions. He had a message for me to bear which would cut like a twoedged sword right and left. He would have me so situated that I would be free from financial embarrassment. I must not trust in man, nor make flesh my arm. The enemy would exercise his ingenuity through the men who should uphold and sustain me wherever I was called to go, that I might lead out in the work that God in his wisdom would have done. Then, if my brethren did not awake to the situation, I was to make no delay in taking the books into my own hands, and the Lord would prepare the way before me. He would not have the work delayed.<sup>14</sup>*LtMs, Lt 43, 1899, par. 15*

Calls were made for me to go here and there, and I made earnest efforts. At last the spell was broken, and the books were circulated. The light given was that *Thoughts on Daniel and the Revelation*, *Great Controversy*, and *Patriarchs & Prophets*, would make their way. They contained the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people.<sup>14</sup>*LtMs, Lt 43, 1899, par. 16*

Do you think any amount of money could recompense me for the loss I and many others have sustained through the devising of men who worked in such a way and on such principles? This work has been done after the manner of men who were not worked by the Holy Spirit. Money taken in such ways, brought in through such methods, would not be to the glory of God's name. It would be a blot upon the work. Men could not see that in these devisings they were closing the door to great light, which would have shone in the place of lesser light. The methods followed were all contrary to the principles of justice and honor.*14LtMs, Lt 43, 1899, par. 17*

To define every particular of the scheming and conniving of these men would fill a volume. When men are converted, there will be a clearing up that can never be done by any mere investigation you may endeavor to make. It would be useless now to try to arrive at justice on all past transactions. By doing this, you would place yourself in a hopeless puzzle. Some have received all the royalty they should on their books. The Lord does not require the Review and Herald office to do the intricate work of apportioning to each author a sum on back royalty. By doing this, you would make a worse error than has been made. This proceeding would awaken in some a selfishness that would prove a great injury to them. I might name many persons, but I forbear.*14LtMs, Lt 43, 1899, par. 18*

Come now to your senses, and do not create a second error. Let us consider these matters. Those who handle the books should have a fair remuneration for their work. But let me tell you that should such a move be made as you propose, all authors would feel themselves at liberty to put in claims in accordance with the estimate they place upon their books. There would be a representation of selfishness that would astonish you. Now brethren, your dearth of means at the present time is the result of just such selfishness. It has been introduced into the work when it should not have obtained a breath of life, but been strangled to death at the beginning.*14LtMs, Lt 43, 1899, par. 19*

God abhors the practices that have been followed. Do not now open the door to let Satan in where he can work with human minds. Do not give those who have made books an opportunity to destroy themselves. The most selfish, irrespective of the present dearth of



means, will consider themselves of such consequence that they will draw away from the publishing house the last penny that they can obtain, and God would be ashamed to call them His brethren.*14LtMs, Lt 43, 1899, par. 20*

Let us not open a door whereby Satan shall find easy access. We want large, sound souls. The windows of the soul must always open heavenward. We must see that the danger is great in the work of re-considering past royalties and making restitution. Some who have received all the real value of their books will think of them of greater value than they are. Their windows are opened earthward and not heavenward. Throw open the windows heavenward, and let the sunshine of Christ's righteousness in, and the windows of the soul now opened earthward will close of themselves.*14LtMs, Lt 43, 1899, par. 21*

No one can have been hurt financially more than I was hurt when *The Great Controversy* lay nearly two years dead in the office. Just work was not done in this matter. The book *Bible Readings* was crowded in before *Great Controversy*, which was already printed, and which should have been placed in the canvassers' hands first, because it contained important matter, which the people needed to have as soon as possible. It seemed that I was mocked because of my intense earnestness in regard to that book and what it might have done had it not been dropped as it was and, through unsanctified influences and selfish unprincipled methods, shut away from the people. This was a dishonest transaction toward me, and it was unfaithful stewardship toward God.*14LtMs, Lt 43, 1899, par. 22*

But I would not now take any restitution money. I accepted the lowest royalty on my books, under a most solemn promise that they would be pushed forward vigorously. This promise was not kept. There was fraud in the management. But I want no restitution; I want no increase of royalty for any books of mine sold in the past. God forbid, when the pressure is strong and means limited, that I should draw one penny from the resources for the carrying forward of the work.*14LtMs, Lt 43, 1899, par. 23*

I have felt it my duty in a number of cases to forgive debts that have been incurred by my brethren, and I have now a heart to forgive all

the debts that have been incurred against me by the publishing institution from the first to last. I call upon my brethren, all who have books, small or large, published, to stand with me in this matter. Those who put too large an estimate on their own productions cannot rightly estimate souls. These are the very ones who will draw, whether or not they are entitled to anything. Let the sponge be passed over the board containing the figures, and let all say Amen. Let each appropriate his share as an offering to sustain the work of God.<sup>14</sup>*LtMs, Lt 43, 1899, par. 24*

I know that Brother Smith feels as I do in this matter. We will stand together. Of all the books that have come forth from the press, those mentioned have been of the greatest consequence in the past, and are of the greatest consequence at the present time. I know that *Thoughts on Daniel and the Revelation* has done a great work in this country. I know also that the light given me by God in the books I have published have done a good work, and I praise the Lord for this. Other books have stood in their lot and place.<sup>14</sup>*LtMs, Lt 43, 1899, par. 25*

It is too late in the day, after so much light has been given, to have controversy over this subject of royalties. I have reason to thank God that He has given me strength of intellect to write out the truth and get it before the people, and that I can use the means the Lord in His providence has permitted to pass into my hands in establishing His work in new places, aiding in the building of churches and the educating of students. I could use thousands of pounds in advancing the work in these new fields, which are all ripe for the harvest.<sup>14</sup>*LtMs, Lt 43, 1899, par. 26*

I wish to say to authors that I cannot see that they have any liberty to either give away or sell their right to the books they have written. When you do this, a door of temptation is opened before the publishers to repeat the history of the past. They will obtain for a small sum books that are not of vital importance. They will be tempted to say to the authors, "It is naught, it is naught." [*Proverbs 20:14.*] They will make some little changes, and then exalt these books to the highest. They will deceive the people, and while doing this will treat valuable books indifferently, as they have done [with] Brother Smith's work.<sup>14</sup>*LtMs, Lt 43, 1899, par. 27*

The publishing house should receive their share of the profits from the books published. This should be proportionate to the work they do in getting out notices, etc. But let the publishers be careful not to claim that they are the ones who do the greatest amount of work in preparing these books for the market. Let the authors take a reasonable sum for their work, but they are not to sell their right to any institution. This will not be a blessing to the institution.<sup>14</sup>*LtMs, Lt 43, 1899, par. 28*

Unless care is taken, the market will be flooded with books of a cheap order, and the people will be deprived of the light and truth which it is essential they should have to prepare the way of the Lord. This has been done, and will be done again, unless right principles control in the publishing work. Let those who have brain power to write books remember that they have power to manage the royalty they receive. They should lead out in some lines of benevolence in the cause and work of God. They are not to allow the means to be taken from them by making other minds stewards of their productions. To every man and woman the Lord has given his work, and the responsibility of the use of God's gifts rests with the one who has been entrusted with means. These are ways in which each one entrusted with talents can use these talents. They should have keen perception to know where means are needed, and be able to give something to relieve the need.<sup>14</sup>*LtMs, Lt 43, 1899, par. 29*

I have used the royalty on the foreign books to create a fund for the education of students. In the past I have allowed [royalty from] all the books sold in Europe to be used in Europe under the management of someone. This fund is now being used for the translation of my books into other languages. In the future I shall use these royalties in the work of entering new fields. The work in Europe was much farther advanced than in Australia.<sup>14</sup>*LtMs, Lt 43, 1899, par. 30*

But when I had been in Melbourne a few months, Brother Lewis Johnson wrote me that they had in Europe a thousand dollars belonging to me as royalty. I wrote that I needed it to invest in the establishment of a school here in Australia. He wrote back pleading for a portion of this money, for they wished to educate promising

young men for the ministry. I answered, if you need it so much, I will not withdraw it. Since then they have had all the royalties on the sale of foreign books, until about one year since. Then I told them to use this money in translating my books into other languages, that the truth which the Lord has signified should go to every place might be placed before the people. *14LtMs, Lt 43, 1899, par. 31*

Let others judge me if they will, and yet I testify before God that I am free from the charges that they make against me. I had set my heart on using the money sent from California in the building of the hospital so very much needed in Cooranbong. But when I learned of the need for a meetinghouse in Brisbane, I immediately sent them one hundred pounds. It was decided at the sanitarium in Sydney that they must have temporary bath rooms before they could work to advantage. I put means in the hands of the Union Conference, to be held until we know whether John Wessels is coming to Australia. If he is not, I must let them have that money to keep the work moving in different lines. *14LtMs, Lt 43, 1899, par. 32*

We know not how our hospital will be built or furnished, but the Lord knows all about our necessities. Our part of the work is to go forward. Outside interests have taken all the means, so that my workers have been paid only a part of their wages for the past year. Patiently they have waited, understanding the situation. We are praying, waiting, trusting, and believing. *14LtMs, Lt 43, 1899, par. 33*

We are all in possession of talents, and we are not to give to another person our entrusted capabilities. We are to trade upon them, that we may gain other talents to use in the advancement of the Lord's work. For me to give up my stewardship of means for someone else to use would be unfaithfulness on my part. There are some persons in Battle Creek who pay a faithful tithe, and there others who do not. Should anyone put it out of their power to do this by selling their capabilities, and letting another become steward for him? It is our duty to improve our talents. The Lord would have every person manage his own business and handle his own talents. He does not desire His people to give away the only means they have to invest in His cause for their individual selves. *14LtMs, Lt 43, 1899, par. 34*

Some think that only a portion of their means is the Lord's, but this is a mistake. All is the Lord's. All should feel their accountability to appropriate the means as the different necessities of the work shall demand. There are poor to be helped. If you put out of your power the talents lent you of God to do this work, you are held responsible for the work you should have done. You place man as God, and he feels fully authorized to use the purchased talents just as he pleases, when he might listen to the calls for help. You put it out of your power to do the work you feel impressed to do.*14LtMs, Lt 43, 1899, par. 35*

All that we have, every dollar, belongs to God. Wise trading is to be done, and every man and woman is to pray and work and study and plan, all the time acquiring a more correct knowledge of how to work. This is the plan of God. There are men acting a part in the work of God who would help in an emergency, but they have placed thousands in the hands of other men to use for them. They have given over their stewardship to another. Did the Lord plan it thus? No. He would have used them to lift up the standard of truth.*14LtMs, Lt 43, 1899, par. 36*

The Lord will plan for us if we will let Him do this. It is His money, not ours, and He expects that everyone will ask wisdom from Him in regard to the use He makes of His means. Places that have as great need of workers and facilities as Europe and London are a world in themselves, and yet, while thousands upon thousands of dollars have been invested in buildings in Battle Creek, London has scarcely been touched.*14LtMs, Lt 43, 1899, par. 37*

England has needed many more men and much more means, but the supposed wise men have managed in a remarkable manner to reveal their wisdom was foolishness, while they were so filled with conceit that the Lord could do nothing for them. They were working at cross-purposes with God, pursuing a course in the management of their business transactions that made them feel independent, and they have taken money for their supposed capabilities, which they did not earn. The Lord does not want men to pile up buildings as they have done in Battle Creek. There is a large field to be worked, and a variety of talents in money and intelligence and experience are to be transferred to England.*14LtMs, Lt 43, 1899, par. 38*

God marks the neglect of portions of His vineyard, and He writes against the names of many of His workers, Unfaithful stewards. God would have had the facilities that have been continually increasing in America divided and subdivided. He has invested men with power, but they have worked at cross-purposes with Him. They have disregard His warnings, and walked in the sparks of their own kindling. These will be called to account for the warnings and light which they have received but have not heeded. *14LtMs, Lt 43, 1899, par. 39*

We wish to lay out before you now the fields that are unworked. We wish you to see that men cannot be trusted unless they have a living connection with God. The Southern Field was presented to me, and I presented the light given me to the people. They were aroused. They set to work to raise means for that field. But where is that means now? What has become of it? It has been diverted from its rightful place. *14LtMs, Lt 43, 1899, par. 40*

Money was raised for the special purpose, so it was stated, of helping the Southern Field, and was then used for a different purpose. This reveals the great blindness and presumption on the part of responsible men. Had they been workers in the Southern Field, how different would have been their treatment of this matter. But it made every difference who were the ones to be disappointed and cramped for means. I feel my heart burn with righteousness indignation when men thus plan and maneuver to divert everything into lines which serve their own purposes, to make the gap their mismanagement has made less conspicuous. The principles of righteousness have been departing from the Conference. Brethren, for Christ's sake begin to work on a right basis. *14LtMs, Lt 43, 1899, par. 41*

Let men be estimated as men, and not as gods. God has given men the ability to use and increase their talents, and they are to cherish a sense of their moral responsibilities. It may be asked, What shall be done in reference to the work now? Work on correct principles. Let men and women who have a burden to produce books, work to bless the cause of God by the use of their pens. Let them work, and if they have an income from their work, let them make use of that income to do their part in uplifting the standard of truth where God

shall direct. Let them seek counsel from God. Let them believe the promise of Christ that He will send the Comforter to teach them all things and bring all things to their remembrance. Let them not allow themselves to be drawn into a snare.<sup>14</sup>*LtMs, Lt 43, 1899, par. 42*

God is our Counsellor. We have let men take the place of God. The Lord will let His light shine into the chambers of the mind and into the soul temple if men, when they lack wisdom, will go to their closets in prayer and ask God, Who giveth to all men liberally and upbraideth not. The promise is, "It shall be given him; but let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed." [*James 1:5, 6.*]<sup>14</sup>*LtMs, Lt 43, 1899, par. 43*

He who would have all from Christ must give all to Christ. Where there is a complete surrender of the being to God, there will be seen a far deeper meaning in the words, "As many as received him, to them gave he power to become the sons of God." [*John 1:12.*] When these words are understood, there will be a knowledge of God and His will that will have a controlling power over the whole man. When the talent is considered as a gift from God, to be doubled by use, and returned to the giver in consecrated service, there will be a sacred regard for every human instrumentality. Masterly over-bearing and a dishonest use of the talents God has given to any of His heritage will be seen in all their cruelty.<sup>14</sup>*LtMs, Lt 43, 1899, par. 44*

Only when every human agent realizes that he helps to compose the web of humanity and must act his part for God; when he understands that it is not only his privilege, but his duty to trade with his talents, to improve his capabilities, to acquire means and souls, will he be blessed by God. Men are to regard their talents as a trust. God rewards every man according to his work. Then let all stand in a right position. Let them use every jot of ability. Let them acquire spiritual and temporal talents, that they may invest them for God. God has entrusted talents to human beings, that they may cooperate with Him in the use of their powers. All their money, all their influence, is to be regarded as the Lord's, who graciously condescends to use them in carrying forward His work.<sup>14</sup>*LtMs, Lt 43, 1899, par. 45*

God calls upon us to awake. Every living Christian is to act his part as a faithful steward. The methods of God are sensible and right, and we are to trade on our pence and our pounds, returning our freewill offerings to Him to sustain His work, to enlighten the world in darkness, to bring souls to Jesus Christ. Large and small sums should flow into the treasury of the Lord. What shall we do who have misapplied our means? Shall not those in responsible places restore all they have received unjustly? This means was the Lord's, and should have been used by the stewards upon whom it was bestowed. No man, whatever his position of trust, is to consider himself capable of being conscience for any man. If those in responsible positions deal truly with God, they will render to God His due. But when men become conscience for others by buying their talents and appropriating them according to finite judgment, they take upon themselves a responsibility which the Lord has not placed upon them. *14LtMs, Lt 43, 1899, par. 46*

There is to be an understanding between every child of God and His Redeemer. Christ calls upon every human being to understand and know the only true God and Jesus Christ whom He has sent. Practical work is to be done by every believing child of God. Each is to answer to God for his own individuality, for the use he makes of the Lord's entrusted talents. *14LtMs, Lt 43, 1899, par. 47*

I would say to my fellow laborers, The Lord would have us obtain new experiences, a growth in grace and in the knowledge of God, by using for the Master the gifts we have. We are dependent upon Christ for spiritual food and vitality. It is only by feeding upon Christ that we can have sanctification and power, that we can know Christ and be faithful co-workers with God. Let no man become your substitute. Christ is your substitute. Go to Him who has taken you under His care. "Ye are not your own; for ye are bought with a price." [*1 Corinthians 6:19, 20.*] All you have in mental, physical, and spiritual capacities comes from God, and you are to render to Him perfect service in every line, holding fast the Lord Jesus Christ. This is our availing power for the purity of the soul. This will cleanse and purify us, day by day and hour by hour. *14LtMs, Lt 43, 1899, par. 48*

Let an abiding Christ live in the soul, and we shall show far greater



wisdom then we have done. We shall know more of God and of Jesus Christ, and of the Holy Spirit which opens the door for us to advance. We need to manifest the Spirit of Christ. If we have not received all we should have had, shall we now say, "Pay me that thou owest"? [*Matthew 18:28.*] It is the Lord's, and we will say, "Return to God His own. As for me, I dare not now receive that which I might have had." Say, "Take thine means, which we ought to have received, and let them be used in helping in foreign missionary work." The great doors of necessity stand wide open. *14LtMs, Lt 43, 1899, par. 49*

I call upon you each and all to appropriate all that you feel clear to restore to the great work which is in need of being done in our world. I would not receive an additional penny on any back royalties, and I ask my brethren and sisters to stand with me, and heal this wound by transferring the extra royalties they think they might have had to the work of God in the place where the need is greatest. We are to make every effort to keep our principles of management correct. Let Jesus be seen, walking on the tempestuous billows and saying, "Peace, be still." "It is I, be not afraid." [*Mark 4:39; Matthew 14:27.*] *14LtMs, Lt 43, 1899, par. 50*

When the sacred work of God shall be purified from all the rubbish which has been accumulating for years, the name of God will be glorified in your midst. When the Holy Spirit controls human agents, there will be none of the underhand business which has been practiced. Honesty, truthfulness, and a willingness that all should understand the methods of working will be seen. The characters of the workers will be built up with pure, solid timbers. Straightforwardness in deal will be seen in all God's commandment-keeping people. Every thread of the web will be originated by the Lord, and each worker will draw his thread into the web to help compose the pattern. The fabric will come from the great loom perfect in its design. *14LtMs, Lt 43, 1899, par. 51*

Three thousand years ago, David asked the question, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." [*Psalms 119:9.*] Souls already impure need to be cleansed, purified, and sanctified. Then the testimony can be borne, "God who commanded the light to shine out of darkness,

hath shined in our hearts, to give light of the knowledge of the glory of God in the face of Jesus Christ." [2 *Corinthians* 4:6.] In this world we are to shine in good works. The Lord requires His people who handle sacred things to be alone with God, to reflect the principles of heaven in every business transaction, to reflect the light of God's character, God's love, as Christ reflected it. Looking unto Jesus, all our lives will be aglow with that wondrous light. Every part of us is to be light; then whichever way we turn, light will be reflected from us to others. Christ is the Way, the Truth, the Life. In Him is no darkness at all; therefore if we are in Christ, there will be no darkness in us. *14LtMs, Lt 43, 1899, par. 52*

The fruit of the Spirit—what is it? Gloom, and sadness and mourning and tears? No, no; the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These graces will be seen in every stone that helps to compose the temple of God. All the stones are not of the same dimension or shape, but every stone has its place in the temple. In the temple there is not one misshapen stone. Each is perfect, and in the diversity there is unity, making a complete whole. One thing is sure, every stone is to be a living stone, a stone that emits light. Now is the time for the stones taken from the quarry of the world to be brought into the workshop of God, and hewed, squared, and polished, that they may shine. *14LtMs, Lt 43, 1899, par. 53*

Christians, is Christ revealed in us? We must labor to have sound bodies and strong minds that are not easily enfeebled, minds that look beyond self to the cause and result of every movement made. Then we are in a fair way to endure hardness as good soldiers. We need minds that can see difficulties and go through with them with the wisdom that comes from God, that can wrestle with hard problems and conquer them. The hardest problem is to crucify self, to endure hardness in spiritual experience, training the soul by severe discipline. This will not, perhaps, bring the very best satisfaction at the first, but the after-effect will be peace and happiness. *14LtMs, Lt 43, 1899, par. 54*

Temptation will come to every soul to pursue a course which will make them a spiritual weaklings. Let those who have the cause and work of God at heart say, I will do nothing to place the publishing

institution in embarrassment in order to satisfy personal demands; for such an example will open the door to increased selfishness, and lessen the means which should be used in lifting the standard in foreign countries. Christ is our strength. He can enable us to stand uncorrupted, true, pure, holy, under temptation. In His strength alone we can endure hardness as good soldiers. With Christ enthroned in our hearts, we are enabled to reach the highest standard, and in heaven our names appear as overcomers, because we are complete in Him. *14LtMs, Lt 43, 1899, par. 55*

**Lt 44, 1899**

James, G.

NP

March 17, 1899

Portions of this letter are published in *OHC 104*.

Dear Brother:

I have words to speak to you. I have an interest in your soul. While the Holy Spirit is working upon human hearts and characters, will you not take your stand fully on the platform of truth? The regeneration of the Spirit of God is needed in your heart, that you may become a new man in Christ Jesus, not another man, but the same man renewed. The Spirit of God does not create new faculties in the converted man, but works a decided change in the employment of those faculties. When the mind and heart and soul are changed, man is not given a new conscience, but his will is submitted to a conscience renewed, a conscience whose dormant sensibilities are aroused by the working of the Holy Spirit. We hope that the work of the Holy Spirit will not be regarded indifferently by you and no change be made in your individual experience. *14LtMs, Lt 44, 1899, par. 1*

God does not call upon you, my brother, to wait for a special movement upon your mind, for you are well acquainted with the evidences of truth. Why have you not taken your position on the platform of truth? "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." [*Luke 12:47.*] The Spirit of God is calling you in every discourse you hear. You did not at first comply with the invitation, and it is becoming habit for you to neglect every call of the Spirit. This morning I am drawn out to ask you to give yourself to the Lord. Surrender your will and mind to God. You have thought that because you have been non-committal you have not opposed the truth. Hear the words of Christ to you: "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." [*Matthew 12:30.*] This is how the Lord regards your position. *14LtMs, Lt 44, 1899, par. 2*

Your work now is to turn to the obedience of God's holy law. He has given you six days in which to labor, but has reserved the seventh as His own. He does not consult your convenience in this matter; it is His prerogative to specify His will to His human agents. He has given you His holy law to be obeyed, and your love for God and your faith in Jesus Christ can only be revealed by obedience to that law. By the position you take in this matter, you reveal whether you receive Christ as your Saviour or reject Him. You do not openly oppose the truth, but by not receiving it, you place yourself on Satan's side of the question. The Lord calls for you to take your position under the bloodstained banner of Prince Emmanuel. *14LtMs, Lt 44, 1899, par. 3*

You know that the seventh day is the Sabbath of the Lord, but your influence testifies that your will is not in the line of obedience to this command. Christ says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke (of obedience) 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.*] Why not now take a decided stand, and say, I will be a Christian; I will be on the Lord's side. You are losing time. Every hour is a loss to you while you refuse to surrender your will, your way, and your purpose to God. *14LtMs, Lt 44, 1899, par. 4*

My brother, you will be judged by your works. If you do not care to please and honor God in this world, He cannot honor you by receiving you into the kingdom of heaven. Your refusal to do the things you know to be right cannot prepare you for a place in the family of God. Every one who enters heaven will here be obedient to the knowledge he has of the truth. He will receive the truth and be sanctified by the truth. When the will is placed on the Lord's side, the Holy Spirit takes that will and makes it one with the divine will. *14LtMs, Lt 44, 1899, par. 5*

The Lord loves man. He has given evidence of this love by giving His only begotten Son to die for man, that through His grace He might redeem him from hostility to God, and bring him back to his loyalty. If man will co-operate with God, the Lord will bring his will into connection with Himself and will vitalize it by His own Spirit. But

if man refuses to obey the plain requirements of the Word of God, God has no place for him in His kingdom. This is the reason I write to you. I feel a deep interest in your soul. A heart is said to be opened to receive the truth. Is your heart open to receive the truth? The gospel must be received in order to regenerate the heart, and the reception of truth will mean the surrender of mind and will to the will of Divine Power. *14LtMs, Lt 44, 1899, par. 6*

“Faith cometh by hearing, and hearing by the word of God.”  
“Whosoever shall call upon the name of the Lord shall be saved.”  
“How then shall they call upon him 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?” [*Romans 10:17, 13, 14.*] This is the provision God has made for the saving of souls. The truth must be made known. Christ prayed the Father in behalf of His disciples, saying, “Sanctify them through thy truth; thy word is truth.” [*John 17:17.*] The work had already begun in their hearts, and the Holy Spirit, operating on heart and will, showed that the truth was the instrument in their conversion. *14LtMs, Lt 44, 1899, par. 7*

“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.*]  
“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believed 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 16:8-11.*]*14LtMs, Lt 44, 1899, par. 8*

You need to see the necessity of obedience to all the commandments of God. The law of the Lord is perfect, converting the soul. The Word of God is quick and powerful, sharper than any two edged sword. You are now ranked with unbelievers, and are standing under the banner of rebellion. You are surely deciding your own destiny. *14LtMs, Lt 44, 1899, par. 9*

Your mother has been losing her first love. She has not the zeal, the ardor, the courage and faith she once had. God calls upon you to take your position wholly on His side, and give your mother the help she should have. You should stand firm as a rock to duty and

to principle, and give your mother all the strength of your will. She needs encouraging and reviving. There is not that tender regard and sympathy shown by Sister James for your mother that there should be. The combating of her ideas in the little things of the daily life has made a heart very sore which should have been comforted and encouraged and affectionately deferred to. The difficulties thus created could and should have been avoided. These things have left a scar and have had a tendency to confuse the mind. *14LtMs, Lt 44, 1899, par. 10*

Brother James, I ask you to consider these things. You cannot live a life pleasing to your Maker unless you are an obedient child of God. The Holy Spirit is seeking an approach to your heart. The agencies God has provided are to be received. God requires your obedience to all His commandments. The Lord is seeking to call you to love and obedience, but He finds in you the spirit of the world—selfishness, pride, and rebellion against God. If this were not the case, you would be an obedient and happy child of God. *14LtMs, Lt 44, 1899, par. 11*

It is yours to refuse or accept the invitation, “Come, for all things are now ready.” [*Luke 14:17.*] You may accept the truth or you may place yourself in a position where the truth cannot reach you. The Lord calls upon you to vindicate his law, not only by precept, but by example. Give your heart to God as a New Year’s gift. Make no halfway surrender. Decide now and forever that you can no longer serve God and mammon. Take the Word of God as it reads, and say, This shall be my Counsellor. *14LtMs, Lt 44, 1899, par. 12*

**Lt 45, 1899**

Brethren and Sisters in Battle Creek

NP

March 17, 1899

Portions of this letter are published in *2SM 17*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My Brethren and Sisters in Battle Creek:

Be careful in every move that you make. We are now very near the great crisis. The Lord would have every action performed with an eye single to His glory. To create a new issue on the dress question would be the very thing that would please the enemy. There would be much talk, much burden one for another because all do not dress exactly alike. The agitation on this subject is not demanded. Tests are not to be manufactured. We have a test for this time—the Sabbath of the fourth commandment, and nothing is to be brought in to draw the mind and heart from the great work of preparation for this time. The dress question is not to be our present truth. Should our sisters think that they must adopt a certain style of dress, controversy would arise, and minds which should be wholly given to the work of the third angel's message would spend their time making an aggressive warfare on the outward dress. This zeal, which would be regarded by some as an evidence of piety, would only be an evidence of the want of true piety, of the ornament of a meek and quiet spirit, which in the sight of God is of great price.<sup>14</sup>*LtMs, Lt 45, 1899, par. 1*

Satan would have minds diverted to any subject by which he can create a division of sentiment. There is a work to be done in the individual heart lest it shall become a desecrated temple of selfishness, of self-exaltation, of a Pharisaism that will cheat the soul by mere illusions, by zealous activity in lines of work which God has not appointed to be done. Zeal in those things which God does not require leads to a neglect of the important works of



righteousness, which men and women must do in order to be accepted as vessels unto honor, to work in any line where the Lord shall call them. *14LtMs, Lt 45, 1899, par. 2*

There is a work which I call upon our sisters to take hold of, earnestly, perseveringly, and with prayerful contrition of soul. Search the heart. Penetrate into the daily acts of life. Work earnestly to weed out from the character the defects that exist. Christ has died for you and you are to live as unto God. Let your reasoning powers, refined, purified, sanctified, be brought to God. The Lord requires the sanctification of the whole being. The mind as well as the body is to be refined, elevated, ennobled. God has claims upon mind, soul, and body. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] All must make the choice for themselves. "If the Lord be God, follow him; if Baal, then follow him." [*1 Kings 18:21.*] The principles that are adopted after careful consideration will, if right, become a living, molding influence, which will take hold of the very depths of your nature and will be as a well of water, springing up unto eternal life and overflowing the soul. *14LtMs, Lt 45, 1899, par. 3*

Our sisters should clothe themselves with modest apparel. They should dress with simplicity. Your hats and dresses need not the extra trimmings that are put upon them. You are to be clothed with modest apparel, with shamefacedness and sobriety. Give to the world a living illustration of the inward adorning of the grace of God. Place yourselves under the discipline of the living oracles of God, subjecting the mind to influences which form the character aright. *14LtMs, Lt 45, 1899, par. 4*

Seek to have the mind of Christ. God calls upon every member of the church to adorn the doctrines of Christ our Saviour. A child of God, a daughter of God, you are called upon to exert an influence for right that is positive. It is your privilege to obey the living Word of God as a truly converted and transformed soul, to perform the highest service as a free, heaven-born spirit, to walk worthy of your high profession, to give evidence that you are worthy of the sacred trust God has given you by sending His only begotten Son to die for you. If you believe in Christ as your personal Saviour, you receive

every grace, every spiritual endowment, necessary for the perfecting of the Christian character. Show that you appreciate the sacrifice made as too great to allow you to make a mockery of your religious profession by being molded and fashioned after the world's criterion. *14LtMs, Lt 45, 1899, par. 5*

Why do I trace these words? Because I would have those, who under the Holy Spirit's prompting have adopted the Bible principle of action, respect and reverence in their deportment the Author and Finisher of their faith. Make it a settled principle in your life to eat, to drink, to dress in obedience to the Word of the Lord. From this let nothing induce you to swerve. Make it the law of your life to eat, to drink, to dress, to do everything you do, to the glory of God. Let no influences or circumstances seduce you from conscientious, holy piety. *14LtMs, Lt 45, 1899, par. 6*

In answer to the questions that have recently come to me in regard to putting on a new style of dress, called the reform dress, I would say that those who have been agitating this subject have not been inspired by the Spirit of God. The end is near. The children of light are to work with earnest, persevering zeal to lead others to prepare for the great event before us, that they may be able to resist the enemy because they have allowed the Holy Spirit to work upon their hearts. New and strange things will continually arise to lead God's people into false excitement, religious revivals, and curious developments. Let them keep advancing, with their eyes fixed alone upon the Light and Life of the world. Know that everything that is called light and truth in the Word of God is light and truth, an emanation from divine wisdom, not an imitation of Satan's subtle arts. The light of God's wisdom will be to every true, steadfast, contrite soul as a lamp to his feet. *14LtMs, Lt 45, 1899, par. 7*

Now, just now, without delay, build for time and for eternity. Many, very many, have built their house upon a sandy foundation. Build upon the rock Christ Jesus. Then all the false philosophy, the science falsely so-called, will not deceive you. Come what will, though heaven and earth pass away, be determined that not one jot or tittle of the Word of God shall be marred or dishonored, made void or shorn of its authority. "The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*] This is your wisdom. You can

say, "The wicked have laid wait to destroy me; but I will consider thy testimonies. ... 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 (the wise instructions of the law), are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients (ministers), because I keep thy precepts." [*Psalm 119:95, 97-100.*]*14LtMs, Lt 45, 1899, par. 8*

The great conflict that is coming will be over the commandments of God. Then let us not spend as much time in the consideration of outward dress as of the inward adorning, the need of being clothed with the robe of Christ's righteousness, woven in the loom of heaven. Be sure that this robe clothes you. Then as the test comes to you, this righteousness will go before you, and the glory of the Lord will be your reward. This representation is better than genius or eloquence. It simplifies all the movements of the religious life, while it elevates the receiver. The religion of Christ never degrades the receiver, never makes a son or daughter of God rough, unkind, or uncourteous. It prepares the way for every emergency and gives discernment to know temptation when it comes disguised as an angel of light.*14LtMs, Lt 45, 1899, par. 9*

The surrender of heart, soul, and mind to obedience to the commandments of God is as a thread of gold, binding up the precious things of God, and revealing their value in the time of trial. Therefore I say to my sisters, Enter into no controversy in regard to outward apparel, but be sure that you have the inward adorning of a meek and quiet spirit which is in the sight of God of great price. Let all who accept the truth show their true colors. Ye are a spectacle to the world, to angels, and to men. False prudence, mock modesty, may be shown by the outward apparel, while the heart is in great need of the inward adorning. Stand ever committed to the right. Do not look round to see if there are not tests that are now to be brought upon God's people. God has given a test—the Sabbath of the fourth commandment. "Verily my Sabbaths ye shall keep;" He says, "for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. ... Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual

covenant. It is a sign between me and the children of Israel forever. For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.” [*Exodus 31:13, 16, 17.*]<sup>14</sup>*LtMs, Lt 45, 1899, par. 10*

All who bring to the observance of the Sabbath a heart consecrated to the observances of God will find that the Sabbath is more to them than they have any idea of. “I am the Lord that doth sanctify you.” [*Verse 13.*] “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, not finding thine own pleasure, nor speaking thine own word, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” [*Isaiah 58:13, 14.*]<sup>14</sup>*LtMs, Lt 45, 1899, par. 11*

**Lt 46, 1899**

Haskell, S.N.

Refiled as *Lt 100, 1895*.

## Lt 47, 1899

Wessels, Philip W.

“Sunnyside,” Cooranbong, New South Wales, Australia

March, 1899

This letter is published in entirety in *17MR 133-139*. <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.

Dear Brother:

I received your letter and feel very thankful that you have again taken your position under the bloodstained banner of Prince Emmanuel. May the Lord instruct you at every step. You will be tempted, you will be tried; but walk softly before God. Put your entire trust in the Lord. Serve Him with heart and soul, and believe that He pardons your transgressions and forgives your sins. He says in His Word, “Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” [*Isaiah 27:5*.] The Lord is soon to come in the clouds of heaven. Then the trials and tribulations of this life will be over. *14LtMs, Lt 47, 1899, par. 1*

You speak of being in financial difficulties. I know and our workers know what this means. We have received nothing this year from our publishing houses to meet our outgoing expenses. We are waiting patiently as best we can. The laborers working on the school building need their money, but they cannot have it, for there is no means in the treasury. But they have borne this bravely. *14LtMs, Lt 47, 1899, par. 2*

The providence of God has gone before us to open up new fields, and we must follow where Christ leads the way. The work in Brisbane, Queensland, has shown the distinct guidance of the Lord. An excellent spirit was manifested throughout the camp meeting there, and at its close the work was followed up mainly by Brother and Sister Haskell, Brother and Sister Wilson, and Brother Pallant.

Brother Wilson is now asleep in Jesus. Brother Pallant has had to leave Queensland because of his health. For a long time he has been sick, but was unwilling to give up his work. He has been taking treatment at the sanitarium in Summer Hill, laboring at the same time in Sydney. I felt distressed over the situation in Queensland. The tent has been leaking like a sieve, but the interest has not decreased. It seemed necessary to build a chapel, but the finances were so low that it looked like an impossibility. *14LtMs, Lt 47, 1899, par. 3*

Meanwhile a camp meeting was held in Newcastle. We had feared we should have a small meeting, during the holidays, but it proved to be just the time. The tent was crowded night and day. I spoke four times each week, and had large congregations. The Lord has hitherto helped us. The health addresses have called out large congregations. Thirty-five have taken their stand for the truth, and they seem to be trustworthy. The net is still cast in the sea for more. I heard last night that forty were keeping the Sabbath in Newcastle, and among these there are many remarkable cases. They were taken right out of the world, men who were smokers and beer drinkers, and who have never made any profession of religion. They are soundly converted. They give up their tobacco and their beer, and are full of hope and joy and courage in the Lord. This class never attended meetings anywhere before they kept the Sabbath. *14LtMs, Lt 47, 1899, par. 4*

Sunday school teachers and men in positions of trust have accepted the truth as a result of the camp meeting. One man has been baptized who has been a signalman on the railway for twenty years, and always gave perfect satisfaction. He has a family of eight boys and one girl. This brother has lost his position, but others who have accepted the truth have been allowed to retain their situations and keep the Sabbath. Many interesting cases have come to our notice, and still the work goes forward. *14LtMs, Lt 47, 1899, par. 5*

A cooking class is held in Newcastle by our people, and women come thirty and forty miles to attend this class. A branch sanitarium has been started in Newcastle. This work has just commenced, but it is doing well. *14LtMs, Lt 47, 1899, par. 6*

A health club has been formed of two hundred citizens. These are all classes of people, from all denominations, and they meet together once a week. *14LtMs, Lt 47, 1899, par. 7*

The truth has gained a signal victory in Newcastle, and doors are opening for us to do aggressive work. The lack of means is our only drawback. A church building must now be erected in Newcastle. There is an old stone church in Wallsend, a suburb of Newcastle, which can be purchased for sixty pounds. It is in a good location. A larger church was built, and this old one was left to be the sport of larrikins. The floor has been pulled up and window panes broken. A new roof must be put on and new seats made. Then it would make a good meetinghouse. As two churches will have to be built in Newcastle, we shall purchase this one if we can. It will accommodate two hundred people. If I had means, I would get it at once. *14LtMs, Lt 47, 1899, par. 8*

We expect that the Lord will work in our behalf. We came to the point not long ago where I made a most earnest appeal to our brethren in America to send us money. A few days ago some money was sent me from California, the price of some property I had sold. We saw the great necessity in Brisbane, and I donated £100 of this money to help in the building of a church there. At the same time I loaned £100 to the sanitarium in Sydney, which was in great need. In the mail before last, £100 came to me as a loan from Elder Loughborough, to help in the building of a hospital in Cooranbong. This was sent to the Echo office, but as they had been obliged to purchase a new press, because of the increase of work, and to add to their building, to provide rooms in which to work, they could not honor my draft. I must wait until they can do this. *14LtMs, Lt 47, 1899, par. 9*

March 17, 1899

Newcastle, New South Wales

Sister Sara McEnterfer accompanied me to Newcastle on this morning's train. I am writing in the mission home, where Brother and Sister Starr live. Both are doing their best to advance the cause of truth. The interest continues to be good, and we have faith that a large number will take their stand for the truth. Twelve or fifteen will



be baptized next Sunday. How far this interest extends we know not. But the citizens who are not believers say that the whole community is stirred. *14LtMs, Lt 47, 1899, par. 10*

Newcastle spreads over a large extent of land, and meetings are being held in different localities. Several are giving Bible readings. The meetings held by Dr. Caro call out a full tent, and he talks most decidedly on health reform principles. *14LtMs, Lt 47, 1899, par. 11*

“Sunnyside,” Cooranbong, New South Wales, March 20, 1899 *14LtMs, Lt 47, 1899, par. 12*

Home again. I bore my testimony on Sunday to a goodly congregation. On Sabbath there sat in the meeting with his wife and family a man who two weeks before had cursed his wife because she decided to be baptized. Afterwards he told Brother Starr that he was ashamed of himself. We think that he will obey the truth, and himself be baptized. We hope the Lord will open the way for him. *14LtMs, Lt 47, 1899, par. 13*

Lay hold by faith, my brother. The Lord wants you to trust in Him who gave His life for you. Hold fast the faith unto the end. Your wife has now the reward of her faith. May the Lord bless the dear soul. I would be much pleased to have you make us a visit and see what we are doing. Brother Haskell writes that the meetinghouse in Brisbane will be dedicated next Sabbath and Sunday. O what a blessing it is that they have a meetinghouse. The tent they were using leaked badly. *14LtMs, Lt 47, 1899, par. 14*

There is a much larger work to do in Newcastle. Brother Lord has moved with his family to Cooranbong. He has a large family of eight boys, and has had to borrow money to come to this place. We are now sending them food. When they arrived we took them to our home and found sleeping room for them. They breakfasted with us, and then we moved their goods to their place, six miles from the station. They are now adrift for the truth's sake. His married son, with his wife and child, are living in a tent on the Avondale Estate. He is earning six shillings a day. Brother Lord's only daughter is married, and she and her husband are now living in a small tent in a field near the school. They have given him work. So you see there are those who are suffering for the truth's sake. *14LtMs, Lt 47, 1899,*

*par. 15*

The father sacrificed a good salary for the truth's sake, and now his entire family—himself, his wife, seven sons, his married son and his wife, and his daughter and her husband, are living in tents. These fourteen souls are homeless and dependent for bread to eat for what their hands can earn.<sup>14</sup>*LtMs, Lt 47, 1899, par. 16*

Brother Lord is a converted man, and as firm as a rock to principle. He asked his employer for a recognition of his twenty years of service. Had he made one mistake? Had he been unfaithful in the least? They readily said that he had not. Then why not allow him a pension, as they had others who had served no longer? They refused him this, but said that if he would work on the Sabbath, he should have his place and three pounds seventeen shillings a week. But if he left them, he must expect nothing.<sup>14</sup>*LtMs, Lt 47, 1899, par. 17*

Both father and mother are brave and courageous. God help them, is our prayer. We shall not let them suffer for food. We shall try to find them work, but at the present time we have no money to pay the workers on the school building. We are in need of the money that has been pledged but has not been paid.<sup>14</sup>*LtMs, Lt 47, 1899, par. 18*

You see, my brother, we know how to sympathize with you. We pray the Lord to help you out of your difficulties. The truth of God will triumph. The mail has just been received, and there was a letter from Brother Haskell. He writes to Brother Starr, "We have received the £1 you sent, and thank you for the offer of another £1 from Nellie." I cannot give you particulars to show you how much we are in need, without making my letter too lengthy. But we have had several very remarkable answers to prayer in this line. I think fully one third of the donations received in Brisbane have been from those not of our faith. One man with whom we had a little talk, and who was very friendly and came to the meetings quite often, called on us one night and although we had not asked him for a penny, said he would like to contribute to our building fund. He gave me two five pound notes. Another man who is an infidel gave us two guineas, and so it has been."<sup>14</sup>*LtMs, Lt 47, 1899, par. 19*

The coal mines must have the truth brought to them. The suburbs must be worked. A hospital must be built in Cooranbong. Dr. Kellogg assures me that he will raise \$1,000 for this. We shall get believers and unbelievers to donate labor to clear the one acre of land on which the house is to be built. One man has promised to give the logs for building. We are suffering for this building for our sick. One man was taken sick. When the doctor came, he did not put his hand upon him, left a little medicine, and charged two guineas. It is just terrible. The doctors do scarcely anything for the sick. Dr. Rand came and found that the man had had no action of the bladder for days and no movement of the bowels for more than a week. The doctor from Newcastle had asked nothing about his condition. *14LtMs, Lt 47, 1899, par. 20*

Application has just come for a sick girl to be taken into our hospital, but we have only selected the place for the building. God will help us. The building we shall erect will be a sanitarium and hospital combined, and it will be erected on the best site on the Avondale school ground. We must all walk out by faith, and humbly trust and wait and watch and pray. Let us humble our hearts before the Lord and walk softly before Him, for we need the wisdom that God alone can give. If we are tried, let us not be impatient. We shall put our trust in the Lord, for in the Lord Jehovah is everlasting strength. *14LtMs, Lt 47, 1899, par. 21*

In much love. *14LtMs, Lt 47, 1899, par. 22*

**Lt 48, 1899**

Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

March 20, 1899

Portions of this letter are published in *WM 335-336; PM 394*.  
+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:

Sister Sara McEnterfer in company with Brother James, my farmer, has just gone to visit Brother Coulston, who lives six miles from here in the bush. This brother has embraced the truth since we came to Cooranbong. He was a fisherman, uneducated, yet possessing considerable natural ability. Before accepting the truth, he smoked night and day; but the truth took hold upon his heart. He received it and gave up his pipe, and the Lord blessed him in this. Then came another battle on the question of drinking tea. He went to the Lord for strength, and He helped him to renounce his habit. Leaving off the eating of the flesh of dead animals was a severe trial for the poor fisherman, but he passed through step by step, and obtained a bright experience. In a most wonderful manner the Lord has brought this man near to himself. Brother Coulston is showing by his life that he has a living connection with God. His testimony is always full of rich experience. *14LtMs, Lt 48, 1899, par. 1*

Brother Coulston has been soundly converted, and his fellow fishermen think it the most wonderful case on record. The refining influence and power of the religion of Christ has transformed the man. He has attended no school but the school of the great Teacher, and he is a new man in Christ. His case has been, as every case should be, a recommendation to the truth we are advocating. He seems to be led and taught by God, and he is teaching others. He and his eldest children, eight, ten, and twelve years old, walk six miles to Sabbath school and meeting when the

weather will permit. *14LtMs, Lt 48, 1899, par. 2*

Brother Coulston is a fisherman, but he could not support his family by fishing, and so moved away into the bush, to a place a mile from where carriages can go. He took up a bit of land and is cultivating it. He is living mostly upon what he produces. He is a boatmaker, and sold his boat to purchase this land. His father, mother, and brother live near him, and we expect them all to receive the truth. *14LtMs, Lt 48, 1899, par. 3*

Now news has come to us that our beloved brother has come down with typhoid fever. Mr. Pringle is the only man in the village who knows anything about giving treatment without drugs; but six weeks ago he was called upon to attend Mr. Barnes, who was also down with typhoid. He has stayed with him night and day, and has now returned to his home, worn out with the strain. So he cannot be depended on to nurse Brother Coulston. *14LtMs, Lt 48, 1899, par. 4*

Sara and Brother James have gone up to see what the situation is. If Brother Coulston can be moved, he must be brought within our reach, even if he has to be carried on a litter. We cannot let him lie there and die, to leave his wife and children to the mercy of whoever will have mercy upon them. *14LtMs, Lt 48, 1899, par. 5*

There is no house to which Brother Coulston can be taken. We tried to hire a little house of three rooms, about a quarter of a mile from us. But the owner learned that Brother Coulston was sick of typhoid fever, and he said that we would be welcome to the house, only that he dared not introduce the typhoid fever into the neighborhood. The house stands alone, fully two miles from the neighborhood, but this man has lost a son by typhoid fever, and he is afraid to bring it within miles of his home. *14LtMs, Lt 48, 1899, par. 6*

What shall we do with our sick? Not a stroke has yet been made on the hospital, which we so much need, simply because we have no money. In the mail before last, Elder Loughborough sent five hundred dollars as a loan. We felt that now we could make a beginning, but the draft was sent through the Echo office, so it had to go there. Sometimes we are obliged to wait for months for money sent in this way, for they do not have it to send us. The brethren in Battle Creek must understand that when money is loaned to me,

they are not to appropriate the money there, and make me dependent on the Echo Office. This has been done over and over again. Months have passed in which we could get but little, and often nothing. Let your means come direct to us, especially at this time, when we are obeying the word of the Lord, "Go forward." [*Exodus 14:15.*]*14LtMs, Lt 48, 1899, par. 7*

March 21

Sara has just returned with the good news that Brother Coulston is much better. He was attacked, but Mr. Pringle, who was able to visit him, found him a very different subject from Mr. Barnes. Brother Coulston is a health reformer, and when his case was given vigorous treatment, the fever was mastered. He is weak, but is up and dressed, and is cheerful and happy in the Lord. Sara says that the corn he is growing will help largely to sustain his family. They have a hand mill, and grind this corn over and over until it is fine. From this they make their bread, for they have not money to purchase fine flour. We shall send them some flour. This is the work that has been done in several cases. We have just helped men to help themselves. Brother Coulston has that in him that will not allow him, if he has health, to depend on any one. But the man who purchased his boat has paid him nothing, for he could not. *14LtMs, Lt 48, 1899, par. 8*

W. C. White saw Brother Coulston's necessity, and borrowed eight pounds from our blacksmith and loaned it to him, that he might make a beginning. And all are glad and more than astonished to see the beginning he has made. About twelve acres have been cleared and planted with sweet corn and field corn. The sweet corn they will eat, and the field corn they will sell. The vegetables that have been grown help a great deal in supporting the family. The little lads are working with their father like little farmers. They are so earnest and full of zeal that it is amusing to look at them and see how happy they are in their work. They have not much society besides their own family connections, but they are in the very best school they could be in. *14LtMs, Lt 48, 1899, par. 9*

We feel thankful to God for what we see, and we shall encourage those who come into the truth to take up land which they can

cultivate, and so sustain themselves. *14LtMs, Lt 48, 1899, par. 10*

Brother Hungerford belongs to a good family. His brother is in business in Sydney. His family looked upon Brother Hungerford as one who would not amount to much. He kept a livery stable, but seemed to have no desire to better his condition. He used tobacco freely, and for nine months his wife supported the family. She thought it quite hard to have to give her means, earned by washing, to keep him in tobacco. They were all taken sick with influenza. Sara was sent for. She took charge of the mother and children, and sent for Brother Simmons to take care of the father. Sara said that the house contained the poorest supply of the necessities of life that she ever saw. The mattresses on the bed were made of old bags filled with course grass, with grain sacks sewed together for covers. There were only one or two chairs in the house. The necessities of the family were relieved, and with vigorous treatment they recovered in a few weeks. *14LtMs, Lt 48, 1899, par. 11*

The father and mother embraced the truth, and the father threw his pipe in the fire behind the chimney logs. Willie and I employed him to work for us as soon as he was able. He now has steady work at the school, in various lines, and is improving every day. He says he recognizes the great good the truth has done for him. He feels now that he can look upon himself as a man. Others are as much surprised as he is. His shiftless ways have left him. He is a man of excellent appearance. His forehead is large and broad, and I could not see why a man with such a head should be unable to support himself. We supplied the family with clothing and food, but this part of the program is over. That large head, we believe, will be of some account yet. *14LtMs, Lt 48, 1899, par. 12*

There are other cases I might tell you about, but you can see from what I have written that our medical missionary field is a large one. *14LtMs, Lt 48, 1899, par. 13*

Last Friday W. C. White and Elder Daniells went to Sydney. Sara accompanied me to Newcastle. I spoke on Sabbath and Sunday afternoons to as nice a congregation as you would wish to see. The tent was not full, either on Sabbath or Sunday, but the most interesting people were before me. A baptismal service was held

one week ago. Considerable opposition was encountered by two families. Brother Lord's eldest son's wife was baptized with her husband. Her brother, sister, and mother interfered and tried to dissuade her. When they saw that she was determined, they acted like mad people. Her brother seized her arm and tried to hinder her by main force, talking vehemently at the same time. But she was firm and would not yield. Then her sister and mother cursed her and old Mrs. Lord, her mother-in-law. They laid all the blame on Mrs. Lord. Again and again the sister cursed her, and raising her hands, of course to the devil, she prayed that both her sister and Mrs. Lord might be taken sick and die, as the result of being baptized. *14LtMs, Lt 48, 1899, par. 14*

As the brother and sister tried to force young Mrs. Lord away, a police officer came up, and said to the mother, "This is a matter that concerns your daughter alone. You have no right to interfere, and I shall prevent you going farther. She must have liberty to follow her own convictions." *14LtMs, Lt 48, 1899, par. 15*

Another case was that of a husband and wife. This man had always been kind to his wife, but he was very much opposed to her being baptized. He tried to prevent her from going forward, and when he saw that she would not yield, he swore most dreadfully, saying that he would kill her, that he would never live with her again. Nevertheless she went forward in baptism. *14LtMs, Lt 48, 1899, par. 16*

Last Sabbath afternoon this man sat in the meeting with his wife, his children on either side of them. His countenance wore a sad, serious expression, for he was ashamed of himself. We think that he will accept the truth. He is a baker, and is the only one in Newcastle who bakes Graham bread. *14LtMs, Lt 48, 1899, par. 17*

On Sunday Brother Starr visited another man and his wife. The husband is fully convinced that the seventh day is the Sabbath, but the wife stands in the way. She opposes him very strongly. These people both sat on the front seat during the afternoon meeting, and I learned afterward that they were deeply impressed. I had chosen as my subject the coming of the Lord, but as soon as I read my text, I was led to speak on a different subject—the law of God. I had



great freedom in speaking.*14LtMs, Lt 48, 1899, par. 18*

After the discourse Brother Starr said to the husband and wife whom he had visited, "You see, Mrs. White carried you over the very ground I went over, giving you the same proof texts that I gave you." "Yes," the wife said, "I supposed you told her what you had said to us, for she quoted the same scriptures." Brother Starr told her he had not said one word to me on the subject. "Now," said Brother Starr, "you should see that the Lord is calling you by His servants to believe the truth." She said, "It is very singular, for the last text [she] quoted was the same that you gave us." This made a great impression on their minds.*14LtMs, Lt 48, 1899, par. 19*

After speaking, I took the cars. To avoid the confusion of a crowded car, it was proposed that I should ride first class. I consented to this, for I understood that the tickets would only cost sixpence more. But when I learned that we would have to pay one shilling each extra, I said, No, I will not pay double price for one hour's ride. We had a more favorable journey than I expected, and saved our two shillings. At such a time as this, it is not right to pay out even a sixpence or a shilling unnecessarily.*14LtMs, Lt 48, 1899, par. 20*

Before Brother Lord accepted the truth, he held a responsible position in the railway service. He occupied one of the elevated rooms on the line and worked the brakes—a position requiring the most careful management. But when he accepted the Sabbath, he lost his situation, and for three weeks he had no work. He has a large family, consisting of eight boys and a married daughter and her husband to keep. He had but one pound left when a dispatch was sent to him to come to Sydney. He thought it might be possible that he was to be taken back, but no, he was told that if he would work on Saturday he would have his position, but only on that condition. He asked his employer if he would not give him a pension of £50 a year, as he had given others. But this was refused him.*14LtMs, Lt 48, 1899, par. 21*

Brother Lord felt that he could not remain longer in Newcastle without work, and he came to Cooranbong to procure a piece of land. He heard of a place of two hundred acres which was to let, and on which were two buildings. But in one of these the white ants

had eaten the woodwork so badly that it had to be torn out and used for kindling wood. The house remaining has no ceiling beyond the rough rafters, and altogether it is not a very encouraging place to move into. *14LtMs, Lt 48, 1899, par. 22*

Last night we sent our cart and platform wagon to bring the family from the station. The two teams have gone today to bring up the goods. Not a cent of money has Brother Lord, and he has had to borrow £2 in order to get his goods here. But the Lord will help those who do their best to help themselves, and who put their trust in Him. It was an unusual sight to see at our breakfast table this morning the seven boys with their father and mother. The eldest son, who is married, is helping to put up buildings on the school ground. The married daughter and her husband are also living in Cooranbong. *14LtMs, Lt 48, 1899, par. 23*

This is the kind of missionary work we must do in this country in helping these people to get a start. We feel that Brother Lord and his wife have excellent material in them. If we can get money to start the food manufacturing business, there will be work for those who have ability. There are several families here now who have had much trial of faith. Want has stared them in the face. But they are now at work. *14LtMs, Lt 48, 1899, par. 24*

Another excellent family live in a little house built up on a rocky piece of land about fifty miles from this place. The father is one of our best Sabbathkeepers. He was a fine workman, a coach builder and first class painter. But the Sabbath stands in the way of his prosperity. These people raise scarcely anything, for their land is so rocky. When Brother Pocock built his house there, he had to carry all the building material on his back up a steep incline which no horse and wagon could climb. *14LtMs, Lt 48, 1899, par. 25*

He took his family to this place, and then we employed him in our house to paint and do other work. When he was leaving, he asked if we had any books we could give him. He told us that he had a small Sabbath school, but had no money to get any books. We furnished him with many of my books, and then he asked if we had any cast off clothing we could spare. We told him that we would help him, and he went away feeling rich. We have sent him a couple of boxes

of clothing each year, and he says they have bought nothing in the line of clothing for the family during this time. Our editors are all eager to do this work.*14LtMs, Lt 48, 1899, par. 26*

Brother Pocock has worked with his neighbors, until several persons have embraced the truth. One, a farmer, is quite well-to-do.*14LtMs, Lt 48, 1899, par. 27*

In spite of their poverty Brother Pocock's family are always neat and are devoted, earnest, God-fearing, God-loving Christians. We have just learned how they are situated, and are trying to settle them on the school land and given him work, so that they may at least have enough to eat. Our hands are fully employed in this kind of missionary work—helping the excellent of the earth to help themselves and maintain their independence, and teaching the shiftless and those who have no work to do something, that they may through right methods become the excellent of the earth.*14LtMs, Lt 48, 1899, par. 28*

We are glad to do this work.*14LtMs, Lt 48, 1899, par. 29*

I have given my largest works to families out of the truth, and I hear the testimonies of some that it was these books, silently reflecting the light upon the Word of God, that converted them to the truth. I have given away to families no less than five hundred dollars' worth of books, and by this means the work is constantly going forward.*14LtMs, Lt 48, 1899, par. 30*

Responsibilities are constantly crowding in upon us, and it is our work to cast the net on the right side of the ship. We must economize, and then help those who come into the truth. Those who are thrown out of employment are to be looked after carefully. They are not to be carried, but helped to get a start. We must speak words of encouragement to all who have the moral courage to receive and confess the truth. We must try to find a place for those who possess intelligence, that this intelligence may not decrease but increase. There is work for all who have physical strength but have not tact to set themselves to work. And they should be willing to take up the burden the Lord lays upon them, according to their several ability.*14LtMs, Lt 48, 1899, par. 31*

I often present before the workers of every class the truth that Christ honored labor. He understands how to encourage the worker. Our Saviour is touched by human woe, whatever it may be. He is our Burden-bearer. He gives to the weary ones 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." [*Matthew 11:28, 29.*] We must each come to this precious Saviour for counsel. *14LtMs, Lt 48, 1899, par. 32*

He never makes a mistake. Men who are not feeding on Christ, eating His flesh and drinking His blood, will make mistakes. They may reason from their own human standpoint, from policy principles, but they need more than this. They must have the Lord's ways, the Lord's thoughts. They must have the Holy Spirit working in them and through them. *14LtMs, Lt 48, 1899, par. 33*

We see the work of God advancing in Newcastle. Already twenty-three have been baptized, and about fifteen more, I understand, purpose to go forward at the first opportunity. The merchants, and businessmen in general, say that there never was anything like this seen in Newcastle before. They say that the influence of the work is extending everywhere. *14LtMs, Lt 48, 1899, par. 34*

There is a special work to be done for the miners. Many of them are interested and are convicted of the truth. There needs to be a special effort made for the proprietors of the mines. This class of work has not yet been entered upon. There must be missionaries who will carry the work to the miners. May the Lord go before us, that we may know how to do this work. *14LtMs, Lt 48, 1899, par. 35*

The city of Newcastle is settled somewhat in this way. The city lies in the center, with suburbs scattered round it in every direction. Missionaries must be sent to these suburbs. First the Bible readings are to be given to every class in every portion of the city. Then the message is to go to the suburbs around. *14LtMs, Lt 48, 1899, par. 36*

This work cannot be completed in a short time. A meetinghouse must be erected as soon as possible. We cannot tell where the money for this is coming from, but we shall go forward, and work

and watch and pray. If we can get at the best classes among the miners, they can, when converted, work for their brethren. The Word had come from the proprietors of the coal mines that a great change has come over the men who have come out to the tent to hear. But there needs to be a different kind of work done than mere preaching and giving Bible readings. Some one must get at the working class in the mines and those in the outside ring. *14LtMs, Lt 48, 1899, par. 37*

This matter is lying with great weight on my mind, and I communicate to you the thoughts that are burdening my soul. The net is to be cast into this sea of people, and we are to draw with all our strength. I believe many souls would respond if the work could be carried on as I shall recommend. If our workers will search the Scriptures with the people, some will certainly hear the voice of the true Shepherd. They will appreciate the Word of God as it is brought to them in this simple manner. Railway stations are to be visited. Calls have come from different suburbs, and there must be work done in them. Those souls in poverty need to know the only true God and Jesus Christ whom He has sent. If they can once obtain an intelligent knowledge of the truth, what joy and hope will enter their lives. Their families will be blessed. Christ is the bread of life, and all who eat of Him will be invigorated, and hope and joy and peace will enter their hearts. *14LtMs, Lt 48, 1899, par. 38*

We need those who will shoulder the burden and meet these men just where they are. These people need to understand that Christ receiveth sinful men. The Word of God can be effectually taught them by using nature as a lessonbook. As they dig for the hidden treasure, the earthly things, tell them how to labor for spiritual things, that as they have to work to get out the coal, so they must labor to discern the treasures that are hidden beneath the surface of God's Word. If they will apply themselves to this task, they will discover treasures that are more valuable to them than coal mines. These men must know what is truth, what is Bible truth. Their intellect must be awakened to receive the truth as it is in Jesus. As the miners ask for light, it must be given to them in clear rays. *14LtMs, Lt 48, 1899, par. 39*

When a question was brought to Christ, His answer was, "Have ye

not read?" "What saith the Scripture?" [*Matthew 12:3.*] Christ could have answered every perplexing question to Him, but He did not do this. He directed His questioners to the great storehouse of light and knowledge. He was not always to be with them in human form, and He would put into their hands the Word of the living God. "How readeest thou?" He said; "Search the Scriptures." [*Luke 10:26; Matthew 5:39.*] He referred them to His own inspired textbook, that when tempted by the enemy, they might meet him as He had done, saying, "It is written." Thus the truth would be sent home to the heart, and Satan would be driven back. Satan can have no power over the soul that relies on the living testimony. *14LtMs, Lt 48, 1899, par. 40*

"The entrance of thy word giveth light; it giveth understanding unto the simple." [*Psalms 119:130.*] Those who are humble enough to inquire, What saith the Scriptures? will not go from the search unsatisfied. The testimony brought to us by the pope, the minister, is not the sure word of unerring prophecy. It is the assertion and commandment of men. When the eternal interests of your soul are involved, you can rest upon nothing with safety but the Word of the living God. A "Thus saith the Lord" is of the highest value. The most eloquent and powerful reiteration of men's ideas is as nothing compared with the Word of Jehovah. That Word stands sure forever. It is as firm as the everlasting hills. Upon it we may rely. To every man God has given his work, and in this work we have a sure and safe guide. If we will believe with the whole heart, we may know just how to do the work appointed us in reaching souls, for we shall have an unerring guide. *14LtMs, Lt 48, 1899, par. 41*

**Lt 49, 1899**

Wessels, Peter

Hamilton, Newcastle, New South Wales, Australia

January 1, 1899

Portions of this letter are published in *4Bio 420*. +Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Peter Wessels:

We have been in this place now since December 22. This city is only twenty-two miles from Cooranbong. If we raise a church here it will be of great value in strengthening our interest in this place and in Cooranbong. At Awaba, a station eight miles from Cooranbong, and about fourteen from Newcastle, we have excellent Sabbathkeepers. *14LtMs, Lt 49, 1899, par. 1*

We expected this would be a very small camp meeting. We feared that the holidays would call away the pleasure lovers and also those who wanted to learn the truth. But as I stood before the people, I saw the very countenances that had been presented before me, with the earnest, longing cry, "We want the truth; we want the bread of life." *14LtMs, Lt 49, 1899, par. 2*

On the second Sunday after I had spoken, Willie and I were leaving the tent that I might avoid exposure, by clothing being wet with perspiration, when a man of about sixty years of age came running from the tent after us. I was just entering my room when he reached out his hand and said, "I must speak to you. My wife was sick, and I sent for the doctors and ministers, but they could not help her. We had purchased Mrs. White's beautiful books, *Patriarchs & Prophets* and *The Great Controversy*. She searched them diligently, and declared she had found just what she wanted. They made the Scriptures so plain, she said, that she could take right hold of their meaning, and she died in hope and peace. I am searching these books through myself," he continued, "and expect to find what my

wife found.” We have heard many speak of these books. Newcastle has been thoroughly canvassed for them. *14LtMs, Lt 49, 1899, par. 3*

Some of the first men in Newcastle have linked themselves up with Dr. Caro, and one has proposed to go to Sydney with him. Dr. Caro said to me, I hope he will not come until we get our bathrooms. Two wealthy gentlemen, he told me, came to the sanitarium, looked it over, and proposed to take treatment. But when they saw the bathrooms, they were disappointed, and said, I am sorry, but I could never consent to take baths in such a place as this. I would be ashamed to have my people know I had been here. This is a great trial for the doctor. He is well liked. He is simplicity itself in speaking, but he is pointed and plain, as well as pleasant and kind. *14LtMs, Lt 49, 1899, par. 4*

About that time I received from the Pacific Press nearly three hundred pounds. Elder Haskell was in great trouble. The tent he was using was so old that it leaked like a sieve. The only thing I could do was to let my debts remain unpaid, and let the managers of the Health Home have one hundred pounds, and Brother Haskell another hundred. I made a donation of £10 to purchase a new tent. This I felt we must have. We hired a large tent for the Newcastle meeting. We paid fifteen pounds for the use of it during that time, and another £5 for the extra week. We had to use it after the camp meeting broke up until the new tent was made. *14LtMs, Lt 49, 1899, par. 5*

We felt that we would make any and every sacrifice in order to open this new field—Sydney, Cooranbong, Newcastle and Maitland. Because of financial straits we have had to work at a disadvantage from the very commencement of the work. There were those on the school ground who knew not what manner of spirit they were of. When in the meeting held at Cooranbong God gave me a testimony to bear to His people, these men took me by the hand, and said, The Spirit of the Lord was upon you today. You spoke with the power of the Holy Spirit. But they have since turned back. *14LtMs, Lt 49, 1899, par. 6*

When the plans and methods were presented for carrying forward



the work on the first school buildings erected, and one and another of the carpenters saw that they could not make large wages upon the school building, they became dissatisfied and refused to work. From sheer necessity we were forced to employ those who would work for the lowest wages, because all the money we had was £1,000 I had hired in order to make a beginning. The tempter came to those who were dissatisfied, and worked upon their minds until he had obtained what he wanted. He loaded them down with his burden of evil surmising, and the very ones who had accepted the testimony, opened their lips to utter falsehoods, just as the Jews did in the days of Christ. *14LtMs, Lt 49, 1899, par. 7*

When Christ's first sermon was preached in Nazareth, the people all wondered at the gracious words that proceeded from His lips. But when He spoke words that cut across their ideas, the enemy took possession of them. They tore Him from His elevated position as speaker, and hurried Him to the eminence on which their city was built. They would have cast Him down headlong had not angels guarded Him. *14LtMs, Lt 49, 1899, par. 8*

The evidence that those on this ground had, that the Lord had led me and spoken by His Holy Spirit through me, was brushed away as a cobweb, and their tongues were unbridled to say any impulsive thing. The false report has been carried far and near, even to Africa. But although our souls were sad and distressed because these false reports were circulated, yet we knew we were where the Lord would have us, as the future results would show. The Word of the Lord is unchangeable. The Lord would work, and no power could hinder. No human selfishness should be allowed to control matters. No ungodly principles in buying or in selling should be encouraged anywhere on this ground. To the unconverted, who view matters from the lowlands of human selfishness, unbelief, and indifference, right principles and methods appear wrong. *14LtMs, Lt 49, 1899, par. 9*

But the true workers will walk by faith and work by faith. Sometimes they grow weary with watching the slow advancement of the work, where the battle wages strong between the forces of righteousness and sin. But if they refuse to fail or be discouraged, they will see the clouds break away, and the promise fulfilled from God's point of

view. Through the mist and cloud that Satan is ever throwing across their pathway, they will see the bright beams of the Sun of Righteousness. The glory of the Lord is to fill the whole earth. We concluded to rest in the Lord, to trust wholly in Him who is our only hope. Although those we hoped would prove to be true helpers could not understand the situation, and withdrew from us, we continued our work. We have all acted our part, and we have seen poor families acting their part, doing what they could. *14LtMs, Lt 49, 1899, par. 10*

Two school buildings are completed, and the main building is now going up. The meetinghouse is finished and paid for, but there are fences to be built and trees to be set out, to make the place pleasant and attractive. Nothing must be done that is not essential. But the things that need to be done, in order that the work of God in our school shall not be hindered, must be done. *14LtMs, Lt 49, 1899, par. 11*

One thing all the children of God need to learn to do is to pray in faith, and then seek to work in harmony with their prayers. In this way they co-operate with God. Let each one be sure not to sit for weeks and months on Satan's stool of idleness, waiting for higher wages, for thus he throws himself directly in the enemy's way, giving him every advantage. *14LtMs, Lt 49, 1899, par. 12*

There are in every church two classes, those who want to lead, and those who are willing to be led. We cannot always have the privilege of planning the work, although we may feel able to do it. It may be that it would be a great blessing for some one else to do the planning, and become educated to know how, even if we suppose we know how to do everything. It is very nice to encourage those that will to do a great work, while the wise ones are aroused, not to be ready to criticize, but to advise and counsel. It is a splendid lesson to learn how to submit. The Lord tries every man just where he needs trying. If he needs his hands tied, the Lord permits them to be tied and his mouth closed. *14LtMs, Lt 49, 1899, par. 13*

The Lord tries us in different ways, as I realize just now. When I would have gone to Ballarat, I am allowed to become weak and suffering. I must give up my visit to Ballarat, but it may be because

my voice is needed in these places close by. There is a chain of places from Newcastle to Morisset on the railway line. Toronto is a large village, a resort of pleasure lovers. We design to visit all these places, Mount Vincent, Toronto, Awaba. As circumstances are, I must interpret this affliction as providential. I know I never in all my life before worked so hard as at Newcastle. On the last Sunday afternoon, when the crowds were filling the tent, and two thousand people were before me, I felt weak and helpless. But I cast myself upon Christ's strength, and I was sustained. All seemed intensely interested, and now the workers begin to gather in the sheaves.*14LtMs, Lt 49, 1899, par. 14*

I have never in my previous illnesses felt as I have in this one. I think it was because I had not recovered from my great taxation in Brisbane and Rockhampton. But I will now lighten my work of speaking. God give me wisdom to refrain when I feel the spirit of the message like fire shut up in my bones. The burden of souls is upon me, and I cannot hold my peace.*14LtMs, Lt 49, 1899, par. 15*

**Lt 50, 1899**

Wessels, Brother and Sister [J. J.]

“Sunnyside,” Cooranbong, New South Wales, Australia

March 23, 1899

Previously unpublished.

Dear Brother and Sister Wessels:

We have been anxiously waiting for some response from you, but none comes. Perhaps it is not time. Everything here is now prepared to go forward. We do not want to make any movement without your advice and counsel if there is any prospect of your coming soon. If your mind is made up to go elsewhere, then please let us know as soon as possible. They are putting up with great inconvenience at the sanitarium, and all is in suspense until we hear from you. We hope to receive a cablegram that will settle the anxiety we are in. *14LtMs, Lt 50, 1899, par. 1*

Please read this letter to your mother. We see the work of God going on in the conversion of souls. We see the great work that is to be done in Newcastle, for it is a place that cannot be gone over quickly. There are men being converted who have not attended meeting for years. They are gaining a most excellent experience. The miners working in the coal mines must be labored for. There are souls to be saved in these mines, and missionaries must engage in this work. Just as soon as the house of worship is erected, the work must be carried on and extended farther. *14LtMs, Lt 50, 1899, par. 2*

It seems a pity that I must mortgage my property here to obtain means to build and keep the work advancing. But the work shall not cease if I can help it. *14LtMs, Lt 50, 1899, par. 3*

The question was asked me by Brother Starr, “Sister White, does it seem that the Lord’s providence would go before us, opening ways for us to work, and then withhold means from us, so that we cannot do that work?” I answered, No; no. It is not the Lord who does this.

There is sufficient means in the hands of His stewards to do every line of work that the providence of God indicates should be done, but these means are set flowing in channels which gratify self-indulgence and selfish ideas that will perish with the using. Thus the precious cause of God becomes embarrassed. The Lord's money is not used according to His appointment. The stewards of means are not doing the work given them by God, and we are compelled to be sorely tried and put to shame before the world. *14LtMs, Lt 50, 1899, par. 4*

This is not the Lord's will, but those who should stand in their lot and in their place, using aright the means the Lord has entrusted to them, prove unfaithful. Selfishness and love of show and appearance blinds their judgment, and the work that should stand the highest because it is the Lord's work is left to bear an impress that falsely represents Him who owns the world and all that is therein. *14LtMs, Lt 50, 1899, par. 5*

O that men would only see that by following their own selfish purposes they rob God of His treasure and themselves of the large reward they might lay up in heaven! We are to do our work in God's appointed way, showing ourselves to be faithful stewards of the Lord's entrusted gift, exalting not ourselves, but our Maker. Soon the call will be made, "Give an account of thy stewardship." [*Luke 16:2.*]*14LtMs, Lt 50, 1899, par. 6*

True religion is an imitation of Christ. True Christians represent the character of Christ. They follow in His footsteps. The truly converted soul will not follow his own selfish ways. He will not exalt self and divert the means, every penny, every shilling of which is the Lord's, to be used for self-gratification. We are to work with the Lord's interest and glory in view, that we may give an account of our stewardship with joy and not with grief. The religion of Jesus Christ is an experimental matter. God is testing every man, by permitting him to trade on His goods. Each man has a personal account, accurately kept by the Lord, and he is tested by the practical results. O how little do men understand the words, "How much owest thou unto my Lord?" [*Verse 5.*]*14LtMs, Lt 50, 1899, par. 7*

There is an actual relation existing between sinful man and his God.

The price has been paid for his redemption. He has been bought with a price. But the salvation of the sinner depends upon his personal union with Jesus Christ. Pure and undefiled religion is not guess work, but a practical, living experience. Christ never promises a smooth path for His followers to travel in. God sets before each a life of trial in obedience to His will, and as Christ lived not to please Himself, so His followers will not live to please themselves. The lust of the eye will not cause them to absorb the Lord's money in things which only please the unsanctified pleasure lover.*14LtMs, Lt 50, 1899, par. 8*

The Lord would have every soul consider that He keeps an account with every man. Each should feel his individual responsibility to work out his own salvation with fear and trembling, for it is God who works in them, to will and to do of His good pleasure. God works, and man works. If man consents to co-operate with Jesus Christ, he will be declared complete in Him who purchased men and women with His own blood. In order to make high attainment in true religion, we must love righteousness and hate every evil way.*14LtMs, Lt 50, 1899, par. 9*

I submit this to you to read to your brothers, for they need these words. May the Lord open their hearts to receive and act upon them.*14LtMs, Lt 50, 1899, par. 10*

In much love to your wife and her mother and your mother and her family.*14LtMs, Lt 50, 1899, par. 11*

**Lt 51, 1899**

Wessels, Brother and Sister [Peter]

Sunnyside, Cooranbong, New South Wales, Australia

March 23, 1899

This letter is published in entirety in *18MR 276-280*.

Dear Brother and Sister Peter Wessels:

I have only a little time to write to you. I have been writing hours before daylight. I may not be able to get this copied, but I want to say we thank you that you assisted us in our time of necessity. We did need help so much, and we thank the members of your mother's family that they sent relief in our time of need, so that we were enabled to build our meetinghouse without a debt upon it. Thank the Lord, O my soul, and praise Him for all His benefits!*14LtMs, Lt 51, 1899, par. 1*

I think of you all because peculiar temptations come to every soul upon the weakest point in their character. That weak point needs to be strengthened and conformed in righteousness. Following Jesus Christ means that you are doing the very same works of righteousness which Christ would do were He in your place. Following always implies obedience. No soldier can follow his commander unless he obeys orders. Following means imitation. In every case of action you are to do just as Christ would do in your place. "Learn of me," says the Great Teacher. [*Matthew 11:29.*] Then keep your eye on the copy. Christ is our model. We are to do all things to His name's glory, and in the love that Christ has for us individually.*14LtMs, Lt 51, 1899, par. 2*

Christ came to our world to teach every man for whom He died how to practice His virtues in his daily life. "I," said Christ, "sanctify myself that they also may be sanctified through the truth." [*John 17:19.*] Christ was exalted above His associates, because He loved righteousness and hated iniquity. The Lord Jesus in His life was without sin doing that which was just and right in all things. We are to do as He did. Iniquity signifies whatever is crooked, whatever is

twisted out of the right line. Oh how important that we love sound principles, sound doctrine!<sup>14</sup>*LtMs, Lt 51, 1899, par. 3*

The eye of God is in every place; He knows all our temptations, and He expects us to resist them as He resisted the devil. We must have sound principles, pure, elevated, ennobling; these we can take with us into the eternal world. As a divine Saviour, Jesus died for us that we might live His life of purity, truth and righteousness. He teaches us how to live. Our prayers should be, "Create in me a clean heart, O God; and renew a right spirit within me." [*Psalms 51:10.*] Out of the heart are the issues of life. The inward fountain of life must be cleansed, purified. The will must yield its helm to the command of Christ. Paul, the great apostle, describes this as "putting on the new man, which after God is created in righteousness and true holiness." [*Ephesians 4:24.*] The evidence we bear of this new creation in Christ Jesus is to love righteousness and to hate iniquity.<sup>14</sup>*LtMs, Lt 51, 1899, par. 4*

My brother, may the Lord God sanctify you wholly, body, soul, and spirit, because you are a diligent student in the school of Christ. As you educate yourself, you are prepared to educate others. True religion is simply to follow Christ. A religion expressing selfishness is worthless, for the sinful heart is the real citadel. Until the heart is surrendered unconditionally, the blessing of God cannot flow into the soul; the sunshine of His righteousness does not illuminate the chambers of the mind or the soul temple, and a new life does not begin.<sup>14</sup>*LtMs, Lt 51, 1899, par. 5*

No compromise with sin can ever be accepted by a pure and holy God. No conversion is genuine which does not radically change the heart, the character, and every line of conduct. "If any man be in Christ, he is a new creature." [*2 Corinthians 5:17.*] The gift of the Lord Jesus is a new character, a new creature in Christ Jesus. Not a moment should be wasted on a patchwork religion. We must shine as lights in the world. May the Lord bless you and your family, that you may reveal Christ in a life of faith, purity, true godliness, and holiness. Thus it must be with every soul who is a citizen of heaven. Our citizenship is above, where Christ sitteth at the right hand of God. This present life is only our training school, it is to purify us, that we may be without spot, wrinkle, or any such thing—



meet for the inheritance of the saints in light. *14LtMs, Lt 51, 1899, par. 6*

We are individually to be true and loyal to higher laws. Our Redeemer, who paid His life as a ransom for us, has said, "If ye love me, keep my commandments." [*John 14:15.*] The world around us sets its standard of customs and fashions to suit the inclination of unsanctified hearts; but they are not the rules for those who love Jesus Christ. Christ has chosen us out of the world, and has given us His own life to be our standard and our pattern. Every one whom God loves will say, I must live in this world, and yet not be of it. I must be as Christ has appointed. He says, "Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:14, 16.*] Keep the windows of the soul open toward heaven, and let the pure, holy atmosphere of heaven flow into the chambers of your mind and into the soul temple. Then the windows that open earthward will close of themselves. *14LtMs, Lt 51, 1899, par. 7*

The world will never be converted by conformity to its evil practices. But what an influence will be exerted upon the world by a people who live and speak and act as sons and daughters of God, as citizens of heaven itself! We should be as salt with all its saving properties. Oh what witnesses we would be for Christ! What a power would be our example to the world. We could lift up our voice like a trumpet, and show "my people their transgression, and the house of Jacob their sins." [*Isaiah 58:1.*] As souls born again, as our high and exalted birthright, we are never to venture to stoop to anything low, cheap or questionable, never to be found in suspicious places, never to let our good be evil spoken of. *14LtMs, Lt 51, 1899, par. 8*

As the heavens are higher than the earth, so much higher, purer, nobler should be a Christians ways above those of the sinner. Never need he apologize to the world because he dares to do righteousness. Christ describes His people as a city set on a hill; they cannot be hid. His eyes were directed to the city of Saphet [Safed or Zefat] set upon a hill. The city was in full sight, and could be seen from a great distance, catching the beams of the morning sun and flashing back its evening glories from its bright

battlements. *14LtMs, Lt 51, 1899, par. 9*

The Bible Christian is a man of principle, sober, watchful, prayerful, a man full of faith and good works. He is not seeking the prominence of the hill, but is firm, established, strengthened, settled. It requires a sound conscience to do the works of Christ. It requires consistent and holy living. By much prayer, watching unto prayer, [and] self-denial, the true Christian lifts the cross of Christ and follows in His footsteps. He walks with God, not with Satan. A Christian is the world's light, and the only Bible that many in Africa can read. *14LtMs, Lt 51, 1899, par. 10*

God help you, my brother, to be a true Christian, consistent today, consistent tomorrow, always solid in speech, with no frivolity, no lifeless or trifling words. He is reaching up unto Christ, and does not fall into spiritual declension. "Walk as wise men, not as fools." [*Ephesians 5:15.*] My brother, seek to be a well-built Christian, having a character symmetrical in all its parts. Be always inquiring, "Is my name written there, on the books bright and fair?" *14LtMs, Lt 51, 1899, par. 11*

God grant that you may have an abundant entrance into His kingdom, that Christ shall not be ashamed to own you, your wife, and your children. Be Christ's representatives, pure, holy, undefiled, sanctified to God in body, soul, and spirit. The Lord bless you and keep you sound, clean, pure in mind and practice. Then will rest upon you the heavenly benediction, "Enter thou into the joy of thy Lord." [*Matthew 25:21.*] *14LtMs, Lt 51, 1899, par. 12*

With much love. *14LtMs, Lt 51, 1899, par. 13*

**Lt 52, 1899**

Prescott, Amos

Cooranbong, New South Wales, Australia

March 23, 1899

Previously unpublished.

My Friend Amos Prescott:

Your case has been brought distinctly to my mind. I was conversing with you in reference to your past experience, when you loved the Lord, and were doing Him service. You related your past experience to me, and I spoke the words to you which the Lord gave me to say. I said, Amos, you are not an infidel, and never have been one. You have been standing in the position of the prodigal son, who left his Father's house. His history is your history. You loved the Lord, you stood manfully for a time, but errors were committed by Emma, and this was your stumbling block. She had no love for domestic life, and she misjudged her duty. You became tempted, and after a fierce battle, your heart lost all its love for your wife. *14LtMs, Lt 52, 1899, par. 1*

The sad result of these errors has been serious. You have given yourself up to be controlled by the enemy, but the Lord has given me a message for you. He loves you, but He does not love your sin, your disobedience to His holy law. He calls, Come unto me, you who are weary and heavy laden because of your own perversity of character. Come unto me 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.*] *14LtMs, Lt 52, 1899, par. 2*

My brother, why did you leave your heavenly Father? He loves you still. You are not happy in your worldly business life. You desire something better than this. You want the love of God in your heart. You want Christ your Redeemer. All that Amos Prescott's talents can do is but a cypher until he puts the name of Jesus at the head of them all. He has purchased you with His own blood. If you

believe in Him, learn of Him, follow in His footsteps, He will give you eternal riches, and a life that measures with the life of God, in which you will enjoy the imperishable treasures of heaven.*14LtMs, Lt 52, 1899, par. 3*

When the truth gains full possession of a man's conscience, when his sensibilities are aroused, his soul is all light in the Lord. The whole man is a representation of the truth. Come, Amos, the Lord calls for you. He wants your service. You are not your own. You have been bought with a price, and what a price! God calls upon you to look and live. You are beloved by Him. He is acquainted with your every trial, your every sin, your every difficulty, and He will accept you as His child if you will return to Him. You wanted me to think you were without feeling, but I knew you were not.*14LtMs, Lt 52, 1899, par. 4*

I would speak of your children. Will you take these with you to the enemy's side? You cannot afford to do this. You are now educating your son to dishonor the Sabbath, and how much his works may be doing in leading other souls from truth and righteousness, you know not. Your life has been graciously spared, for the Lord is inviting you, Return unto Me, and I will return unto thee, and will heal all thy backslidings.*14LtMs, Lt 52, 1899, par. 5*

Sin is the most costly thing in the world. It costs us the favor of God and heaven. We grieve the Holy Spirit, and what do we gain? Death. I invite you in behalf of Christ to come just as you are, and hang your helpless soul upon Jesus Christ. I urge you to consider what the opening of the books of heaven will reveal. The book of remembrance will confront you at the judgment bar, revealing in distinct lines the long-suffering of God. God could cut you down as a cumberer of the ground, but instead He points you to the open door, and says, "Repent, and be converted, that your sins may be blotted out." [*Acts 3:19.*] In the judgment when every case is decided, there will be revealed in its fulness the responsibility of every man. You will realize the influence you might have had over other souls had you stood under the bloodstained banner of Jesus Christ. How interwoven is the web of human influence! The course of action followed by every man has a direct bearing upon the life of others.*14LtMs, Lt 52, 1899, par. 6*

I have had presented to me the solemn scenes of the judgment, and I now ask you to stop and consider, How is it with my soul? Shall not the prayer go forth from your lips, "Wash me thoroughly from my sin, and cleanse me from mine iniquity"? [*Psalm 51:2.*] The Lord will hear the prayer that is offered to Him in sincerity. Believe in Christ as your personal Saviour. Grasp the promises before it is everlastingly too late. *14LtMs, Lt 52, 1899, par. 7*

You have been entrusted with talents to improve to the glory of God. The Lord has need of every faculty and power of your being. He requires these talents to be used and not abused. He has loved you and loves you still, but regardless of God's honor you have taken yourself in your own hands. You have abused your affections and degraded your being to please yourself. You lie down in sleep without any effort on your part to keep life in your body. Your heart beats independently of your will, because God keeps the living machinery in motion. There is a guardian eye watching over your pillow. The hand of God is shielding His undutiful child, guarding the ebb and flow of the vital current. When you awake, where are your thoughts? Do you render to God the fruit of your lips in thank offerings to Him? *14LtMs, Lt 52, 1899, par. 8*

Whether you realize it or not, you are bound by the most sacred ties to do God's will, for you are His purchased possession. Should the Lord give you up for one hour, Satan would have his revenge on Christ by destroying you without one emotion of pity. You are just as dependent upon God as it is possible for a human being to be—I was going to say, as a child upon its parent; but this is no fitting comparison. A parent cannot keep the human machinery in action for its child. You are bound by the most sacred ties of God. You are His by creation, you are His by redemption. His watchcare has been over you from your earliest years. *14LtMs, Lt 52, 1899, par. 9*

But for how many years have you used your God-given powers to glorify your own will and pleasure? How does Christ your Redeemer feel as He sees you, whom He has bought with a price, using your talents against Him? He knows what the results will be if you continue to disregard your Saviour. He will not be able to save you. Your talents are not now used to His name's glory, although all the brightness of your intellect was given you by God. *14LtMs, Lt 52,*

1899, par. 10

You are on trial for your life, the life of your soul. Have you lost eternity out of your reckoning? Your mental and physical strength was given you that you might act as a co-laborer with Jesus Christ. Have you surrendered your soul to His keeping, your life to His ordering? Are you doing those things that are pleasing in His sight? If so, you need not lie awake one moment in regard to your life insurance policy. The *first chapter of Second Peter* tells you all about this matter. Read the entire chapter. Here is a ladder of eight rounds for you to climb, and while you are ascending round after round, you are working on the plan of addition, and God is working on the plan of multiplication.<sup>14</sup>*LtMs, Lt 52, 1899, par. 11*

“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 hast forgotten that he was purged from his old sins. Wherefore the rather give diligence to make your calling and election sure; for if ye do these things (add grace to grace), ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ.”  
[*Verses 8-11.*]<sup>14</sup>*LtMs, Lt 52, 1899, par. 12*

This is your life insurance policy. Will you seek to make your calling and election sure? You have known these Scriptures from a child. God is responsible for you just as long as you abide in Him.<sup>14</sup>*LtMs, Lt 52, 1899, par. 13*

All this may be distasteful to you, but I will not close without giving you an invitation to put some of the Lord's money into a hospital for the treatment of the sick. It is to cost about seven thousand dollars, and is to be built on the school estate. The school has donated ten acres. We would be pleased to have you represented in our hospital. I am now obtaining donations for this, and if you feel free to help us in our good work, we shall accept gratefully what you send.<sup>14</sup>*LtMs, Lt 52, 1899, par. 14*

**Lt 53, 1899**

Craw, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

March 23, 1899

This letter is published in entirety in *RY 96-98*.

Dear Brother Craw:

I write you because you and I are getting old, and we need now to carefully examine ourselves. What are we doing with the talent of means lent us by the Master? What have you done during your life, my brother? Have you returned to the Lord that which is truly His? Do you feel that you have done all He requires of you to advance His work? While praying over the matter of our great need of money with which to enter new fields, and lift up the standard in places where the truth has never been preached, you were presented to me. It was as though your name was spoken, and the Lord said, “He has My entrusted money, and it would be for his own eternal interest to place it in new missionary fields that must be worked.” I decided to write to you, my brother. Cannot you send us a donation in our great need? *14LtMs, Lt 53, 1899, par. 1*

If the Lord signifies to you that He wants the money you have to be used in the advancement of His work, will you not send me money to invest? I have used everything of my own, and now I ask you to return to the Lord His own entrusted goods. We see so many fields opening in every direction. People are calling for us to come and hold meetings with us, and we dare not refuse. I have tried to mortgage my place, but the banks in Australia do not care to invest money in this way. The Lord has indicated plainly that you could relieve us by investing means in the good work. There is a great work to be done, and we wish to move in the opening providence of God. Considerable advancement has been made, and we cannot stop now. *14LtMs, Lt 53, 1899, par. 2*

I address you definitely. Will you now give back a portion of your Lord’s money, and relieve us in our pressing necessity? May the

Lord make your heart willing, is my prayer. We wish to do everything that it is possible to do to save souls from perishing in their sins. One soul is of more value than the whole world. We realize that a good work is being done. About thirty-five souls have been baptized in Newcastle, and fifteen more are waiting for baptism. The whole place is aroused. The cities near Newcastle must be worked. Shall we be hindered for lack of money, when it is in the hands of God's stewards, and should come to us?<sup>14</sup>*LtMs, Lt 53, 1899, par. 3*

In the parable we are shown that every one has received something from the Master. Each is to do his part in supplying the needs that occur in advancing the truth. Property is a talent. The Lord sends His message: "Sell that ye have, and give alms." [*Luke 12:33.*] All that we have is the Lord's without any question. "The silver is mine and the gold is mine, saith the Lord of hosts." [*Haggai 2:8.*] Why should we not, when pressed financially, present our great need to those whom God has signified hold his money in trust, to be used in advancing the work of saving souls ready to perish? We do not want you to sow sparingly, because then you will reap sparingly. We want you, my brother, to lay up treasure in heaven. They that sow bountifully shall reap also bountifully. The reaping will be proportionate to the sowing. Read the *ninth chapter of Second Corinthians.*<sup>14</sup>*LtMs, Lt 53, 1899, par. 4*

Soon Christ will reward every man according to his works. Soon your money will pass out of your hands for another to handle. It will then not be the test of your stewardship. Now it is yours, by which the Lord desires to try you. While you are alive, be your own almoner, and receive the blessings which will come to you in a faithful discharge of duty. Give back to God that which is His own. This is God's way. He always lends His talents to His stewards, to be used to spread the knowledge of the truth. This work cannot be done without the funds that are in the hands of God's servants. We now invite you to dispose of your property. This the Lord calls upon you to do. We have to build meetinghouses and hospitals for our sick. We want means to advance the work of God in this new world. Be liberal, that God may advance His cause.<sup>14</sup>*LtMs, Lt 53, 1899, par. 5*



In much love.<sup>14</sup>*LtMs, Lt 53, 1899, par. 6*

**Lt 54, 1899**

Henry, S. M. I.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 24, 1899

Portions of this letter are published in *6T 114-116*; RH 05/09/1899.

Dear Sister Henry:

I awake at two o'clock a.m., and know that there is no more sleep for me tonight. Your letter was read with interest. I am very grateful to my heavenly Father that if we cannot meet face to face to talk with each other, we still have the advantages of pen and ink. I have not an idea that these words I write to you will be copied.<sup>14</sup>*LtMs, Lt 54, 1899, par. 1*

My eyes are afflicted at the present time, but I venture this morning to write you a few lines, my sister. I was riding with my editors and secretary in the country when a gnat flew in my eye. It felt like a spark of fire. My eye felt disagreeable, but I used it. The next day, accompanied by my secretary, I went to Newcastle to fill my appointment to speak Sabbath and Sunday afternoons. Friday night I suffered much. A week has passed, and the difficulty is not yet entirely removed. I have written much with one eye bandaged; but I thank the Lord I am much better, although not entirely restored. I would not on this occasion fail nor be discouraged. Wearing my glasses, I managed to speak twice in Newcastle to an interested congregation.<sup>14</sup>*LtMs, Lt 54, 1899, par. 2*

There is a large work to be done in Newcastle and suburbs, and we are seeking to do all we can. Thirty-five precious souls have been baptized, and fifteen more will be baptized in a week. The ministers are now aroused to opposition. We feel sorry for the shepherds and sorry for the poor sheep who are starving for the precious words of life, which God's servants would give them, and which they long to receive, but are afraid. God help them, is my prayer. If we could only impress them with the value of the human soul, if they could be made to understand that they must act for themselves, that they

have souls to save or souls to lose, they would individually act independently of any human influence. If we can make these souls, who are hanging in the balance, gain a clear conviction of the excellency of the human soul, which Christ has valued so highly as to give His life to save, we would win them for Jesus. What an account the ministers must have who are making of none effect a plain, distinct "Thus saith the Lord."*14LtMs, Lt 54, 1899, par. 3*

The work you are doing to help our sisters feel their individual accountability to God is a good and necessary work. Long has it been neglected. But when this work is laid out in clear, simple, definite lines, we may expect that home duties, instead of being neglected, will be done much more intelligently. The Lord would have us ever urge the worth of the human soul upon those who do not understand its value.*14LtMs, Lt 54, 1899, par. 4*

If we can arrange to have regular, organized companies instructed intelligently in regard to the part they should act as servants of the Master, our churches will have a life and vitality that they have long needed. The excellency of the soul Christ has saved will be appreciated. Our sisters generally have a hard time with their increasing families and their unappreciated trials. I have so longed for women who could be educated to help our sisters rise from their discouragement and feel that they could do a work for the Lord. This is bringing rays of sunshine into their own lives, which are reflected into the hearts of others. God will bless you and all who unite with you in this grand work.*14LtMs, Lt 54, 1899, par. 5*

Many youth as well as elder sisters appear shy of religious conversation. They do not take in the matter as it is. The Word of God must be their assurance, their hope, their peace. They close the windows which they should open heavenward, and open their windows wide earthward. But when they see the excellency of the human soul, they will close the windows earthward, which depend on worldly amusements and associations in folly and sin, and will open the windows heavenward to behold spiritual things. Then they can say, I will receive the light of the Sun of Righteousness, that it may shine forth to others. The most successful toilers are those who cheerfully take up the work of serving God in little things. Every human being is to work with his thread, weaving it into the fabric to

help to complete the pattern. *14LtMs, Lt 54, 1899, par. 6*

The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands. Educate the youth to help the youth, and in seeking to do this work they will gain an experience which will qualify them to become consecrated workers in a larger sphere. Thousands of hearts can be reached in the most simple, humble way. The most intellectual, those looked upon and praised as the world's most gifted men and women, are often refreshed by the simple words of one who loves God, and who can speak of that love as naturally as the worldling can speak of the things his mind contemplates and feeds upon. The words well-prepared and studied have little influence. But the true honest words of a son or daughter of God, spoken in natural simplicity, unbolt the door to many souls that have long been locked. *14LtMs, Lt 54, 1899, par. 7*

Every worker, whether a child, a youth, or a person of mature age, is to put on Christ, that is, seek him in prayer and believe that the prayer is accepted by God. He has been charged to watch and pray without ceasing. Some pray during the Week of Prayer, and then suppose that their praying is to cease. They do not continue in prayer, and therefore they do not receive. They must continue to ask, that they may receive. "Ask, and ye shall receive." [*John 16:24.*] Seek me, and ye shall find me close beside you, ready to shield, to help and bless you. I will lead the current of your thoughts away from cheap, frivolous things. I will open to you subjects the contemplation of which will bring you My peace, My joy, My consolation, and these will take away your worries. Our powers are not to be employed and worn out in bearing responsibilities which belong to God, which He has not given the human agent. Let us educate the soul not to chafe and irritate, weakening its powers unnecessarily, but keep itself in calmness and peace. *14LtMs, Lt 54, 1899, par. 8*

The wails of a world's sorrow are heard all around us. Sin is pressing its shadow upon us, and our minds must be ready for every good word and work. We know we have the presence of Jesus. The sweet influence of His Holy Spirit is teaching and

guiding our thoughts to speak words that will refresh and cheer and brighten the pathway of others. If we can speak to our sisters often, and in the place of saying, "Go," lead them ourselves to do as we would do, to feel as we should feel, we shall have a strong and abiding conception of the value of the human soul. We are learners, that we may be teachers. This ideal must be imprinted on the minds of every church member. *14LtMs, Lt 54, 1899, par. 9*

We fully believe in church organization, but this is not to prescribe the exact way in which we shall work, for all minds are not to be reached by the same methods. Nothing is to be allowed to keep the servant of God from his fellow men. The individual believer is to labor for the individual sinner. Each person has his one lamp to keep burning, and if the heavenly oil is emptied into these lamps through the golden pipes, if the vessels are emptied of self and prepared to receive the holy oil, its light will be thrown on the sinner's path to some purpose. More light will shine on the pathway of the wanderer through one lamp than through a whole procession of torchlights got up for a show. *14LtMs, Lt 54, 1899, par. 10*

O what a work may be done if we do not stretch ourselves beyond our measure. My sister, there are many ways open before you. Address the crowds whenever you can. Hold every jot of influence you gain, by association, that will introduce the leaven into the meal. Every man and every woman has his and her work to do for the Master. Personal consecration and sanctification to God will bring better results than the most imposing display. Personal work must be done, and personal sanctification makes each one a partaker with the Lord Jesus Christ, and He is invincible. Those who follow in the footsteps of Christ will not seek for show and parade. Christ is not there. "He that will come after me," He says, "let him deny himself, and take up his cross and follow me." [Mark 8:34.] Without Me ye can do nothing to My name's glory. *14LtMs, Lt 54, 1899, par. 11*

All this world's pleasure and power will pass away. No soul can carry its supposed valuable treasures with it to the eternal world. But the life spent in doing the will of God will abide forever. The labor given to advance the kingdom of God in this world will carry its results into the future eternal world. Teach our sisters that their

question should be each day, Lord, what wilt thou have me to do this day? Each consecrated vessel will daily have the holy oil emptied into it, to be emptied out into other vessels. Every day we may advance in the perfection of Christian character. As we wait and watch for opportunities to do the will and work of God, every word we utter, every work we perform in Christ's lines will have an enduring preeminence. *14LtMs, Lt 54, 1899, par. 12*

I am so glad, my sister, that you did not sever your connection from the Women's Christian Temperance Union. You may have to sever this connection, but not yet, not yet. Hold your place. Speak the words given you by God, and the Lord will certainly work with you. You may see many things you do not approve of, but do not fail nor be discouraged. I hope and pray that you may be clothed daily with the righteousness of Christ. *14LtMs, Lt 54, 1899, par. 13*

In much love. *14LtMs, Lt 54, 1899, par. 14*

**Lt 55, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 24, 1899

This letter is published in entirety in *BCL 19-20*. +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 nothing more at present to send you, except that the Lord has impressed my mind forcibly that anything more I might say would do no good. There are some things that can be said in the future, when hearts and minds are where the Holy Spirit can work them.<sup>14</sup>*LtMs, Lt 55, 1899, par. 1*

All I have to say now is that your way and spirit toward your brethren is not approved by God. He calls for unity. Variance and dissension are not created by the Lord. The Lord has given light to men that it may be a help to them and all connected with them. If the same spirit is manifested to justify and condemn that has been cherished in the past, settle it in your mind that Jesus Christ is not glorified. The softening, subduing influence of the Spirit of God is greatly needed. Nothing can dishonor God more than the independent self-sufficiency which marks the defections of your brethren and fails to see your own dangers and defects. I am afraid for you. I am afraid for my brethren in responsible positions.<sup>14</sup>*LtMs, Lt 55, 1899, par. 2*

I will now hold my peace; for anything I might say may confuse. I fear for nothing that I have written. It lies out in clear straight lines, because the Holy Spirit is working with the human agent. I greatly fear that the power and glory of God which may come in will not be recognized. God says, Work in unity. He does not say that your course has been one which will advance and unite hearts. You need to put on Christ, to follow your Leader more closely. You are

in positive danger through your own spirit, which will always strive for the supremacy unless it is kept in subjection. You are upon a high pinnacle of greatness, because the Lord has prospered the principles you have advocated. But the Lord never designed that you should criticize your brethren and hold yourself aloof from them because they do not put their whole interest in the work you are interested in. *14LtMs, Lt 55, 1899, par. 3*

My brother, the Lord does not sanction any disunion or variance. If you draw in even cords with your Redeemer, you will draw in even cords with your brethren. There is need of unity, else Christ would not have prayed for this oneness. This oneness does not mean that all should do the work you are doing, or that you are to feel that you are to do the work your brethren are doing. Your several works are to blend together. If you are one with Christ and with one another, you bear the credentials that God has sent His Son into the world. The Lord then has a seal to His work. *14LtMs, Lt 55, 1899, par. 4*

We must cease the work of criticizing and faultfinding, and sustain the hands of our brethren. We must not tear one another down. The work of absorbing in America the means in the churches, so that foreign fields are deprived of facilities with which to carry on the work, should not be encouraged. We have been deprived, in this country, of means we should have had. The light came to me, clear and distinct, that the medical missionary work was absorbing too much, while a more definite work in special lines was being neglected, that you were gathering into your arms a class of work that is never ending, which was eclipsing the work that needs to be done in every city—the proclamation of the soon coming of Christ. The third angel's message was being blanketed, and you were not altogether straight on these things. There was danger in several ways that you did not discern. You are a man of special influence. *14LtMs, Lt 55, 1899, par. 5*

You will sway heavily in any course you take, whether right or wrong; and I wrote to this effect. The danger is that you will withdraw yourself, and make of your work a great center; and this you will certainly do unless you fulfill to the letter the Word of the Lord. You are to build up, and in no wise to weaken or tear down. The Lord will lead you if you do not pull too strongly to lead yourself.



When you are baptized with the Holy Spirit of God, you will draw together. When your brethren are baptized with the Holy Spirit, you will all draw in harmony.*14LtMs, Lt 55, 1899, par. 6*

You are to stop censuring your brethren, and they are to help to sustain you, for a heavy responsibility rests upon you. You are not to exalt the work you are doing, for it is only as the arm is to the body. You would make the medical missionary work the body and not the arm. This cannot and must not be. You are out of order, and you must be called to order. I write this because I do not want anything turned in this one channel to the extinguishing of every other important work. I do not want your sympathies drawn wholly in one direction while everything else is ignored.*14LtMs, Lt 55, 1899, par. 7*

I leave these words with you, my brother. You are certainly gathering more than you can carry. God help you to be wise, that the church, as well as the medical missionary work, may be helped. The medical missionary work needs to be more proportionately balanced. God help you.*14LtMs, Lt 55, 1899, par. 8*

**Lt 56, 1899**

Hare, Joseph

Refiled as *Lt 105, 1893*.

**Lt 57, 1899**

James, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

March 28, 1899

Previously unpublished.

Dear Brother and Sister James:

I write to inquire if you have been successful in securing means. If so, will you please loan me as much as you can conveniently spare? We are very much in need of means at the present time. We are now clearing the ground for our hospital. We are raising means in small and large sums. Some men give work, and several have pledged one week's work each. Solicitors for many are now visiting the people. *14LtMs, Lt 57, 1899, par. 1*

Yesterday afternoon and evening meetings were held regarding this subject, in the afternoon at Martinsville and in the evening at the chapel in Cooranbong. These meetings were excellent. *14LtMs, Lt 57, 1899, par. 2*

Several men are now at work on the hospital ground. The foundation will soon be laid and the work pushed right ahead. We would be pleased if you could have some share in this work. Can you obtain any donations in Ballarat? We ask you to loan us money besides this. *14LtMs, Lt 57, 1899, par. 3*

I would have been pleased could I have attended your camp meeting. But I was too much afflicted at the time. I am improving now, and am gaining in strength. We see a great work to be done. We see many places where the truth has never entered—Maitland, Singleton, and the suburbs of Newcastle. There are forty new Sabbathkeepers in Newcastle. Before and after the camp meeting good work was done there, and a church will have to be erected very soon. We feel very grateful to our heavenly Father that He has moved upon hearts and opened the minds of the people to hear the Bible testimony. In Brisbane about fifty are keeping the Sabbath.

The Lord is working by His Holy Spirit. There are many most remarkable experiences. The Lord is certainly going before us to prepare the way, and the truth must be proclaimed.<sup>14</sup>*LtMs, Lt 57, 1899, par. 4*

Please let us know at once what we may depend upon.<sup>14</sup>*LtMs, Lt 57, 1899, par. 5*

In much love.<sup>14</sup>*LtMs, Lt 57, 1899, par. 6*

**Lt 58, 1899**

Durland, John.

Refiled as *Lt 57, 1887*.

**Lt 59, 1899**

Haskell, Brother and Sister [S. N.]; Tenney, G. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 29, 1899

Previously unpublished.

Dear Brother and Sister Haskell and Elder Tenney:

I am having great trouble with my eyes. Two weeks ago a gnat flew into my left eye, and I have had a serious time with it since. Still, I cannot help using it somewhat in writing. This affliction is sometimes severe. But I feel grateful to God that I have been able to keep my eyesight thus far.<sup>14</sup>*LtMs, Lt 59, 1899, par. 1*

I wish you could know how grateful to God we feel that you have your meetinghouse built. I wish I could be with you when you dedicate the same to the Lord, but this is impossible. I do not know but that it is needless for me to say to you that meetings should be held in the different sections of the city, as you have been doing. I have had kept before me two distinct places of worship. The most perfect symbol of this was presented to me in the two white clouds that appeared before me as I was on my way to Brisbane. I had tried to interpret this as Newcastle and Brisbane, but it will not admit of that interpretation. The clouds would come together and touch one another, and then part. Thus it was for several times, until we changed cars. Then I lost sight of the clouds. But I interpret these clouds to mean Brisbane.<sup>14</sup>*LtMs, Lt 59, 1899, par. 2*

The locality where no church is built is really more favorable for our work than the district where the church is now located. You may say, Why was not the church built there? This we may not discern at present. You are on the ground and can answer this question if the work is done in Brisbane. If the place is thoroughly worked, another church will be erected there. I have reason to expect an open door. Invitations will be constantly made by the compelling power of the truth, and many more will listen to the invitation, “Come to the marriage supper of the Lamb.”<sup>14</sup>*LtMs, Lt 59, 1899,*

*par. 3*

May the Lord help Elder Tenney in giving this compelling message, is my earnest prayer. He has a most serious, solemn work before him. But if he will give his whole soul and interest to the work, the Lord will certainly be with him. It is necessary that the work in both localities be kept up.*14LtMs, Lt 59, 1899, par. 4*

We shall have the same thing to do in Newcastle. In Hamilton a church will be erected. In Wallsend there will be another church to accommodate that part of Newcastle. It would be an expensive business if all the people had to go to Hamilton from Wallsend, ten miles away. If I had the money, I would purchase the old stone church at Wallsend, but we are bound about for means.*14LtMs, Lt 59, 1899, par. 5*

I am very glad there is One who knows all about our distress, and He will not leave us without opening the way for us to follow His providence. The fields are all white for the harvest, and there are only few workers. There should be one hundred workers where there is one. We expect that right here in Cooranbong and in the surrounding places in the bush souls will respond to the invitation to the marriage supper. We must never stop our work. We must go ahead.*14LtMs, Lt 59, 1899, par. 6*

“Enoch also, the seventh from Adam, prophesied of these, saying, 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 them. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage. But, beloved, remember ye the words which were 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 ungodly lusts. These be they who separate themselves, sensual, having not the spirit.*14LtMs, Lt 59, 1899, par. 7*

“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." [*Jude 14-25.*]*14LtMs, Lt 59, 1899, par. 8*

God help every one who can to work and press forward. The words of the great apostle come to us with all their deep meaning, "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." [*1 Timothy 6:11, 12.*] A great and solemn work is given to us who have experience. God will help us. Our testimony must be borne over and over again to the souls who are ready to perish. We are not to give up the matter after one trial.*14LtMs, Lt 59, 1899, par. 9*

There are souls palsied by sin, and the truth must be repeated to them in order to impress their senses. Nothing but the life-giving power of the gospel can reach the souls who are dead in trespasses and sins. The work of the great Physician alone can be successful in co-operating with the servants of God as they labor in word and doctrine.*14LtMs, Lt 59, 1899, par. 10*

The living fountain is to be kept before the souls who are perishing in their sins. They must arouse. They must come to the fountain opened in the house of David. They need the balm of the Saviour's love applied to their bruised and wounded souls. We must have the mighty energy of the Holy Spirit, with all its quickening, transforming, life-giving power, in order to penetrate the palsied soul. Work we must in spiritual lines. Lift up Christ in His power in the person of the Holy Spirit. He is waiting for them to open the door and admit Him. His presence will thrill every nerve and muscle. Every organ will begin to perform its functions, and the whole man will be restored to spiritual soundness as he sees Christ by faith.*14LtMs, Lt 59, 1899, par. 11*



We must call upon the people to open their windows heavenward, to let the bright beams of the Sun of Righteousness in, for He has healing in His wings. These souls are to be solicited again and again. They are to be pulled out of the fire. As workers together with God, we must pray much, and watch for souls as they that must give an account. God will work with every one who will work with Him. "Without me ye can do nothing." [*John 15:5.*] We must seek by earnest prayer and living faith to keep Christ as our constant Companion and Counsellor. *14LtMs, Lt 59, 1899, par. 12*

Brethren, there are many more souls to be sought for in Brisbane. More urgency is needed in the giving of the message. Let all see and understand that it is a life-giving message. They need it; they must have it. Open the way for the Holy Spirit to work with you, and you will see the salvation of souls. *14LtMs, Lt 59, 1899, par. 13*

**Lt 60, 1899**

Brethren

Refiled as *Lt 5, 1883*.

**Lt 61, 1899**

Haskell, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

April 2, 1899

Portions of this letter are published in *9MR 50*; *11MR 92-93*; *4Bio 412, 438-439*.

Dear Brother and Sister Haskell:

We received your letter this morning. No mail came on Friday, as it was a holiday.<sup>14</sup>*LtMs, Lt 61, 1899, par. 1*

We have been very much occupied of late. Brother Lord and his family from Newcastle are here in Cooranbong. This family with their connections number fourteen. Brother Lord has eight sons and one daughter. Seven of the sons are at home. His eldest son is married and is living in a tent on the school ground, working on the buildings as a carpenter. His daughter is married, and she and her husband live in Sister Taylor's house. They have rented this place.<sup>14</sup>*LtMs, Lt 61, 1899, par. 2*

Brother Lord was a signalman on the railway line at Newcastle. This is a very important position, and he held it for twenty years. When he accepted the Sabbath, he asked that he might have the day off, but this was refused. He then asked for a pension. This they are in the habit of giving men who have worked for a less number of years than he has. This they also refused. He asked them if he had not given satisfaction in his work. They said, Perfect satisfaction. He had always been trustworthy, but they had no mind to favor Sabbathkeeping. Let him keep the day others kept. Thus he lost a place where he had been receiving three pounds seventeen shillings a week.<sup>14</sup>*LtMs, Lt 61, 1899, par. 3*

Well, they came to Cooranbong, and are now living in a little old, broken-down, ant-eaten shanty. He was compelled to borrow money to pay their passage down. We met them with our team at the station, and moved their goods for them to their place, six miles

away. I felt heartsick, fearing that he would not be able to get along on the land, as he is without a knowledge of this work. His boys can help him, but I am not in favor of their hiring land and putting labor on that which will not be their own. They must have something whereby they can get a living. *14LtMs, Lt 61, 1899, par. 4*

Three of the boys are working here, burning stumps and gathering up and burning brush. They eat at our table, and we pay them for their work. Brother James handed the father two pounds for the boy's work, and he was perfectly satisfied. And what if we do not get the worth of our money? We have done for them what we could. Last Friday Brother Starr was here, and we went to take them two pieces of iron roofing for the house. Brother Lacey has given them a cow which furnishes them with three quarts of milk a day. *14LtMs, Lt 61, 1899, par. 5*

April 3

Brother Pocock and his family came to Cooranbong yesterday. He has given up the home he selected several years ago. This place is among the rocks, on the side of a mountain, in a place which cannot be reached with a horse and carriage. He has five very pretty children. The eldest, I learned last night, is ten years old. Last week he came by request to paint on the school buildings. We learned that the necessities of his family were very great, and we borrowed three pounds, put it in his hands, and sent him back for his family. Meanwhile we were trying to find a house for him. The house by the long bridge on the way to Dora Creek was all that we could find, but Mr. Walmsley, the owner, asked three and sixpence a week for it, and it is not fit for habitation. *14LtMs, Lt 61, 1899, par. 6*

So we passed by that offer, and made inquiry of Mr. Hughes, who has recently built himself a nice cottage. He at once offered Brother Pocock a home in the two-roomed cottage they had left when they moved into their new home. He said that he would not charge them any rent. This was gratefully accepted, and last evening Sara established Brother Pocock and his family in their cottage, furnishing them with provision and bedding until their meager stock shall come. The whole family were obliged to walk three miles in the

hot sun, and the heat of the sun soon cut down the little boy of four years, who is next to the youngest child. Sara had to begin her work for the two younger children who were both sick when they came here, but more favorable symptoms appeared.<sup>14</sup>*LtMs, Lt 61, 1899, par. 7*

Now we must secure for this family a spot of land, and put them in a way to get a little house on the land. This is missionary soil. Brother Pocock is one of the most conscientious, self-denying, self-sacrificing, uncomplaining men I have ever seen. He is just such a man as will do credit to the truth. We should keep the land reserved for such ones as, without help to obtain a situation, cannot possibly provide a home and support their families. Now Brother Pocock will have a chance to help himself. He is a hard worker, but circumstances he could not control have kept him in poverty. We must help such ones. They are God's precious jewels. Now we have this family where we can do something for them. We packed a basket full of the clothing you left to be appropriated. Brother Coulston received his portion, and Brother Pocock will receive his portion, which will be highly appreciated. I want you to know that they feel highly favored with these goods.<sup>14</sup>*LtMs, Lt 61, 1899, par. 8*

Yesterday was a broken-up, trying day, with so many matters to adjust. Sister Harlow came from school with her brother, who was to return to his home. He is a poor, sick young man, but a Christian. We feel deeply for this afflicted lad, for he cannot be helped by any earthly physician. I made him a present of *Patriarchs and Prophets* and *Fireside Sketches*, while his sister gave him *Desire of Ages*. Have you received the copy of *Desire of Ages* from America? I charged them at Pacific Press to send you one as soon as it was published. If they have sent you a cheap binding, sell it, and I will send you the best binding. But we must wait until we get the book. I have sent to the Echo office for several copies. Let me know if you have received your book.<sup>14</sup>*LtMs, Lt 61, 1899, par. 9*

Yesterday W. C. White, Brother James, and I walked over some land adjoining ours. It runs back opposite the road that leads from our place to the school. If it can be obtained, we think it would be well to secure this land and cut it up in sections for just such

families as I have been speaking of, in order to put them in the way of helping themselves. *14LtMs, Lt 61, 1899, par. 10*

Brother Colcord cannot labor any longer in Newcastle. He suffers from pains in his lungs. Yesterday he was sick in bed. Elder Starr visited him. Elder Starr is now alone in the work at Newcastle. Herbert Lacey is called to the school. Elder Daniells has had to leave the school in order to attend to money matters. *14LtMs, Lt 61, 1899, par. 11*

As yet we have not been able to get any means from the Echo office, and a woman who loaned the school three hundred pounds says she must have this at once. She seems very determined about the matter. I have sent to see if Sister James can loan me another hundred pounds. The Echo office is negotiating with the Pacific Press and myself in regard to the plates for *Desire of Ages*. We have sent terms to them. If our terms are accepted by the Echo and the Pacific Press, a set of the plates will be sent to this country. *14LtMs, Lt 61, 1899, par. 12*

As yet we have received not quite one thousand dollars for the hospital. The appeals sent to America have not yet brought returns. Dr. Kellogg states that if I say so he will raise five thousand dollars from our people, and five thousand more on the back of that; but I dare not go just that way to work through the doctor. It does not seem just the right way, and would not make the very best impression upon our people. I would rather they would have the appeal, and then let the Lord impress their minds to do willingly. If the means come, I shall be very thankful. We could not obtain money to pay the workmen on the school buildings, and a large debt has accumulated at Newcastle for provisions, and at Sydney for lumber. But all we can do is to wait and hope and believe, and keep working in faith. *14LtMs, Lt 61, 1899, par. 13*

I have not paid my workers for a large share of last year, and nothing as yet for this year. But we hope that the next mail may relieve the situation. I thought it not prudent to give my sanction to Dr. Kellogg to sweep up all the means he could draw, using my word as an authority for doing this. I have laid open before him the work we wish to do, and now our brethren can help us in any way

that seems best. I do not wish to press our necessities, irrespective of the position in which it will place the brethren in America. The Lord understands every rope in the ship, and I am not at all confused or confounded. He has the means to help us, and help will certainly come. It is no use to get tired and impatient over delays.*14LtMs, Lt 61, 1899, par. 14*

We are now at work on the hospital ground. We are securing volunteers to clear at least two or three acres. Today the students from the school under Brother Palmer's direction will make a bee to help in this work. I am boarding Brother Heaton from Awaba, also Brother Wood, who are helping to clear the land, donating their labor. I was to speak in the open air at Martinsville, but it began raining, and I did not go. W. C. White, accompanied by Brother Robb, rode up to the place, but I have not heard the result. I expect to speak today to those who shall work on the hospital ground. A dinner is to be prepared by the school, and served on the grounds for the whole school family, making the occasion a kind of picnic in the open air.*14LtMs, Lt 61, 1899, par. 15*

We are trying to make every move possible to advance. This hospital must now be erected without delay. If the Lord favors us, we shall put up a two-story building, and several small houses around it for patients sent out from the Sydney hospital.*14LtMs, Lt 61, 1899, par. 16*

The families that we are trying to provide with homes will now be looked after. They are not to be located on the grounds devoted to the school use, but elsewhere on the estate. At present we have medical missionary work, all that we can possibly attend to, in assisting those of our own people who are blessed with large families of children, and who cannot obtain work. At Newcastle the citizens are watching with intense interest to see how [Brother] Lord and his family are coming out. We are going to do our best for them. We must provide some kind of work for Brother Lord. These families that are turned out of employment have a great trial of faith. The employers are expecting Brother Lord to give up the Sabbath and come back to his work. It seems to be a test case.*14LtMs, Lt 61, 1899, par. 17*

When I wrote you in my last letter in reference to the necessity of having the work carried forward at both places in Brisbane, I knew that was the thing which it must be arranged to do, but I did not suppose that would change your attitude in regard to leaving Brisbane, and bearing your testimony to the churches in Newcastle, in Cooranbong, Sydney, Melbourne, Ballarat, and Adelaide. But do not feel that you must do this. Learn your duty from God.<sup>14</sup>*LtMs, Lt 61, 1899, par. 18*



**Lt 62, 1899**

Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

April 2, 1899

Previously unpublished.

Dear Sister:

I have been conversing with Sister Wilson in reference to our getting means for carrying forward the work of God in the opening fields where the truth has never been preached. The school needs means to carry on the work that is essential there. The new building, which is now receiving its finishing work, will soon be opened, and now we are in need of a hospital, where our sick can be cared for. Some may say, Why not take them to the hospitals already built? There are several reasons why we do not do this. We do not wish to trust our dear ones in places where drugs are freely administered, and where the sick are often hurried out of the world for want of the treatment they should have. *14LtMs, Lt 62, 1899, par.*

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Some time ago one doctor was called from either Sydney or Newcastle to see a very sick man. He gave him no treatment, neither prescribed any treatment for him, but charged ten guineas for the visit. One of our physicians came to see the man, and found that if he did not soon receive assistance, he would in a little while be beyond the power of earthly help. For days he had no passage from the bowels or the bladder. For two weeks after this, our doctor worked over this man, and through the blessing of God saved his life. We have seen and heard of many who have had to pay out money in this way and have received nothing in return. At times our house has had to be a hospital. Sara, my nurse and secretary, has travelled miles to attend the sick, and she has always had success. *14LtMs, Lt 62, 1899, par. 2*

Calls are made from different places for us to come and speak to the people. They want to hear the truth, but they are as sheep

without a shepherd. Their minister seldom comes to preach to them. Today I had an appointment at Martinsville, five miles from where we live. There are two little churches at this place, very small and rough. But the people are so afraid that we shall convert some of their number that they will not give us the use of them. Last Sunday Elder Daniells spoke to a little company in the open air. All seemed interested. They were seated on the Lord's earth, covered with its green velvet carpet, with heaven's dome above them. I was to speak at a meeting of this kind this afternoon, but the rain came, and we could not go. A number of these people are interested in the truth. They are themselves struggling to secure homes, but they are willing to do what they can to help us build our hospital.*14LtMs, Lt 62, 1899, par. 3*

We must have a little house built at Dora Creek in which the people can assemble for worship. We cannot expect them to walk four miles to church. We now hold meetings there in a hired room. From forty to fifty persons assemble each Sabbath in this place, and as the room is small, it is uncomfortably crowded. If we can build a small meetinghouse there, all the people will do their best to help.*14LtMs, Lt 62, 1899, par. 4*

I tell you these things that you may see how we are situated. We would be glad to receive your help in any of these enterprises. Will you help us build our hospital? We shall be glad to receive any donations you may feel free to give. We are drawing from every resource possible, but the people here are in great poverty, and they can do but little. I am doing to the best of my ability, and yet there is much to be done. May the Lord bless you and enable you to co-operate with Him in advancing His work. He says, "We are laborers together with God." [1 *Corinthians 3:9.*] The Lord expects us all to do our best, and when we do this, He will help us. May the Lord help you, my sister, and make your heart willing to consecrate your talents of influence and money to help the work along. By doing this you will lay up treasure against the time to come, that you may lay hold on eternal life.*14LtMs, Lt 62, 1899, par. 5*

This is our time to work. Waiting and watching and praying, we are to prepare the way of the Lord, to make in the desert a highway for our God. The warning must go. The message must be proclaimed

to all peoples, kindreds, tongues, and nations. The Lord will help you and me to act our part, to stand in our lot and in our place as consecrated channels through whom the Lord can prepare the people to stand in the last great day. We must be wide awake now. We must be vigilant watchers, having the oil of grace in our vessels with our lamps. *14LtMs, Lt 62, 1899, par. 6*

Be of good courage under trial. Do not be cast down. Look upward. Bear patiently. Keep the windows of the soul closed to earthly things, and throw them open wide heavenward, that the sweet, pure breezes of heaven may come in and give joy and health to your souls. Let us crowd all the good possible into our earthly life, for we are homeward bound. *14LtMs, Lt 62, 1899, par. 7*

In love. *14LtMs, Lt 62, 1899, par. 8*

**Lt 63, 1899**

Wessels, Brother and Sister [John]

“Sunnyside,” Cooranbong, New South Wales, Australia

April 4, 1899

Portions of this letter are published in *UL 108; PM 28; 11MR 93-95*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister John Wessels:

We were thankful to receive your letter at last. It seems a long time before we get returns from Africa. My dear brother, I shall be glad to write just as definitely as I can. I thought I had done this in my former letter. I then presented the situation as plainly and frankly as I could do, and I am unable to write you anything more definite than was said in my letter which stated the particulars to you.<sup>14</sup>*LtMs, Lt 63, 1899, par. 1*

The Lord does not give light in such a way as to leave the one addressed no chance to walk by faith. “Faith is the substance of things hoped for, the evidence of things not seen.” [*Hebrews 11:1.*] There is not a straight line marked out for any one of us. We need to pray and believe and watch unto prayer, ever praying and trusting. My brother, you must seek the Lord in order to know your duty.<sup>14</sup>*LtMs, Lt 63, 1899, par. 2*

We thought we should be unable to select a place on which to build a sanitarium, but we are going to see if it is not possible to arise and build. I have directed that everything I have in America be sold. The proceeds will be but little, but the Lord can work. He is teaching us that we are not to wait for wind or tide. “Go forward” [*Exodus 14:15*] is the word, and in the past we have obeyed. A meetinghouse has been built in Stanmore to accommodate the believers in Sydney, Stanmore, and the suburbs that are around Stanmore.<sup>14</sup>*LtMs, Lt 63, 1899, par. 3*

In Brisbane a church has been erected, and fifty Sabbathkeepers assemble there. This church was dedicated last Sunday. Thus far the rain has held off. Elder Haskell wrote me that no rain had fallen while the church was being built. But yesterday, Monday, the rain commenced falling in soft showers. It has continued to fall all through the day today, and the wind has blown quite severely. We seldom have high winds in Cooranbong. *14LtMs, Lt 63, 1899, par. 4*

Brother Tenney is now working with Brother Haskell, who has had much to do. Since Brother Wilson died, he has been alone in the work there. *14LtMs, Lt 63, 1899, par. 5*

The work in Newcastle is still encouraging. A meetinghouse must be built in Hamilton without delay. After a long drought the winter rains have set in. If the outsiders will do as well as they did in Brisbane, the church can be built. We hope and pray that it may be built as soon as possible, because it is so much needed. The building will be put up as economically as possible. It will be without any fancy or ornamental work, but will be neat and substantial. *14LtMs, Lt 63, 1899, par. 6*

The spot we have selected for the hospital here will soon be cleared. Last Monday the students were to make a bee to work on this ground, and were to have eaten their dinner under the trees. This would have been quite a picnic for them; but the rain came, and little work was done. The foundation of the hospital will soon be laid, and we shall advance just as fast as the providence of God opens the way. *14LtMs, Lt 63, 1899, par. 7*

Our largest school building is now finished. It is plain, very plain, without any artificial ornamentation. We feel that it would be a great mistake to expend one shilling unnecessarily, for the fields are all white unto the harvest. We have received a loan of £100 from Elder Loughborough for the hospital. In the work on this building, we shall obtain all the donations possible. Those who have no money will give a donation of labor. Among those not of our faith there seems to be a willingness and eagerness to do what they can. Sara McEnterfer, my secretary, has been physician and nurse to those nigh and afar off. This has made them willing to do anything for us. *14LtMs, Lt 63, 1899, par. 8*

This building is much needed. Sister McEnterfer has been just called away, at one o'clock at night, in the greatest storm we have had since we came to Cooranbong. I have not seen her since last evening. A sweet little child is very ill, and we fear dying. There are five children in the family, which was once in good circumstances. The father, Brother Pocock, is a coachmaker by trade, and he is also a carpenter, but unfortunately he was thrown out of work, and observing the Sabbath has kept him out of work. In appearance he is a refined gentleman, but for several years has been living with his family in a house on the side of a mountain, two miles from the nearest neighbor. He had to carry the material of which his house is built up the mountain on his back. The land is covered with rocks, so that it cannot be cultivated. *14LtMs, Lt 63, 1899, par. 9*

We knew that Brother Pocock was out of work, and we sent for him to come and paint on the school building. He came a week ago last Sunday, but when we learned from Brother and Sister Starr the situation of his family, their deep poverty and their lack of nourishing food, we advised him to return and bring his family to Cooranbong. *14LtMs, Lt 63, 1899, par. 10*

Brother Pocock has been the means of bringing three families into the truth. Brother Starr was sent to baptize these people, and by this means we learned of Brother Pocock's necessity. We borrowed money, and loaned it to him to enable him to bring his family up, and told him to let his shanty go. Come he must. He arrived yesterday. We had secured for them a house of two small rooms from Mr. Hughes, who said that he would charge them no rent. They are now situated where they will be comfortable. We will not see them want. *14LtMs, Lt 63, 1899, par. 11*

All were glad to get here, but two of the children were sick, the youngest, a baby in its mother's arms, and a four-year-old boy. The whole family had to walk three miles on a very hot day in order to reach the cars, and we think this boy was sunstruck. We settled them in their house yesterday, and until evening Sara gave the sick child treatment. She was called up again in the night to go to see him, and I have not seen her since. We fear the child will not live. But I am glad they are not in that terrible place among the rocks in this fearful storm. *14LtMs, Lt 63, 1899, par. 12*

Brother and Sister Pocock have nothing. For three years we have supplied them with clothing. They have bought nothing, they say, for they had no money. We shall now do our best to get them a little home on the school ground, and will help them by giving him work. He has two good trades at his command and will be able to amply support his family. Their experience has indeed been trying, but they have never murmured, never complained. If they had told us anything of their situation, we should have urged them [to] leave that place three years ago.*14LtMs, Lt 63, 1899, par. 13*

Willie says that I am to tell Brother Harmon Lindsay and his wife and Mother Wessels that the school land is not to be sold for farms. A few acres only will be used as homes for such families as Brother Pocock's, who are the excellent of the earth.*14LtMs, Lt 63, 1899, par. 14*

Brother Lord was a signalman on the railway line at Newcastle, at the most important point. But he embraced the truth at our camp meeting and lost his situation. He has a family of eight sons and one daughter. The two elder children are married and have accepted the Sabbath. There are fourteen in all, including the married children and their families. They could get nothing to do in Newcastle, and have come to Cooranbong. We are trying to get Brother Lord a piece of ground, that he may set his boys at work. We have been giving some of these boys work, and they eat at our table. The eldest is twenty years of age, but looks only sixteen, as he is very small.*14LtMs, Lt 63, 1899, par. 15*

A letter has just been handed me, brought by Brother Lord's son, containing a pass on the railway to and from Sydney, and asking Brother Lord to come to Sydney and meet with the railway commissioners. We hope they will regard his case favorably and give him his position again. This is the second time they have sent for him. He had been in the same position for twenty years, a faithful and true workman. Not an accident that happened in his line of work. But his employers said that if they gave him the Sabbath, other men in their employ would want to keep the Saturday Sabbath, and this would cause trouble.*14LtMs, Lt 63, 1899, par. 16*

Brother Lord was sent for the first time two weeks ago. His

employers thought he would look at his large family, and come to their terms by giving up the Sabbath. But he said that he could not do this, for it would displease God. He asked them to give him a pension because of his long years of service, but they refused him this. Whether they have sent for him now to give him a pension or to give him his place again, we know not. He will never, I am sure, give up the Sabbath in order to get work. Our farmer took him to the station yesterday in the pouring rain. We must hope and pray in his behalf. We have supplied them some money and some food since they came here. We have supplied the boys £2 for their work. As signalman Brother Lord received three pounds seventeen shillings a week, and it is quite a change for them to have nothing coming in. *14LtMs, Lt 63, 1899, par. 17*

This is the fourth large family that has been accommodated with land. Brother Worsnop has paid for his home, and is doing well on his five acres of land. On the opposite side of the road Brother Robb has built a house of iron, until he can earn enough to build a better. Further on lives Brother Thomson, who has ten children, seven boys, and three girls. The father and two eldest sons get work on the school buildings. They are all three carpenters. We were desirous to save these grown up children and the younger ones. I gave Brother Thomson a start by purchasing land and putting him on it. If I had been obliged to raise the cash, I could not have done this, but the school has my money, so I took the land in payment, and put the family on it. They built a house of bark and iron, and pitched a tent. *14LtMs, Lt 63, 1899, par. 18*

The boys have worked splendidly. They have planted a good garden, and have almost lived off it. They had cows and therefore found it easier to get along. We let them have a horse, to be paid for when they could. Thus we have tried to help them. One of the members of my family loaned Brother Thomson £5, that he might bring his family here. Before this he brought up a boy of twelve, who had injured his knee, and was obliged to walk on crutches. We decided that he must be helped. Sara gave him treatment, and we kept him with us for six months. His knee improved so much that he went home. But he is very active, and it began to trouble him again. We bought him back to our house, and Sara gave him treatment. His knee is now almost well, but he is still a member of our family. I



think this boy would have lost his leg had we not done this for him.*14LtMs, Lt 63, 1899, par. 19*

We find no lack of medical missionary work right among us. There is a Sister Patrick, who has two smart little lads, one eight years old, and the other ten. She moved to Cooranbong that she might put her children in school. These boys work like little men helping their mother. She has only twelve shillings a week coming in, and what more she needs for the maintenance of her family, she earns by washing, dressmaking, and taking care of the church. This sister came from Queensland, where she had a nice little home before she accepted the truth. But the house took fire, and her husband, in trying to save it, injured himself, and lost his life. In one week she lost husband and home.*14LtMs, Lt 63, 1899, par. 20*

We are gathering in many poor families, and many more mean to come. We dare not hold out our hand to deter them. They come here that they may save their children from the associations of the city. We are helping all these families to help themselves, to get homes where they will not have to pay rent, and where they can raise from the ground much that they need. We really have a medical missionary station right here. We cannot give them money, for we have none to give, but we thank the Lord for the privilege of doing something for the needy ones, as we know Christ would do were He here. We shall give them clothing as we can spare it, but in a short time they will be able to help themselves, for we shall employ them to do our work, instead of giving it to unbelievers.*14LtMs, Lt 63, 1899, par. 21*

A number of persons have accepted the Sabbath since we came here, and several more, we are sure, will keep it. Many are searching for the truth as for hidden treasure.*14LtMs, Lt 63, 1899, par. 22*

Never have I been more sure of anything, in any move we have made, than that the Lord's hand was in the selection of this land. We must now advance with the opening providence of God, and erect our hospital. We must have a sanitarium built nearer Sydney, but not in the city. Hawkesbury is the place we are contemplating for its location. We do not propose to have an immense institution,

but a plain, suitable building in some such place as Hawkesbury. Then we can have branches established in Sydney, Newcastle, and other places. This is the way the Lord would have us do. He does not design that we shall erect a colony of buildings in one center, as has been done in Battle Creek. Our work is to extend over a large territory.*14LtMs, Lt 63, 1899, par. 23*

We must move forward slowly, surely, solidly. We are binding about the edges of everything. Economize we must, for it is our only way. The sanitarium in Sydney has been waiting to hear from you, but because of the way in which you have stated matters, we cannot say, Come, until you feel it your duty to come. When you can feel it your duty to loose yourself from Africa, we shall be prepared to receive you. The Lord is willing to hear our petitions, and we shall let Him work in His own way. We do not mean to wait for you or any one, if Providence opens the way for us to secure a site for our sanitarium, though as yet we have no means.*14LtMs, Lt 63, 1899, par. 24*

You say Dr. Kellogg writes that if I should authorize him to raise \$5,000 he would do it. He wrote me that he could raise \$5,000 besides the first \$5,000, and why do I not say, Do this? I am not permitted to tell any man what he shall or what he shall not do. I lay out our situation as the Lord has directed me to do, but I have no liberty to go farther. I wrote Dr. Kellogg a letter, a copy of which I will send you if I have one, in which I asked him why he, who was centering everything in America, and could obtain large trusts and the use of large means, did not use the intellect God had given him to understand how the work should be done in Australia?*14LtMs, Lt 63, 1899, par. 25*

Could he not see that the same process must be gone through again as when my husband and I started the work in Battle Creek, when we decided to take from the office only four dollars a week for our labor, and afterwards only six, until the cause of God could be established in Battle Creek, and the printing office built, and the hand press and other crude material placed in it for the work? Did we not know what it meant to work hard and press all our necessities into as small a compass as possible, while we advanced step by step on a sure basis, dreading debt as we

dreaded some terrible, contagious disease? We went over the same ground in California, selling all our goods to start a printing press on the Pacific Coast. We knew that every foot of ground over which we travelled to establish work would be at great sacrifice to our own financial interests.*14LtMs, Lt 63, 1899, par. 26*

We have had to do the same work in this country. We have had no large donations, excepting from your mother's family. What we should have done without this help, we do not know; but you may all thank God that you have put out your money to usury, for it is doubling itself in churches raised up, in meetinghouses built. Philip has one hundred pounds in the school, and this is accumulating. Peter, and other brethren in Africa, whose names I do not now remember, have means invested in the work. Elder Haskell has sent his surplus means, until I am in debt to him £500.*14LtMs, Lt 63, 1899, par. 27*

I shall never say to Dr. Kellogg, Go ahead, gather money from the churches, under my authority. This is not the way I do the Lord's work. Our physicians came from Battle Creek barehanded, and in debt for their education, and no buildings could be erected for a sanitarium. There were no means to pay the workers in the field. We could not heed the Macedonian cry. How could the work grow? How could churches be organized? I saw it all, and in the night season I was instructed to call upon Sister Wessels, and ask for the loan of a thousand pounds. She responded to this call. You, her children, I believe, advised her to do this. I thank you all for this help.*14LtMs, Lt 63, 1899, par. 28*

Again I was directed to call for help, and from Brother Lindsay and Sister Wessels came two hundred pounds, at a time when it told with tremendous effect. We felt that we must build a meetinghouse, but on every side was heard, "You cannot do it; you cannot build a chapel here in Cooranbong." I had talked with Brother Daniells about the matter, and he said that we might put up a shell and get into it, finishing it at some future time. We decided that though we could get no help from the conference, we would do our best. In the night season a voice addressed me, saying, "Arise and build Me a house, where I can meet with those who worship Me. Arise and build without delay." I said, "We will, Lord." The next day in the mail

from Africa, the two hundred pounds reached us. If you had known how much was at stake, you would have done just as you did.*14LtMs, Lt 63, 1899, par. 29*

We carried forward the work, thanking the Lord God of Israel. God honored our faith and prospered His work. At that time there were in Cooranbong several experienced carpenters who were out of work. These nearly all agreed to work for six shillings per day, and gave half of their work as a donation. I do not think there has been a time since when we could have obtained workers at reduced wages or even at full pay. Our church was neatly and tastefully finished, and was dedicated without debt. It will seat four hundred people when the wings are used, and now we begin to feel that before many months we shall have to have these wings enlarged. I do not believe there was ever a church built more under the supervision of God than this chapel. The Lord's name has been glorified.*14LtMs, Lt 63, 1899, par. 30*

Now, my brother, I have given you a rough sketch of the matter. I want to tell you that the Lord does not bid me give you such definite particulars, so that you would move on my light and have no personal experience. If you are specially moved to go to England and begin the work, go there.*14LtMs, Lt 63, 1899, par. 31*

I want you to be just where the Lord would have you, be it in England or Australia. This matter I shall leave for you to settle. You must bear the responsibility of your actions. However much we stand in need of means, I shall not say to Dr. Kellogg, Gather all you can for us now, for we want a sanitarium, and should have had it long ago. That is not the Lord's way of working. I say that which I have to say, and no more. I will not say to you, I know it is your duty to come to Australia. If you ask wisdom of God, He will tell you what to do and will guide you in judgment. I have a special interest in your mother's family, as though the Lord had linked them with me.*14LtMs, Lt 63, 1899, par. 32*

**Lt 64, 1899**

Olmstead, Br.

Refiled as *Lt 3, 1878*.

**Lt 65, 1899**

Olsen, O.A.

Refiled as *Lt 43, 1890.*

**Lt 66, 1899**

Wessels, Henry

“Sunnyside,” Cooranbong, New South Wales, Australia

April 5, 1899

Previously unpublished.

My Dear Brother:

You must rivet your soul to the Eternal Rock. This will keep you steadfast and immovable. You have not yet made an entire surrender, and until you do this, you will be vacillating, unhappy, irresolute, changeable. “If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not than 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*].<sup>14</sup>*LtMs, Lt 66, 1899, par. 1*

This is a correct representation of your case. You are strongly affected by influences. Is this weakness always to exist? Will you not walk with God? Will you not take Jesus as your Counsellor? Will you not keep yourself in the channel of light? The work is yours of keeping yourself away from the companionship of those whom you are willing to please and want to please, but who do not lead you aright. If you will be humble enough to acknowledge your weakness to yourself and to God, and then pursue a different course, you may become a man who exercises all the talents God has given him.<sup>14</sup>*LtMs, Lt 66, 1899, par. 2*

It is right that your name should be on the church books. Why? Because by placing it there you show that you have entered into a covenant with God to follow the Lord Jesus in accordance with 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, 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.] Uniting in church covenant means that you have pledged yourself to wear the yoke of Christ, the yoke of restraint and obedience, that you engage by solemn covenant to be a follower of Christ. *14LtMs, Lt 66, 1899, par. 3*

Will you comply with the invitation to yoke up with Christ? Uniting with others in church capacity means much. It means that you have volunteered to serve Christ. But a formal union with the church without heart-union with Christ is worthless. We invite you to become a student in the school of Jesus Christ. You need a daily, genuine conversion. Link up with Christ every day by earnest prayer. “He that will come after me, let him deny himself, and take up his cross, and follow me.” [*Mark 8:34.*] Have you done this? When you do it from the heart, you will see that it means much to be a Christian. But by failing to lift the cross you lose much in this life and everything in the future life. If you have decided to be towed along, as the ship is towed by the hardworking tug, you will find yourself in the condition of the foolish virgins, without oil in your vessel with your lamp. Prayers and exhortation, all the good advice in the world, cannot save you. *14LtMs, Lt 66, 1899, par. 4*

If God has entrusted one talent to you, use it for Christ. Do not, for your soul’s sake, let your service be divided. If you give all you possess to God, this is but a small offering, but if it is your best, the Lord will work with you. Frail and inefficient you need not be if you decide that it is not best for you to try longer to serve God and mammon. By trying to serve two masters, you spoil yourself utterly for either. You neither make a successful worlding or a successful Christian. Your Redeemer has said—and His lips never made a false statement—“Ye cannot serve God and mammon.” [*Matthew 6:24.*] Then why not do the only safe thing for you to do—follow that which you know to be right, irrespective of inclination? *14LtMs, Lt 66, 1899, par. 5*

You have grown to manhood, but you have not outgrown your childhood of self-indulgence. Genuine conversion is a grand and noble thing. It means leaving childish things behind, and being a man, one with Christ as Christ is one with the Father, the faith clinging to Christ, the friend of sinners. When you acknowledge Christ as your very best friend, when you are entirely satisfied with



Him, you will be a happy man. You will put away childish things.*14LtMs, Lt 66, 1899, par. 6*

You and your wife both need every word I have written. Confess to God that you have wasted your opportunities and have used His money to gratify pride, to indulge appetite and the desire for pleasure. Cut away from your life the love of the world, Henry, cut it away quick! Remember that your willpower, the power of deciding, must be cultivated. If you would be what you might be but what you are not, you must bind up your will with the will of God. In short, you must yoke up with Christ. You must join yourself to the Lord. You then join your weak indecision to His firm strength of purpose, your ignorance to His wisdom, your unworthiness to His worthiness, your frailty to His enduring might. Then your words, your habits, your moral power, will be wholly on the Lord's side. Spiritual poverty has passed away, because you have heeded the invitation, "Buy of me gold tried in the fire, that thou mayest be rich." [*Revelation 3:18.*] In the place of using so much money to keep up an appearance, you will be careful, because you realize the money is the Lord's, to be placed in His treasury. You will see the necessities of the cause, and will realize that self-denial and self-sacrifice must be practiced, in order that there may be meat in the Lord's house, that those whom the Lord sends with His message to relieve suffering bodies and needy souls, will have something with which to work.*14LtMs, Lt 66, 1899, par. 7*

In the heavenly courts we are called "laborers together with God." "Ye are God's husbandry; ye are God's building," the word of Inspiration declares. [*1 Corinthians 3:9.*] When you wed heart and hand to Jesus, you become an heir of God and a joint-heir with Christ. God loves you with the same love that He loves His only begotten Son. You are given a life insurance policy. "Grace and peace be multiplied unto you," the apostle Peter writes. [*2 Peter 1:2.*] On what condition? you ask. On the condition that you work on the plan of addition. Set your God-given talents of intellect at work.*14LtMs, Lt 66, 1899, par. 8*

Turn away from frivolous things and receive the knowledge of God and of Jesus Christ our Lord. Are you learning of Christ? Are you putting to the stretch every spiritual sinew and muscle to obtain an

increased knowledge of God through obedience to His commandments? Let us read on. “According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [Verses 3, 4.]*14LtMs, Lt 66, 1899, par. 9*

Do not suppose that you can unite yourself with the amusement-loving and self-indulgent, the gay and pleasure-loving, and resist temptation. But if you are seeking a knowledge of God, whom you realize has called you to no cheap character building, remembering always the words, “Ye are God’s husbandry, ye are God’s building” [1 *Corinthians 3:9*], the companionship of Christ takes you right away from the company of those lacking in virtue and nobility, and places you in a life-giving atmosphere, because you are seeking with all your powers to glorify God. Man works and God works, and the promise is, You shall be a partaker of His divine nature, because you have escaped the corrupting influences of the world.*14LtMs, Lt 66, 1899, par. 10*

What is your experience, Henry? You are not to stop at any low standard. You cannot serve God and the world at the same time. There is a ladder for you to climb, round after round. The base of this ladder rests firmly upon the earth, and the topmost round reaches to the highest heaven. Christ Himself took humanity. He hid His divinity under the robe of humanity, that you might follow in His steps. The apostle continues, “And besides this, giving all diligence, add to your faith virtue, (character), 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.” [2 *Peter 1:5-8*.]*14LtMs, Lt 66, 1899, par. 11*

Henry, will you work on this plan of addition? Will you work on the giving side? While you add to the value of your character, the Lord works upon the plan of multiplication, for we read, “Grace and

peace be multiplied unto you, through the knowledge of God and of Jesus our Lord, ... But he that lacketh these things is blind, and cannot see afar off.” [*Verses 2, 9.*] He lacks discernment. He needs the gold of a virtuous character—faith in Christ, the love expressed in the new commandment. The man who has forgotten that he was purged from his old sins cannot see the advantage of keeping self under control. He is uncleansed, as he was before, full of passion, full of wrath, full of bitterness. *14LtMs, Lt 66, 1899, par. 12*

If with the diligence enjoined in this chapter he had continued to advance in Christian growth, living upon the plan of addition, he would not be so blind as to what constitutes a virtuous character. He would understand that without the oil of grace in his vessel with his lamp, he is in a worse condition than the sinner, for though he has had the light, he cannot see the advantage of possessing the advantage of holiness. *14LtMs, Lt 66, 1899, par. 13*

“Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall.” [*Verse 10.*] Henry, my brother, this language should be sufficient for you. This is your life-insurance paper, not made out according to the manner of the world, but according to the abundant provision of God. It assures you that if you work in God’s lines, you shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ. Can you, my brother, take hold of this hope set before you in the gospel? Jesus Christ is made unto us wisdom. How much you need this in verity and in truth, that you may determine to labor steadfastly to reach a higher standard. *14LtMs, Lt 66, 1899, par. 14*

A reward is presented to you far beyond any of the trifling things with which you now occupy your mind, the amusements which bring no satisfaction, no reward. Cannot you see that you must give account of your influence? It is God’s talent, lent to Henry Wessels, which he is not to bury in the earth. He is under obligation to God to use his entrusted gifts to glorify his Redeemer. *14LtMs, Lt 66, 1899, par. 15*

Are you doing what you can to co-operate with God in the saving of your own soul, which will never be saved unless you co-operate

with God with all your mind and soul and strength? All that there is of you God requires you to put into the conflict; and improvement will come, in wisdom, in grace, in intensity of desire to conform your will to the will of God, and heed the exhortation, "Give diligence to make your calling and election sure." [*Verse 10.*] You can make your life a lamentable failure by rejecting the light, or you can make it a glorious success by complying with God's conditions. Your calling and election has been provided. Every means has been placed at your command; therefore be diligent, be earnest, be determined to make a record altogether different from the record you have made. *14LtMs, Lt 66, 1899, par. 16*

Blessings infinite and eternal are given to those who in this life partake of the divine nature and bear witness to what the truth of God can do for them. Will you not show the world what the truth can do for Henry Wessels? For your soul's sake remember that it is your privilege to lay hold upon divine sufficiency. This will enable you to be a lightbearer to the world, because you do not exalt self, but Christ. You have consented to build in harmony with God, to bring altogether different material into your character-building. *14LtMs, Lt 66, 1899, par. 17*

"Ye are laborers together with God." [*1 Corinthians 3:9.*] Take care, Henry, take care. You are now building on the sand. The storm and tempest will beat upon your house, making of it a complete wreck, unless you turn square about, refusing to associate with those who will lead your feet in false paths. If you go on as you have been going, all your castle-building will prove vain and treacherous. *14LtMs, Lt 66, 1899, par. 18*

"Ye are not your own; for ye are bought with a price." [*1 Corinthians 6:19, 20.*] You and your wife have acted more like children than like souls bought with the precious blood of Christ. Christ says, My son, give me thine heart. [*Proverbs 23:26.*] I will lead thee, I will guide thee in safe paths. Will you now accept the rich blessings God waits to give you, before which all earthly objects, all ambitious projects, fade into nothingness? Man can receive no greater good than eternal blessedness in the kingdom of God. With Christ as an abiding Saviour, your joy will be full. Blessings you will have to give and by and by eternal riches to receive. *14LtMs, Lt 66, 1899, par. 19*

You are asked to be a laborer together with God. Are you, Henry? The Lord has rich blessings for you if you will receive them. Seeking for them, you will no longer be vacillating, all hope and brightness one day, yielding to temptation and expressing unbelief the next. Christ will pardon all your transgressions if you will only believe. There is full redemption for you if you will now humble your soul before God, closing the windows of the soul earthward, that the poisonous malaria of unbelief may not enter, and opening them heavenward, that the bright beams of the Sun of Righteousness may shine in. Remember that there is something for you to do. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. *14LtMs, Lt 66, 1899, par. 20*

Rest in the promises, for God is behind every promise. Jesus loves you. He is making intercession for you. Do not be so indifferent, so careless and unstable. This is the height of folly. You must awake to divine realities, or you will surely lose your soul. A wise and prudent man will heed counsel. I have strong hopes for you. May God help you to see this matter as it is. Dismiss the temptations of the devil. Heed no cunningly devised fables. Enter into no evil path. Choose the good, and depart from evil. Cling to Christ every day, and you will be safe. Deny yourself, take up your cross, and follow Jesus. If you will heed these words, they will help you to help your brothers. *14LtMs, Lt 66, 1899, par. 21*

In love. *14LtMs, Lt 66, 1899, par. 22*

**Lt 67, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 6, 1899

This letter is published in entirety *16MR 287-294*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I have just read your letter. This, with the enclosures, was the only mail I received this month. I am very much better in health. I can accomplish a large amount of writing, and I find there are many things to engage my mind.*14LtMs, Lt 67, 1899, par. 1*

I wish I could see you face to face, but as I cannot I will write. Thank you for your prescription. I will be careful. The Lord help me, is my prayer; and I pray that the Lord may help you, my brother, that you may not take on too many burdens, and by so doing disqualify yourself for the management of them. Should you be removed by sickness or death, who is there prepared to carry these responsibilities? The physicians under you may have an interest in this large and broad work, but they have not the long experience you have had. While you are in a position to educate, you should select a number of men and train them to carry the responsibilities. Under your education they may learn to do the work you have been doing by the help God has given you.*14LtMs, Lt 67, 1899, par. 2*

The influence you have gained in the medical profession is large and broad, and in some respects it has been as God would have it. You have caused the light God has given you to shine forth to others, and this light has influenced others to labor in the different lines of the medical work. But according to the light the Lord has given me, something of the spirit of Freemasonry exists, and has built a wall about the work. The old, regular practice has been exalted as the only true method for the treatment of disease. And to

a large degree this feeling has leavened the physicians connected with you. They have resorted to drugs in cases of fever—to break it up, as they have thought. This method has broken up fevers and others diseases, but it has <in some cases> broken up the whole man with it. The Lord has been pleased to present this matter before me in clear lines. *14LtMs, Lt 67, 1899, par. 3*

Fever cases need not be treated with drugs. The most difficult cases are best and most successfully managed by nature's own resources. This science, fully adopted, will bring the best results if the practitioner will be thorough. The Lord will bless the physician who depends on natural methods, helping every function of the human machinery to act in its own strength the part the Lord designed it to act in restoring itself to proper action. *14LtMs, Lt 67, 1899, par. 4*

Dr. Kellogg, God has given you favor with the medical fraternity, and He would have you hold that favor. But in no case are you to stand as do the physicians of the world to exalt allopathy above every other practice, and call all other methods quackery and error; for from the beginning to the present time the results of allopathy have made a most objectionable showing. There has been loss of life in your sanitarium because drugs have been administered, and these give no chance for nature to do her work of restoration. Drug medication has broken up the power of the human machinery, and the patients have died. Others have carried the drugs away with them, making less effective the simple remedies nature uses to restore the system. The students in your institution are not to be educated to regard drugs as a necessity. They are to be educated to leave drugs alone. *14LtMs, Lt 67, 1899, par. 5*

The medical fraternity, represented to me as Freemasonry, with their long, unintelligible names, which common people cannot understand, would call the Lord's prescription for Hezekiah quackery. Death was pronounced upon the king, but he prayed for life, and his prayer was heard. Those who had the care of him were told to get a bunch of figs and put them on the sore, and the king was restored. This means was taken by God to teach them that all their preparations were only depriving the king of the power to rally and overcome disease while they pursued their course of treatment,

his life could not be saved. The Lord diverted their minds from their wonderful mysteries to a simple remedy of nature.<sup>14</sup>*LtMs, Lt 67, 1899, par. 6*

There are lessons for us all in these directions. Young men who are sent to Ann Arbor to obtain an education, which they think will exalt them as supreme in their treatment of disease <by drugs,> will find that it will result in the loss of life rather [than] restoration to health and strength. These mixtures place a double taxation upon nature, and in the effort to throw off the poisons they contain, thousands of persons lose their lives. We must leave drugs entirely alone, for in using them we introduce an enemy into the system. I write this because we have to meet this drug medication in the physicians in this country, and we do not want this practice, <as in Battle Creek,> to steal into our midst as a thief. We want the door closed against the enemy before the lives of human beings are imperiled.<sup>14</sup>*LtMs, Lt 67, 1899, par. 7*

Dr. Kellogg, I am perplexed to know what to do for means, but I do not ask you to take this burden upon you. God forbid that you should have any unnecessary burdens to bear. On thing I shall do: I shall make appeals to every church, irrespective of any persons in responsible positions. There is a work to be done in this country, and the people who have had the benefit of my husband's labor any my own in building up the work on the Pacific Coast and in Battle Creek must understand how hard we have labored, and help us. We do not call on the conference. I come to the people and appeal to them for help. If we can once get established, we shall work without assistance, but we must have help now, we cannot do without it.<sup>14</sup>*LtMs, Lt 67, 1899, par. 8*

You write that the conference [brethren] say that Australia has had more means than any other place. That may be, but as long as the providence of God opens new fields for us, shall we refuse to enter them and <refuse to > establish in this new world a working force that will send laborers into other fields? How can the people hear without a preacher, and how can he preach except he be sent? We mean by the help of God to warn the world, to carry our testimony to regions beyond.<sup>14</sup>*LtMs, Lt 67, 1899, par. 9*



We are called upon by the Lord to preach the truth without delay. All the country between the places where interests are already established is calling for the truth. We have the third angel's message, the commandments of God and the faith of Jesus, and this truth is to encircle cities and towns. We are to carry the message from point to point, establishing in each a little community of missionaries. The workers in Australia are directed to enlarge the sphere of their labors by sending help to the unpromising fields in regions beyond, where the standard of truth has never yet been lifted.*14LtMs, Lt 67, 1899, par. 10*

We do not propose to colonize, to build up strong centers to the neglect of other fields. But we are to enlarge the circle of our operations, as those who believe they are giving the last message of warning to the world, <as Christ gave to His disciples just before His ascension (*Matthew 28:19, 20; Mark 16:19, 20*).> God's professed people in America should have been awake to do this work. In the place of centering so many interests in Battle Creek, plants should have been made in city after city. If they had been filled with zeal for the truth, they would have let their light shine to others, and would have labored to prepare a people to stand in the day of the Lord.*14LtMs, Lt 67, 1899, par. 11*

We may have had more means than <some> other places, but we have a showing for all this. Progressive work has been done. New fields have been entered, and still there are more opening around us. <The word comes, Add new territory.> We are to traverse all parts of Australia. Missionaries are needed who will come to this country to do earnest work for the Master. May the Lord arouse His people who know the truth to impart the knowledge they have. Let us pray each day the prayer so full of meaning that Christ gave His disciples: "Our Father who art in heaven, hallowed by thy name. Thy kingdom come, thy will be done on earth as it is in heaven."  
[*Matthew 6:9, 10.*]*14LtMs, Lt 67, 1899, par. 12*

Aggressive warfare is before all who believe the truth. We are to make unbounded progress and improvement in carrying forward the work that mortal man is privileged to do under the command of the great General of armies. God sends His angels as ministering spirits to go before the true worker and unite with him. The truth is

to work our hearts by the Holy Spirit's power. We are to call upon those who know the truth to enter into the work of co-operating with the angels of God. We are to be discouraged at nothing. We are to hope for everything in moral advancement, in spreading the knowledge of God and Jesus Christ our Lord. We are to call upon the Lord in every emergency, at every step.<sup>14</sup>*LtMs, Lt 67, 1899, par. 13*

Living principles are laid down in the Word of God. Why do not believers read to a purpose <and obey?> Why do they not appoint themselves missionaries? We need families in Australia, not men and women who wish to be carried, but workers, wise men who can manage. We want those who can lift with us.<sup>14</sup>*LtMs, Lt 67, 1899, par. 14*

Our duty to the world is broad and deep. We are to do unto others as we would they should do unto us. The truth must go everywhere, and we want those who can plead with the Lord in prayer, who will bend the knee before God, abolishing the fashion which has come in among our people and has been transported by our workers to other countries, of standing like the Pharisees and praying to be heard of men.<sup>14</sup>*LtMs, Lt 67, 1899, par. 15*

We want all who know God and Jesus Christ whom He has sent to bow low at His footstool, and pray that the world may hear the message of warning, that it may be caught up by those who hear it and carried to those who know it not. Let us kneel before God with humble hearts and give expression to our reverence for Him. All pride, all pomposity, must be laid in the dust. Make known your desires to God. The sincere, truehearted worker will not fail nor be discouraged, for God from His high and holy place looks upon the contrite one, and He will empower him at every step. He will set in action almighty agencies to warn the world to prepare to meet its God.<sup>14</sup>*LtMs, Lt 67, 1899, par. 16*

The human instruments through whom God works are not to stand, <as now,> in discord and variance. Those who have faith in Christ as their all-sufficient Saviour will be in perfect unison with Him. When self is hid with Christ in God, there will be no disunion, no variance, no strife. All will be in perfect sympathy with Christ to save

the world in God's appointed way. God calls upon His church to minister for Him and with Him in the saving of perishing souls. Then in the place of drawing away from Christ and from one another, the workers will seek to keep the breath of life in the church. They will trim their lamps with the holy oil which the two olive branches will, through the two golden pipes, communicate to them. Light will be imparted by the two anointed ones who stand by the Lord of the whole earth. *14LtMs, Lt 67, 1899, par. 17*

God will test every church in our world. Those who know the truth but are not doers of the Word are the worst stumbling blocks we could have in our work of advance. God calls upon His people to arouse and trim their lamps. Never till Zion travails for perishing souls can she see the working of the Holy Spirit in sinners born again. Christ is waiting to be gracious to those who will labor with one spirit and one mind to minister the truth for this time. Christ has appointed the Christian ministry and the various means of grace comprehended in the ministry. When unity in Christ is revealed, when Jesus is acknowledged by precept and practice, the Holy Spirit will reveal the willingness of the two anointed ones to empty the golden oil out of themselves into the vessels prepared to receive it. *14LtMs, Lt 67, 1899, par. 18*

**Lt 68, 1899**

Wessels, Brother and Sister [John]

“Sunnyside,” Cooranbong, New South Wales, Australia

April 10, 1899

Portions of this letter are published in *WM 232, 9MR 236*. +<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 and Sister John Wessels:

We received your letter and were much pleased to hear from you. I was brought into a position where I could hear words that passed among some of the members of the Wessels family, casting on me the imputation that all I wanted was the money you would bring with you to Australia. I cannot say that I wanted this money, for personally I did not want one penny. What I do want is that your money should help us in our emergency, for it has been placed in your hands as stewards of the Master, to be appropriated to the glory of God in the advancement of His work.<sup>14LtMs, Lt 68, 1899, par. 1</sup>

Whenever we have been called to any new country, it has been to break ground and to cultivate the Lord's vineyard. I came to this country at a sacrifice of all that I possessed, for it will take every penny I have to cancel the debts I have incurred in obeying the call, "Go forward." [*Exodus 14:15*.] We have been advancing from point to point, saying, I will not fail nor be discouraged. As the Lord directed me to call upon the Wessels family to impart of the Lord's goods for us to trade upon in this field, I called, and I thank God that a response came in a time of our greatest need.<sup>14LtMs, Lt 68, 1899, par. 2</sup>

I thank the Lord that Mother Wessels and Philip Wessels did make at the first an offering to God. In that great day when the judgment shall sit, and the books shall be opened, every member of the Wessels family, if they continue in the faith, making Christ their

personal Saviour, will be of that number who shall receive the benediction, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Enter thou into the joy of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things.*14LtMs, Lt 68, 1899, par. 3*

Brother Peter Wessels, Brother and Sister Lindsay, have co-operated with the Lord's servants in laying the foundation of God's work in this new field. My heart rejoices to see the work that has been done. It brings joy to my soul to see companies of Sabbathkeepers converted to the truth. If those who have acted any part in holding up our hands, in providing facilities which have enabled us to work, will be true and faithful, steadfast in the faith, they will receive their reward.*14LtMs, Lt 68, 1899, par. 4*

I have seen your danger as a family. I have been giving you messages of warning, for I have seen that you were in danger of losing your heavenly reward. I have invited your donation in the past, not for myself; for I am putting every dollar in[to] the treasury, except what I actually need for food and clothing, and to provide a humble house to live in, and a place where ministers, and doctors who come to visit the sick, and any who need my hospitality, may be entertained and refreshed. It is not Sister White who wants your money. The Lord invites you through His delegated servant to lay up for "yourselves a good foundation against the time to come, that you may lay hold on eternal life." [1 *Timothy 6:19.*]*14LtMs, Lt 68, 1899, par. 5*

"Charge them that are rich in this world that they be not highminded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." [*Verse 17.*] This danger is surely not only threatening, but is in reality imperiling your souls, and as I am to watch for souls as they that must give an account, I have sent warnings and entreaties and most earnest appeals to the Wessels family. We will thank God that some of your money is in bags that wax not old, laid up in the bank of heaven. It is the Lord's money, entrusted to you for this very purpose.*14LtMs, Lt 68, 1899, par. 6*

The charge continues, "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.” [*Verses 18, 19.*] It means a great deal to me and to you what disposition we make of our means. It means very much to every member of the Wessels family whether they lay up for themselves a treasure in the heavens or whether they bury their Lord’s talents in the world. The talents entrusted are to accumulate by being invested in the work of saving souls. These souls saved will work for other souls, and the work will go forward and upward, the treasure all the while accumulating. May the Lord make you channels of light. *14LtMs, Lt 68, 1899, par. 7*

When I asked Dan to make a donation of the one thousand pounds, I was in earnest. I wanted him to give back to the Lord His own, willingly, gladly, to show by this practical action that he felt his accountability to God, and that he would render to Him a thank offering. The Lord never leads His children otherwise than they would choose to be led if they could see the end from the beginning and discern the glory of the purpose they are fulfilling as co-workers with Him. Of all the gifts that heaven can bestow upon men, fellowship with Christ in His sufferings is the most valuable, and brings the highest honor. But I would not accept an unwilling offering. Dan shall not be disappointed in getting back the one thousand pounds, unless he feels, himself, that he would consider it a privilege to return to the Lord His entrusted gift. Can he not at least return this much to the Master? *14LtMs, Lt 68, 1899, par. 8*

The work here is opening in many places. The Lord has moved upon the people in Battle Creek to help us put up a sanitarium, and we shall do the very best we possibly can with the means that has been given. We shall not build a mammoth building, but one that will serve the present emergency. Our methods of treatment are taking with the people, and we hope that the sanitarium, having once obtained a standing, will gain success that will give solidity to the work in this country. It is best to work where God is working. *14LtMs, Lt 68, 1899, par. 9*

Brother and Sister John Wessels, what I have written, I have written, and now I must leave the burden on you. It rests not on others, but on you personally. *14LtMs, Lt 68, 1899, par. 10*

We do not desire everything to be centered in one place. Plants are to be made in different localities, that the light may shine forth. We do not want to do as they have done in Battle Creek, where they have established a publishing house, a school, a sanitarium, an orphans home, and a home for the aged, in one city. Homes for the aged should be found in private families, where they can receive love and attention. God has a people in this world, and there are many who can adopt children, and care for them as God's little ones. But the changeable life of a minister and his wife makes it impossible for them to take this responsibility. They are to be fathers and mothers to their own flesh and blood, and so train their children that they will be laborers together with them in the work. *14LtMs, Lt 68, 1899, par. 11*

The influence centering in Battle Creek should have been divided and sub-divided. One quarter is all that could be properly and thoroughly carried. And the first building, in Cape Town, the sanitarium there, was all they could properly carry. Spacious buildings will not run themselves. There needs to be men of mind, men of talent, men who learn every day in the school of Christ, to carry on all that has been entered into. If the sanitarium was capable by its large proportions of converting the people, it is none too large. It has grown large, but the advancement in piety and Christlike experience has not been proportionate to the growth of the building. *14LtMs, Lt 68, 1899, par. 12*

This is my anxiety for you. The windows of the soul are not closed earthward against the malarious atmosphere deleterious to piety; they are not opened heavenward to the rays of the Sun of Righteousness. What is the matter with the people who have had great light and great opportunities? They are world-bound, they do not obey God's direct command, "Come out from among them, and be ye separate, and touch not the unclean thing." [2 *Corinthians 6:17*.] To what does this refer? To all spiritual defects in character and practice, to every window opened earthward, which looks out upon the world, allowing its habits, its customs, its pride of appearance, its extravagant use of the Lord's entrusted capital, to lead the human agent to gratify unsanctified ambition. The sinful lust of selfishness, this is the unclean thing. This worldly element hides Jesus from the view. *14LtMs, Lt 68, 1899, par. 13*

The Lord will not prosper any such self-glorification. Everything pertaining to selfishness and self-love is condemned by God. "Come out from among them," is the call, "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 17, 18.*] This is the Word of the Lord. But worldly customs and worldly practices are preventing men and women from growing in grace and in the knowledge of the only true God and Jesus Christ whom He hath sent. The Lord is not served, the Lord is not worshipped, the Lord is not glorified, by a divided, half and half life. *14LtMs, Lt 68, 1899, par. 14*

Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where, through accepting Christ as his Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ. *14LtMs, Lt 68, 1899, par. 15*

Christ's perfect example and the grace of God are given him to enable him to train his sons and daughters to be sons and daughters of God. It is by teaching them, line upon line, precept upon precept, how to give the heart and will up to Christ, that Satan's power is broken. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] This is the work, the grand and holy work of parents. They are to keep before their children the great and vital work of receiving Christ, of believing on Christ as their Redeemer, the Lamb of God, which taketh away the sin of the world. This is the instruction they are to give to their children. All who will accept Christ by living faith will take His life as their pattern. *14LtMs, Lt 68, 1899, par. 16*

"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.]* What a privilege to be adopted into the royal family, to be children of the heavenly King. “We are laborers together with God; ye are God’s husbandry; ye are God’s building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.*14LtMs, Lt 68, 1899, par. 17*

“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 hath built thereupon, he shall receive a reward. If any man’s work 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.” [*1 Corinthians 3:9-17.*]*14LtMs, Lt 68, 1899, par. 18*

Satan will try to snatch these things out of our minds. Shall we allow ourselves to be made the sport of his devisings? He lies in wait to catch souls, but as Christians we ought to know that it is high time to awake out of sleep, for the time of the end is nearer than when we first believed.*14LtMs, Lt 68, 1899, par. 19*

**Lt 69, 1899**

Wessels, John

“Sunnyside,” Cooranbong, New South Wales, Australia

April 12, 1899

Previously unpublished.

Dear Brother:

I can only say that what I have written I have written. You must do what you feel it your duty to do. The conference is sending us means to advance the work in Australia, and this is the right thing for them to do. The money I shall receive on my last book will, I hope, settle the debts which have long been a burden on my mind, and when these debts are wiped out, I shall thank the Lord and go forward still. We shall not fail nor be discouraged.<sup>14</sup>*LtMs, Lt 69, 1899, par. 1*

You may ask, “Why am I needed?” My brother, the Lord is working in Australia. We see a great work to be done in Western Australia, and in all the regions about us. If this work had been placed on a proper basis years ago, it would have given the people confidence in us, but as it is now, we need help, and we shall be very pleased to have you with us. But I cannot advise you what to do. I dare not. I just lay the matter before you, and you must work out the problem for yourself.<sup>14</sup>*LtMs, Lt 69, 1899, par. 2*

It has been presented to me that this move on your part may prove the means of drawing the Wessels boys from their present associations, placing them where they can breathe a different atmosphere. Their abundance of means, to handle for the indulgence of self, has been no benefit to the young members of the Wessels family. Henry has not exerted a saving influence. Neither he nor his wife have felt their accountability to God. For years the matter has been laid before me that these young men must break up their present association by placing themselves in the light, and by yielding themselves to the influences of the Spirit of God become a savor of life unto life. Unless the Holy Spirit shall

mold and fashion their entire experience, they will make shipwreck of faith. Do you suppose Satan will leave them alone for one moment? He has spread his net for their souls, and unless a change takes place in them, and they strive to reach the gospel standard, they will lose eternal life.*14LtMs, Lt 69, 1899, par. 3*

I am constantly writing to the Wessels family, in the hope that sometime my words will break down the barrier, and they will see that if souls would shun perdition, they must pursue a course different from that which they have hitherto taken. It is the glamour and gloss of riches that has made so many lives what they are, deceptive and soul-destroying. The enemy took Philip from under Christ's banner, and placed him under his rule. Philip thought to have his own way, and to do marvelous things in his own human weakness; but the Lord, who loved and pitied him, would not prosper him, because He knew it would prove his ruin.*14LtMs, Lt 69, 1899, par. 4*

Philip's failure in financial matters has been a blessing in disguise from God. He must now heed the words of the great Teacher, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*] When Philip yokes up with Christ, humbling himself before God, then the Lord will lift him up. But just as long as he strives to be a great man by breaking the commandments of God, all heaven will pronounce him the least.*14LtMs, Lt 69, 1899, par. 5*

All Sister Wessels' children need to cleanse the soul-temple from moral and spiritual defilement, or they will perish in their sins. God is in earnest with us. We cannot play at loose purposes with Him. He requires the whole being, heart, mind, soul, and strength, to do Him service. Shall this be a game that wins heaven or that loses the soul? Life or death will be the result of what we individually are before God. Christ has made every provision whereby we shall be saved, but notwithstanding the light shining upon our pathway, leading us to the strait gate, the narrow way, the perverted imagination, the unconverted appetites and passions, are leading souls to choose the broad way, to the ruin of the soul.*14LtMs, Lt 69,*

1899, par. 6

High and holy must be the purposes of every soul who obtains the character we must all possess if we win a crown of everlasting life. Which way do we face? Which road are we travelling? The broad road of self-indulgence or the road that leads heavenward? These are solemn and important questions for every soul. If we are walking in a safe path, the only path that leads to glory and honor, immortality and eternal life, then we shall catch the spirit of Christ our Saviour. We shall love to contemplate His beauty, and by beholding Him, we shall become changed into His divine image.<sup>14</sup>*LtMs, Lt 69, 1899, par. 7*

Which road are we travelling? We may take with us into the broad road all our evil tendencies, our cheapness of character, our associates in evil. We may choose to listen to their words and laugh at their wit, but in so doing we shall descend lower and lower in the scale of moral value with God, and at last the words will be spoken, "Cut down the unfruitful tree. Why cumbereth it the ground?" [*Luke 13:7.*] It remains to be seen whether the members of the Wessels family have chosen Christ or the world, whether heaven is of the highest value to them, or whether self and self-indulgence are more to them than Christ and God and heaven. It remains to be seen whether they will follow Christ. "He that will come after me," Christ said, "let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*]<sup>14</sup>*LtMs, Lt 69, 1899, par. 8*

Dan entertains the idea of becoming a lawyer. He may have the companionship of Christ instead of that of associates who will lead him away from truth and holiness and heaven. This is a life and death question with him. He should have taken his stand long ago, giving his life and influence to Jesus Christ, who gave His life to redeem him from ruin. The great work before the children of my much-respected Sister Wessels is to keep before their mind's eye Him who loved them and gave Himself for them. There is no honor in this world save that which Christ Himself has purchased with His own blood.<sup>14</sup>*LtMs, Lt 69, 1899, par. 9*

Satan will present his allurements, but he has woven a tissue of lies. He presents honor to all who will follow him, but he gives the

reverse of honor. His followers reap degradation and slavery to sin. It seems to me as I look upon the gins and nets of Satan, whereby he deceives souls, that the schemes he has devised by which to ensnare the human mind are without number. How, I ask myself, can human beings choose this companionship and be deluded by his insinuations and his lies?<sup>14</sup>*LtMs, Lt 69, 1899, par. 10*

I would now address Dan and Andrew. The Lord says to each of you, “My son, give me thine heart.” [*Proverbs 23:26.*] The great object to be gained by you is the salvation of your souls. This you should ever keep in view. Vain hopes, vain theories, vain calculations, are now composing your character-building. Come to Jesus just as you are. This is the invitation Christ has given you. You must not suppose that you must have a special agonizing of souls, but you must repent of your sins. As you advance to Christ, He will advance to you. He sees your disorders. He knows that your soul is diseased by sin, and He would say to you, Young men, thy sins are forgiven thee. Whatever may have been your sins, Christ knows how to deal with them. Shall He be forced to say of these dear youth, Ye would not come to me, that ye might have life? The great Physician will save to the uttermost all who come unto Him. He understands what to do for you.<sup>14</sup>*LtMs, Lt 69, 1899, par. 11*

I feel an intense desire that you, Dan and Andrew, should have your sins washed away in the blood of Jesus Christ. Do not delay. Do not wait for any feeling you suppose you must have. Christ has invited you to come. He will save all who look to Him and believe in Him as their personal Saviour. Do not dishonor God and Jesus Christ your Redeemer. For your soul’s sake, make no delay. Commit the keeping of your soul to Him, as to a faithful Creator. Christ’s dying love for you is a proof of His willingness to save. His resurrection and ascension are proof of His power.<sup>14</sup>*LtMs, Lt 69, 1899, par. 12*

“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.*] “O Zion, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringeth 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 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 arms, and carry them in his bosom, and shall gently lead those that are with young.” [*Isaiah 40:9-11.*]*14LtMs, Lt 69, 1899, par. 13*

Young men, will you come? I cannot endure the thought of you remaining in a Christless state. If you will conform your will to His, Christ will enter into all your life, directing, pervading, and giving character to every action. Enter into His service, and He will be your teacher. If you will come to Jesus, enlisting in His army, your personal qualities will be acknowledged by the heavenly angels. Put your heart into God’s service. Be a true child of heaven.*14LtMs, Lt 69, 1899, par. 14*

I will carry this matter further in the next letter I write. Please write to me, for my heart is drawn out to you both. The Lord has given to every man his work, and each of you have a work for the Master. Then enter into it. Take it up. Be men. Leave behind you a bright light that others may follow.*14LtMs, Lt 69, 1899, par. 15*

“Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.” [*Isaiah 55:6, 7.*]*14LtMs, Lt 69, 1899, par. 16*

**Lt 70, 1899**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

April 14, 1899

Portions of this letter are published in *11MR 95-96*; *4Bio 415, 417*.

+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:

Yesterday, April 13, the main school building was dedicated. The morning meeting commenced at six o'clock, a time when those who had been and still were working on the ground could have the benefits of the meeting. W. C. White, Brother Palmer, and Brother Hughes spoke for a short time. Then I spoke, and at the close of the meeting made the dedicatory prayer. This was a very precious meeting, and I was glad in my heart to see so many students present. If you and Brother and Sister Tenney could have been here, it would have pleased us much. It seemed to me all the while that you ought to have been here. The new school chapel is, I think, an excellent room. It is large and very favorable for the speaker.<sup>14</sup>*LtMs, Lt 70, 1899, par. 1*

At the three o'clock meeting, we expected Elder Starr and some of the government men. We sent to Morrisset and Dora Creek to meet them, but no one came. I suppose the reason was that the sky looked as though we might have a downpour any moment. Nevertheless the room was full. The room was decorated and festooned by flowers from our gardens, and beautiful tree ferns, some of which were placed before the entrance to the building. W. C. White spoke well. Brethren Palmer and Hughes followed. Herbert Lacey then addressed the people, but I had become so weary that I could not remain till the close of the speech, although he spoke well. It is painful for me to sit long in one place, and I had to leave. I remained longer than I ought.<sup>14</sup>*LtMs, Lt 70, 1899, par. 2*

Several weeks ago Brother Pocock was sent for to help in the painting of the building. He is a coachmaker and a painter and builder. We had been calling for him for some time, but he was reluctant to leave his wife and little ones. We have from our family sent them clothing from time to time, and the clothing you left will help them. We made most searching inquiries in regard to the situation of his wife and children, for we had been informed by Brother and Sister Starr of their extreme poverty. We learned that he could not live where he was and provide for his family. We sent him right back, with word to bring his family to Cooranbong without fail.*14LtMs, Lt 70, 1899, par. 3*

When they reached here the two youngest children were very sick. The whole family had to walk three miles in the hot sun to reach the train, and they thought the little boy had been sunstruck. He is four years old, a pretty child, and very intelligent. They came to our house from the train, and after dinner they were taken by their earnest wish to the cottage of two rooms which Brother Hughes of Cooranbong has in the liberality of his heart granted them. Mr. Hughes and his family have done everything they could do in their kindness of heart for Brother and Sister Pocock. This family must be saved if possible.*14LtMs, Lt 70, 1899, par. 4*

Sara immediately began giving the little boy treatment. We soon saw that his symptoms were those of acute poisoning. He was not well when he left his home. After walking three miles he drank a lot of water. The day before leaving, the father and mother sent the children to the grandparents, while they slept in their shanty for the last time. The grandparents are not believers, and they had cooked a parakeet, of which the boy ate very heartily. He was tired and hungry, and this used him up. Afterwards nothing could be given him which he could retain on his stomach, but the discharges continued nearly constantly.*14LtMs, Lt 70, 1899, par. 5*

Sara was with him night and day, and Sister Robb was sent for to share the burden with her. We knew that it would be a battle for his life, and everything was done that it was possible to do. But the boy died on Sabbath about eleven a.m.*14LtMs, Lt 70, 1899, par. 6*

I spoke on Sabbath morning, after Brother Palmer, who read some



extracts from the Special General Conference Bulletin. I was much pleased with the way in which he handled the matter. We had a most precious meeting, also a meeting in the afternoon, which I dared not venture to attend.*14LtMs, Lt 70, 1899, par. 7*

On Sunday afternoon brother Pocock's dear little boy was laid at rest. There was a good attendance at the funeral. Brother Hughes conducted the service and, it is reported, did excellently well. I could not attend the service, for I had an appointment at Dora Creek, at an open air meeting. Ninety were present, and I had the best of attention. Some were seated on the ground, others were standing. The fishermen stood off in a little company by themselves, but they may come nearer after a while.*14LtMs, Lt 70, 1899, par. 8*

I had much freedom in speaking on this occasion. I spoke upon the subject of Christ as a healer. Not only was He the sin-pardoning Saviour, but the Restorer. I felt very pleased with the freedom with which W. C. White spoke. He set before the people that our work was to do the work of Christ, to seek to save the souls and bodies of the afflicted. He referred to the efforts we were making to erect a hospital. The school has given fifteen acres of land for this purpose, and now they think they should add five or ten more for the benefit of those who shall come to the hospital. They should have an opportunity to get exercise in cultivating the soil.*14LtMs, Lt 70, 1899, par. 9*

I now feel interested in the work of building small churches at Martinsville and Dora Creek. We shall be helped in this by those interested in the truth, but who have not yet united with us in church capacity.*14LtMs, Lt 70, 1899, par. 10*

We have been in one of our closest straits financially, but we hope that release will soon come. Some has already been sent from Battle Creek, but it had to go through the Echo office, and they could not raise it for us, for they were short of means. It has become necessary for Brother Daniells to disconnect from the school to go to Melbourne and Adelaide to raise means. If the people in Battle Creek make us dependent on the Echo office, we shall not have anything more than we now have. Why cannot they see and understand these things? If the Echo office had the means,

we could obtain from it that which we need. But we shall expect something by the next boat from America. *14LtMs, Lt 70, 1899, par. 11*

All these circumstances, the sickness and death of Brother Pocock's child, the opening of the new building, the clearing of the land for the hospital, have taxed every power that we possess. On Wednesday the school had a holiday and took their dinner to the school ground near the chapel. It commenced misting in the morning and kept up some time. After dinner the weather was showery, and a meeting was held in the church. Several of us had something to say. After one hour the meeting closed, and again the workmen went on to the grounds. W. C. White and Brother Palmer were right on the ground with the workmen. *14LtMs, Lt 70, 1899, par. 12*

I am very glad that there is some prospect of help from America. We have been so perplexed to know what to do, but light is coming in, and we hope it will not cease its shining until the perfect day. As yet we have received nothing from America except the donation of one hundred pounds from Elder Loughborough, and that was tied up in the office for two months. Half of it, I think, has come, but there are workmen here waiting to get their pay. We are hoping and praying that means will come, that we may not be dishonored before the world. *14LtMs, Lt 70, 1899, par. 13*

Everything that comes into our hands is swallowed up as quickly as possible, and still we want more. Dr. Kellogg says he has sent us money, but nothing of the kind has reached us except the one thousand dollars for the hospital. We had thought it best to use this at once to pay the workmen; then the school can give us its value in lumber for the hospital. The large school building is completed. It is plain, neat, and roomy, and all feel pleased. *14LtMs, Lt 70, 1899, par. 14*

We are hoping, trusting, and praying. Encouragement has come, and we trust we shall not have to wait long. I think if our American friends knew how we were placed financially, they would not send their money round by the Echo office. If the Echo office had money, we could have used it long ago. But they cannot get it. A widow lady

who had loaned Elder Daniells £300 for, as he thought, a long time, called for it some time ago from the Echo office, and would not wait. They could not obtain the money from the bank to pay her. Thus it is at the present time. We hoped that the mail would bring us some drafts that we could use, but they forget, or do not know, that we must have a duplicate. If the duplicate does not come in this mail, we shall have to wait until it does come. But it will all come right soon. We have had a long time of waiting and anxiety. We almost fail; then we gird up by faith, and pray, and trust, and wait. *14LtMs, Lt 70, 1899, par. 15*

Now, Elder Haskell, as soon as you think you can, please come and you shall have our parlor or Sister Peck's room, just which you please. We shall be very glad to have you any time, and if you need rest we shall be glad to have you rest. The perplexities we have had in the past, we hope will soon be over. There is hope for us in God. *14LtMs, Lt 70, 1899, par. 16*

I will write more when I am rested. The hospital must now have our attention. We expected Dr. Caro yesterday, but he did not put in an appearance. We want some suggestions from him in reference to size of the hospital rooms and bathrooms. The clearing of the ground will continue while we can get donations from the workmen. We mean to make our money go just as far as possible. I must now close. I have written this letter in great haste, and am feeling very tired. Remember us to Brother and Sister Tenney. Tell them our next letter will be to them. *14LtMs, Lt 70, 1899, par. 17*

In love. *14LtMs, Lt 70, 1899, par. 18*

**Lt 71, 1899**

Anthony, R. S.

“Sunnyside,” Cooranbong, New South Wales

April 17, 1899

Previously unpublished.

Dear Brother Anthony:

I have a few words to say to you this morning. I cannot write much, for the mail to Africa must leave this morning. I intended writing to you yesterday, but Brother and Sister Starr and a sister who stands in a responsible position in Hamilton, Newcastle, were here visiting us. This sister has been convicted of the truth for several weeks, but has only just come to the point of decision. Thank the Lord for this. None of her family are with her, but have opposed every step of advance. The Lord is working upon her mind, and she is now fully convinced of the truth. May the Lord strengthen her.<sup>14</sup>*LtMs, Lt 71, 1899, par. 1*

A matter has been presented to me by letter for advice in regard to the color line. When you see souls seeking for the truth as for hidden treasure, no distinction should be made because of the color of the skin. All are to be treated as Christ would treat them. This is a vexed question, because of human prejudice. The world's Redeemer made no difference because of caste, nationality, or color. He, the Majesty of heaven, gave His life for the life of the world, and all who receive Him are His property and are to be treated as such.<sup>14</sup>*LtMs, Lt 71, 1899, par. 2*

“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.*] Think of this. Shall we make distinction between believers because of color? Never. Among the colored people are some of the choicest souls, and shall we venture to say, “Don't sit near me; You are black; I am white”? Rest assured that the one who takes this position needs to have his soul washed and purified from its uncleanness.<sup>14</sup>*LtMs, Lt 71, 1899, par. 3*

I will write you further on this subject another time. I wish to ask you why you hold on to Brother John Wessels. Has the Lord given you light from heaven, that you venture to do this? I write this merely for you, but I say, Take your hands off. The whole family needs to be broken up, and obtain an experience altogether different from that they have had, or they will lose their souls. In the place of hindering him, you should have helped him to make this change with as little delay as possible. I would not have written him as I have done if I had not understood what I was writing about. He is waiting for me to say more than I have said, leaving him no chance to exercise faith. I shall never do this. He must seek light from God, and walk in the light as He is in the light. *14LtMs, Lt 71, 1899, par. 4*

I now leave this matter with you to act upon discreetly. I can say no more now. May the Lord help you, and give you clear discernment, is my prayer. *14LtMs, Lt 71, 1899, par. 5*

In much love. *14LtMs, Lt 71, 1899, par. 6*

P.S. Show this to Brother Hyatt. Tell him not to hinder in this case. *14LtMs, Lt 71, 1899, par. 7*

**Lt 72, 1899**

Tenney, Brother and Sister [G. C.]

“Sunnyside,” Cooranbong, New South Wales, Australia

April 20, 1899

Portions of this letter are published in *Ev* 557-558, 561.

Dear Brother and Sister Tenney:

We feel very grateful to our heavenly Father that we can advance, and that the Lord has helped us. There are means coming to us from America. I expected help in this last mail, but none came as we expected. It will come next mail, we hope, for we want to go forward with the hospital. The plan of the building is already drawn. I see a great work to be done in the sanitarium to be established, and we wish to secure the very best location possible. We shall consider Hornsby and Hawkesbury, which are within easy reach of Sydney. Then we can have branches in the city and in Cooranbong. Our hospital will be one branch, Newcastle another. Newcastle perhaps will be more of a center. *14LtMs, Lt 72, 1899, par. 1*

We need much wisdom and grace, and we know just where to obtain it. I could not believe that the Lord would leave us destitute of help and leave the impression upon the people that we must depend upon them to help us, that we are in their power to keep us down and limit our influence. God would have us stand on vantage ground, [with our] buildings that will leave a favorable impression on the people and bring glory to God. Time has been lost, but the Lord will work in His own way. I wish Dr. Kellogg could visit Australia, and give us some of the influence and knowledge. I am going to ask for it. Let us have courage in the Lord. We shall cling to one mighty to save even to the uttermost. *14LtMs, Lt 72, 1899, par. 2*

I believe the Lord will give more souls as sheaves in the very field where you are now laboring. Christ is your Helper and your God. Take firm hold of His strength, and you will see the salvation of God. We must reach the people just where they are. One phase of our work is to give the compelling message, for there are those who

need your urgency to make them decide to obey the Word. “Come, for all things are now ready.” [Luke 14:17.] I am so glad that so many have taken hold of the truth. This is as it should be. Everything should be done that can be done to win souls to Christ. Then everything possible should be done to draw them to Him. The work is to be done that is represented by Jude as “pulling them out of the fire, hating even the garment spotted by the flesh.” [Jude 23.] God will work to co-operate with His chosen workers. We are never alone. One can chase a thousand, and two put ten thousand to flight. *14LtMs, Lt 72, 1899, par. 3*

You can see what need there is to hold on after the camp meeting, making every effort to gather in the sheaves. Souls are precious. Christ gave His life to save the highest in authority, like Nebuchadnezzar. The Lord God of heaven would have that king bow to His authority and own that the Lord God of heaven rules. From the light given me by the Lord there is not the effort made that should be made to convince and convert those in the highways. There are honest men who will yield to evidence, and efforts should be made to draw them, and even to pull them. *14LtMs, Lt 72, 1899, par. 4*

Those who have worked on false principles, and have perverted their sense of righteousness, are not to be left without effort. God calls them. The Lord would have special pains taken to win them and leave them without excuse. We must work on the right hand and on the left. We must draw nigh to God and obtain His Spirit, and then work for souls. Even the great men are more easily drawn by the simplicity of the gospel than by any effort made in human power. We need more of God and far less of self. God will work through the weakest human agent who is charged with His Spirit. He wants every worker to be supplied with His abundant grace. *14LtMs, Lt 72, 1899, par. 5*

In the history of men we learn how dangerous is prosperity. It is not the men who have lost their money and their property who are in the greatest danger, but those who have obtained a fortune and are placed in a high position. These need careful, earnest labor. Adversity may depress, but prosperity elevates to presumption. Prayers are often requested for men and women in affliction, and

this is as it should be; but the most earnest prayers should be solicited for those who are placed in a prosperous position. These men are in the greatest danger of losing the soul. In the valley of humiliation we can walk securely, while we reverence God and make Him our trust. On the lofty pinnacle, where praise is heard, where our wisdom and greatness are extolled, we need a special power, a special arm to sustain us. *14LtMs, Lt 72, 1899, par. 6*

This is the light in which we should regard those not of our faith. The men who are exalted and praised need greater help in the simplicity of Christ than they receive. They need more earnest, persevering prayer, that they may be saved from destruction. The minister of the gospel should be faithful to every soul, but the wisest, firmest labor should be given to those ministers who are not of the faith. There are many who know no better than to be misled by ministers of other churches. Let faithful, God-fearing, earnest workers, their life hid with Christ in God, pray and work for honest ministers who have been educated to misinterpret the Word of life. Our ministers are to make it their special work to labor for ministers. They are not to get into controversy with them, but with their Bible in their hand, urge them to study the Word. If this is done, there are many ministers now preaching error, who will preach the truth for this time. *14LtMs, Lt 72, 1899, par. 7*

Brother Tenney, let us draw closer and still closer to our Redeemer. He will save us with an everlasting salvation. We want light every day. We want a power that God alone can supply. We must have it. There are precious resources for us if we will walk in the way of the Lord to do justice and judgment and to hide self in Jesus Christ. *14LtMs, Lt 72, 1899, par. 8*

Daylight is coming, and I must speak this morning to the students at the school. *14LtMs, Lt 72, 1899, par. 9*

In much love. *14LtMs, Lt 72, 1899, par. 10*



**Lt 73, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 17, 1899

Portions of this letter are published in *8T 172-176; 2SM 285; 2MR 339-342; 7MR 325; 10MR 15; 11MR 307; 4Bio 438*. +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 and read your letter with surprise. I cannot sleep past twelve o'clock p.m. I am inquiring what I ought to do or say that will change the condition of your mind. I have had the most intense interest in your behalf, and may the Lord guide my pen. The Lord has made you a man of His appointment, and angels of God have been your helpers. I have written that the Lord has placed you in the very position that you are in, not because you are infallible but because He would work your mind by His Holy Spirit. It is the Lord who has placed you where you are to impart the truth, present the truth as it is in Jesus, in this period of the earth's history. I know the position you are in, where such great and momentous responsibilities are entrusted to you. *14LtMs, Lt 73, 1899, par. 1*

On no account should you be entangled and woven up in any work that will endanger your influence with Seventh-day Adventists, for the Lord has appointed you to fill a place of His appointment, to stand before the medical profession, not to be molded, but to mold human minds. Every day you are to be under the supervision of God. He is your Maker, your Redeemer. He has a work for you to do, not separated from Seventh-day Adventists, but in unity and harmony with them, to be a great blessing to your brethren in giving to them that knowledge which God has given you. *14LtMs, Lt 73, 1899, par. 2*

We are God's great building. Every stroke, every stone put into the

building, is only a part of the whole. Every worker is himself to become just what God designs he should be in building his own life with pure, noble, upright deeds, that at the end he may be a symmetrical structure, a fair temple, honored by God and man. God must be in this work. "Ye are God's husbandry, ye are God's building." [1 *Corinthians* 3:9.] Through you He has worked, and will work, to <do> honor <to His name> by trusting to you <these> great responsibilities. "We are laborers together with God," and God would use you and me and each individual who engages in His service. Each is to stand upon his watchtower and listen attentively to that which the Spirit has to say to him, for every word and act leaves an impress not only on our characters, but upon the characters of others engaged in the work. *14LtMs, Lt 73, 1899, par. 3*

The Lord would have you stand forth as Daniel, every phase of your character under His own ministration, that day by day you may grow into a structure that will stand forth not as a perfect whole in itself, but, connected with the work of other chosen workmen, as a beautiful temple for the Lord, a living witness to the value, stability, and mobility of the man who keeps his eye single to the glory of God. *14LtMs, Lt 73, 1899, par. 4*

Your faculties are separate and distinct, yet each is dependent for its success upon the other. So each day God works with His building, stroke upon stroke, to perfect the structure, which thus grows into a holy temple for the Lord. One stone mislaid affects the whole building. This figure represents human character, which is to be wrought upon, point by point. There is not to be a flaw in it, for it is the Lord's building. Every stone must be perfectly laid, that it may endure the pressure placed upon it. God warns you and every worker to take heed how you build, so that your building may bear the test of storm and tempest because it is riveted to the eternal Rock. Take heed how you build. Every hour may be spent in placing the stone on the sure foundation, ready for the day of test and revelation, when we shall be seen just as we are. *14LtMs, Lt 73, 1899, par. 5*

This warning God presents to me as essential in your case. He loves you with a love that is immeasurable. He loves your brethren

in the faith, and He works with them to the same end that He works with you. His church upon the earth is to assume divine proportions before the world, as a temple composed of living stones, every stone emitting light. This building is to be the light of the world, a city set on an hill, which cannot be hid. It is composed of stones laid close together, stone fitting to stone, making a solid building. All the stones are not of the same form or shape. Some are large, some are small, but each has its own crevice to fill. And the value of each stone is determined by the light it reflects to the world. This is God's plan, and He would have all who profess to believe His Word fill their respective places in the great, grand work for this time. *14LtMs, Lt 73, 1899, par. 6*

We are, dear and much-beloved brother, living amid the perils of the last days. Every mental and physical power is to be cultivated, for all the powers are essential to make the church a building which will represent the wisdom and character of the great Designer. We are to cultivate the talents given us by God. They are His gifts, and are to be used in their right relation to each other so as to make a perfect whole. God gives the talents, the powers of the mind; man makes the character. The mind is the Lord's garden, and man must cultivate it earnestly in order to form a character after the divine similitude. *14LtMs, Lt 73, 1899, par. 7*

The Lord has wrought with you, my much-respected brother, enabling you to act your part as His workman; but there are other workmen who must act their part as God's agents, His members, who help to compose the whole body. <Bear in mind,> all are to be united as parts of a great machine. The Lord's church is composed of His living, working agencies, who derive their power to act from the Author and Finisher of their faith. The great work resting upon God's individual workers is to be carried forward in symmetrical harmony. There is a work for you to do. God has appointed you to do your work, as a physician and your brethren to do their work. You and your wife have been noble workers and have set a right example to the world. But God has also other instrumentalities which He uses to do their work, that all may become, through sanctification of the truth, members of Christ's body, of His flesh, and of His bones. Representing Christ, we act for time and for eternity, and men, even worldly men, take knowledge that we have

been with Jesus and learned of Him. *14LtMs, Lt 73, 1899, par. 8*

God's people are not to be in confusion, lacking order and harmony, consistency and beauty. The Lord is greatly dishonored when unity does not exist among His people. I have been sensibly impressed with the strife, discord, and emulation in society. Those who believe the truth for this time must know that truth is a unit. Spasms of feeling are not inspiration. The unity that God requires must be cultivated day by day. <The lips must be sanctified, the tongue, the voice, must be trained to do the right kind of service> if we would answer the prayer of Christ. The disunion that has existed among those who claim to believe the last message of mercy to be given to our world is a great hindrance to the advancement of our work. All are to be united in one as Christ is one with the Father, their powers, illuminated, inspired, and sanctified, making a complete whole. God is dishonored by the variance existing among His people. Those who love God and keep His commandments are not to draw apart but press together. <*Philippians 2:1-4.*> *14LtMs, Lt 73, 1899, par. 9*

The Lord does not forsake you, my brother. Bear in mind that this world is but the pilgrimage through which we are passing, that the future world is the home to which we are going. Have faith in God. If my words have wounded and bruised your soul, I am sorry, for I am wounded and bruised also. Our work, a strange work, a great work, given us by God, links us heart and soul together. You dare not throw off your armor. You must wear it till the end. When the Lord releases you, then it will be time for you to lay your armor at His feet. You have enlisted to the very close of the battle, and you would not disgrace yourself and dishonor God by deserting from the army. May the Lord open to you many matters which He has opened to me. Satan is watching his opportunity to dishonor the cause of God. I have been shown your peril, and your guardian angel preserving you again and again from yourself, keeping you from making shipwreck of faith. Lift up the standard, lift it up, and be not faint-hearted or discouraged. *14LtMs, Lt 73, 1899, par. 10*

I cannot think that I have written anything to you that should make you write me such a letter. I know that at times I have greatly wondered how my brethren in America could think we could

possibly make headway with nothing to create even a foundation for work. The providence of God has been opening the way, the people have been turning to us for light and knowledge, but we were not prepared to educate them. *14LtMs, Lt 73, 1899, par. 11*

I have a letter written to you January 15, but find none written January 25. I shall look again carefully. In the letter written January 15 I refer to the publishing house and the working of men in that office. There were two articles I did not send, which were written in January. I read them, and thought that there might be a possibility of Dr. Kellogg or some one thinking I meant the sanitarium, when I did not refer to it at all, but to the dishonest measures which have been clearly specified again and again. I said, I have not strength to read those articles for this mail. I will read them and send them next week. I thought I would make their application definite. Is it possible that these articles went to you? I know not, unless you send me the original. *14LtMs, Lt 73, 1899, par. 12*

Did I not send you a letter stating how the Lord had kept you from dishonoring Him in the time of test and trial, when so many failed? I certainly thought those letters went to you. The Lord would not send matters to you which were not true. Have not letters reached you, telling you how God had been leading you step by step, and that, as you looked to God in your critical operations, angels of God were standing by your side, and their hands were seen as your hand? Was not the statement made that God had put you in a position of trust, of wonderful responsibility, that through you He had wrought to remove prejudice from the minds of physicians and people of all countries, because your religion was respected and elevated, and God was honored? What you have applied to yourself regarding scheming and underhand work belongs where you know as well as I it belongs. *14LtMs, Lt 73, 1899, par. 13*

The light given me by God, which I have written to Brother Moon and to Brother Irwin, and which they can show you, was that they should have helped you, that you should counsel together; that in the place of holding themselves aloof, they should have been your fellow helpers; that you were ordained by God to stand in a position of trust, that as you used your talents, God increased them, and that you needed help instead of censure. *14LtMs, Lt 73, 1899, par.*

Please send me the letter which had led you to suppose that I have not confidence in you, for I cannot find it. In my intensity of desire that you should make straight paths for your feet, I have written earnest words, but never, never to denounce or condemn you. I thank the Lord every day for the Saviour's keeping power. O that God would let you understand that I have not changed in the least in my faith or deep interest in you. I have had only an intense desire that you should stand in God, firm, tried, and true, for your own good and for the glory of God. I know that the Lord wants you to have the crown of victory. I thought to send you a cablegram this morning, but decided that the Lord could speak His word to you much better than a human agent could. *14LtMs, Lt 73, 1899, par. 15*

The Lord loves you, the Lord upholds you. In God you can triumph. I have appreciated the confidence you have ever maintained in my humble self, as the Lord's servant, who speaks and works His will. You have ever shown me respect. In return you have my sincere appreciation of the same. I would not wound or bruise your soul, but restore and heal. If I have spoken plainly to you, Dr. Kellogg, it is because I have seen dangers that you have not seen, and which I wished you to guard against. *14LtMs, Lt 73, 1899, par. 16*

I thank you for your liberality in proposing to send means from yourself and your kind brother Willie, whom I have ever loved since he was a babe in his mother's arms. The Lord loves him, and He would claim him as His own beloved son. He would have him take his position as His witness. By the *Review* of March 14, you will see that your words to me were not idle tales, that there was money in the Sabbathkeeping churches that could be invested in the work in Australia. This makes your donation, for which we thank you in behalf of the sanitarium. If you could now visit Australia, and give us the benefit of your talks for a short time, we would be so very, very glad. How would it do for you to undertake this journey. I would be so glad, and many others who know you have said the same. But do not send your gift, wait until there is a positive necessity. You are in debt yourself. *14LtMs, Lt 73, 1899, par. 17*

And Willie—what shall I say? I appreciate his offer more than the

value of the money, because he thus testifies he has confidence in the work we are seeking to advance. But I would not take your means. I never thought of such a thing as Willie or you making a personal donation. The light given me was that your influence would place the work where it would give speech and power to the medical missionary work in this country. Over and over again I have laid out our necessities quite distinctly to the General Conference, without one favorable response. Then light came to me to make an appeal to the managers of the sanitarium, because the Lord's money was to come to us in Australia and England, that we might build humble houses of worship, a health home in Cooranbong, and a sanitarium near Sydney. We are now thinking of building a house of worship at Hamilton, Newcastle, one at Dora Creek, and one at Martinsville, six miles from here in the bush. The two last will be very humble houses. *14LtMs, Lt 73, 1899, par. 18*

As yet we have received only two hundred and fifty pounds from you. Special direction was given in regard to the manufacturing of health foods, but lately we have not had money to invest in peanuts for our own family. We eat no meat or butter, and use very little milk in cooking. There is no fresh fruit at this season. We have a good yield of tomatoes, but our family think much of the nuts prepared in a variety of ways. <We use one fifth as much as the recipe specifies.> For many months my food has been uncooked tomatoes and bread. *14LtMs, Lt 73, 1899, par. 19*

I cannot eat a great variety of food in the vegetable line. Sometimes I venture to go a little farther in taking dried peas, prepared as I had them prepared at the sanitarium. But it costs me too much. Gas accumulates and crowds my heart. We have nice string beans, but these I do not eat. I do not use potatoes. But I am so thankful that the Lord has given us enough to eat. There are poor families who do not have enough to satisfy hunger. I am thankful that I can eat my two meals, and feel in every way comfortable. Apples here are high, and of an inferior quality, but we shall soon have fresh oranges and lemons. *14LtMs, Lt 73, 1899, par. 20*

We have a prospect of financial relief, but do not send our money to the Echo office, for they cannot relieve our necessities. They had to overdraw on their own account in the bank in order to get the last

money sent us. Sara McEnterfer has had no pay for her last year's work. We have had to dole out a few shillings at a time to our workmen. Brother Palmer, with whom we have just been talking, said he managed to keep one shilling now, whereas for many days he had only sixpence, while five hundred pounds were to be paid to the workmen on the main school building.<sup>14</sup>*LtMs, Lt 73, 1899, par. 21*

We thank the Lord that now the sanitarium will be built. You know something of what that will cost. The hospital must go right up, else we fear we shall bury Sara. She is supposed to be the most successful physician in treating the sick. She has been working over the sick night and day, and she is very much worn. Last Sabbath she had an exhaustive sleep that nearly cost her her life. She slept fourteen hours, and could not be awakened. Her breath was almost gone. She has not appeared like herself since. We want that hospital so much.<sup>14</sup>*LtMs, Lt 73, 1899, par. 22*

I would say again, I have had no thought of you taking from your personal funds for me to use in the work here, and I am not now compelled to do this. I am so glad. The word comes that means has been sent to us, but as yet nothing has come except what you have sent. We live in prospect of some financial help. If we once become established, I think we shall get along nicely. In our keen necessity and almost despair, I may have written too strongly, and not as guardedly as I should have written. But I have felt for the suffering cause of God. We are trying to bring souls into the truth, and the representation they see of our work is so hopeless, as though the Lord did not favor His commandment-keeping people. When the pictures of our poverty and inability to do what ought to be done was presented before me, and the instruction was given me to call for means to cultivate the Lord's vineyard in this new world, I felt ashamed, and yet I knew I could and must press the matter; for the Lord would move upon hearts to do this.<sup>14</sup>*LtMs, Lt 73, 1899, par. 23*

I am pleased that you can dispose of my place in Battle Creek. The mortgage will cut out quite a slice, but I will probably have fifteen hundred dollars. Five hundred of this must go to build a small cottage for Brother and Sister Belden. Both are quite incapacitated



<as far as means is concerned> by their stay in Norfolk Island. We support them. The money I receive will allow me to build them a comfortable house. Brother Belden works a little, but he had been very sick and is yet far from well. He has nothing at all to depend on. But they want for nothing, and shall be cared for as long as I and they shall live.*14LtMs, Lt 73, 1899, par. 24*

I have received no letter from Edson for some time. I know not where he is. I see him in my dreams very busy getting out a book, but this is all I know. Forgive me for taking up so much of your time to read this letter. I will not write as much as I have done. I shall only write when I am charged to write.*14LtMs, Lt 73, 1899, par. 25*

In much love and sorrow because I have caused you sorrow.*14LtMs, Lt 73, 1899, par. 26*

**Lt 73a, 1899**

Kellogg, J.H. [edited from K-073-99]

Cooranbong, Australia

April 17, 1899

Copied from *8T 172-176*.

**Lt 74, 1899**

Butler, G. I.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 21, 1899

Portions of this letter are published in *Ev* 427; *8MR* 262; *4Bio* 406-407, 437.

Dear Brother Butler:

I received your letter a few days since and read it with interest. Every mail I have designed writing to you, but each time something has come in to crowd me upon other things, and I could not get your letter written. But now I will write you a few lines.<sup>14</sup>*LtMs*, *Lt* 74, 1899, *par.* 1

You misapprehend me when you suppose I have lost all hope of you. This has never been the case. I have had a great desire to see you, and to converse and pray with you. I would be pleased to see you take hold of the work again and move forward, drinking in the rich truths which God has given us. I desire to see you stand on vantage ground and realize the blessing of God in your own heart and life.<sup>14</sup>*LtMs*, *Lt* 74, 1899, *par.* 2

I ordered that *The Desire of Ages* be sent to you, because it is a privilege to me to have you and Aurora have this book, which the Lord has helped me to get out. All the people of the world should have it, but our own people especially need the instruction which it contains. I am glad you are pleased with it. If the Lord accepts this from His unworthy child, I am satisfied. All the money coming from this book, above our immediate expenses, will be devoted to missionary fields. This field is large and has been represented to me as a new world, a second America, but very different from America in its government. But America is far from being what it once was. I feel sorry when I consider this.<sup>14</sup>*LtMs*, *Lt* 74, 1899, *par.* 3

In regard to your situation, be assured that if I had the opportunity, I

would grasp your hand with gladness and call you brother. I think I am unchanged from the simple, humble servant of Jesus Christ you have always known me to be. You and I are getting along in years. But as far as my memory and activity are concerned, I have never in any period of my life done more earnest, hard work in speaking and writing than during the year 1898. I see so much to do. I cannot see any place where I can let go my hold. Souls are perishing, and I must help them. I speak in the church and out of the church. We drive out into the country places and speak in the open air, because the prejudice against the truth is so great that the people will not consent to our speaking in the little rough house where they assemble for worship. *14LtMs, Lt 74, 1899, par. 4*

Last Sabbath I spoke in our chapel in Cooranbong, which must soon be enlarged. I had a most solemn message to bear to the people in regard to practical godliness. On Sunday we went to Dora Creek, three miles away, and spoke to the people in the open air. About ninety persons were gathered there, and I had much freedom in presenting to them Christ as the great Healer and wonderful Teacher. All listened with interest. By this means I can reach a class who will not come to any hall or meetinghouse. We have good singing. When I closed, W. C. White spoke with much clearness. *14LtMs, Lt 74, 1899, par. 5*

Last Sabbath I spoke again in the church in Cooranbong. There was quite a revival among the students. Twelve went forward in baptism. This day will long be remembered because of the manifest grace and mercy of God. Some hard cases took their position on the Lord's side. We were much encouraged to see this movement among the students. On Sunday afternoon I filled an appointment at a place called Martinsville, six miles distant. Here the people have taken up land right in the forest and are cultivating it. They have excellent crops of corn, and they plant trees and make gardens in the wilderness. They take up government land and work their way until they get farms of their own. Martinsville has one little store, and the people have some good cottages. Poor, but intelligent men and women are living in this place. In some cases a carriage cannot be driven within miles of the houses. *14LtMs, Lt 74, 1899, par. 6*

Notices were sent out that Mrs. White would speak to the people

Sunday afternoon. There were about sixty persons out to hear. The Lord gave me special freedom. Our meeting was held in a paddock which had no entrance. I had either to crawl under the fence or climb over. I chose to crawl under. I spoke to the people from *1 John 3:1-4*. Some planks were provided as seats, and all the people were as decorous as in a meetinghouse. I think I have never had more freedom in our large camp meetings than at this meeting. I trust that the seeds of truth were sown in hearts, and that they will spring up to bear fruit to the glory of God. *14LtMs, Lt 74, 1899, par. 7*

Yesterday I spoke for one hour to the students in the school. The Lord helped me to present before them the preparation essential for the higher school in the kingdom of God. Then we devoted the forenoon to counselling in regard to the Health Home that is to be built on the school ground. Miss Peck and Sara and I just left for home when a messenger came with the word that there were about twenty dignitaries from Sydney who had just come up in a steam launch from the lake to see the school and to know the reason why we had left the city to establish ourselves in such a retired place as Cooranbong. Among the number was the brother of the Premier of New South Wales. Willie inquired if he could have his mother's carriages and horses to add to the school conveyances to take them round. The outfit was soon in readiness. The visitors took lunch at the school, and were then shown round. I have not seen Willie since, and do not know the result of this visit. *14LtMs, Lt 74, 1899, par. 8*

W. C. White accompanies me to Newcastle today, Friday, to speak to the people [on] Sabbath and Sunday afternoon. W. C. White speaks in the evening. Elder Starr is to speak in Stanmore. His wife accompanied him to Sydney, and also a Miss Gow, who is at the head of a large drapery store in Hamilton. She has been investigating the truth for months, and this coming Sabbath will take her stand. She has come out of a large family, all of whom are engaged in this store. It has seemed impossible for her to keep the Sabbath, but she is now determined. God will help her, and her business will not stand in the way. This lady is the responsible one in the shop, and if she comes out, she will be the means of doing much good. *14LtMs, Lt 74, 1899, par. 9*

Sometime ago a minister from one of the suburbs of Newcastle visited our school, and he has now sent his son to be educated here. Miss Gow's father also visited the school, and he sent his son. We are gaining an influence among the people high and low, and the Spirit of the Lord is going before us. Forty have embraced the truth in Newcastle. Sixty have taken their stand in Brisbane, a city in Queensland, twenty-four hours' ride on the train from Newcastle. All the places along the line from Newcastle to Queensland are to be worked. We are to have no release. *14LtMs, Lt 74, 1899, par. 10*

The towns and villages along the line between Newcastle and Sydney are to hear the message of truth, and also from Sydney to Melbourne. The standard is to be planted in new fields. Ministers are needed who will open the gospel of truth to the people, who will prepare the way of the Lord and make a highway for our God. We must have centers, but we will not stop to build up as they have done in Battle Creek. There must be no tarrying until the banner of truth is lifted high and established in all the cities and suburbs of Victoria, New South Wales, Queensland, and in the regions beyond. *14LtMs, Lt 74, 1899, par. 11*

The Lord lives and reigns, and His work must go. The light must be carried into all parts of the world. In every place where the standard of truth is planted and churches are built up, there must be faithful work done to impart the light. We must do our appointed work. We must not fail nor be discouraged. The end is near, and we have no time to lose. "Go forward" is to be our watchword. [*Exodus 14:15.*] Circumstances are not to make us; we are to make circumstances, and form our surroundings. We are not to be creatures of circumstances. *14LtMs, Lt 74, 1899, par. 12*

Light, precious light is for the people of God, and we must lay hold of it and improve it. I see work, work, work, everywhere to be done. Sabbathkeeping means very much to some. There are many who are turned away from their employment, and we are glad that we have land where we can help these poor people to help themselves. We are glad we are away from the city, where we can place large families on a few acres of land and teach them how to cultivate the soil, that it may yield its treasures. In this work we are doing the highest kind of missionary work. *14LtMs, Lt 74, 1899, par.*

Sister McEnterfer is nurse and physician for all the region round about. She has been called upon to treat the most difficult cases, and with complete success. We have at times made our house a hospital, where we have taken in the sick and cared for them. I have not time to relate the wonderful cures wrought, not by dosing with drugs but by the application of water. We use charcoal largely, making it into poultices. It destroys the inflammation and removes the poison. We are teaching the ignorant how to become intelligent and keep well. *14LtMs, Lt 74, 1899, par. 14*

But I must stop writing. It is now five o'clock a.m., one hour before daylight. I left my bed at one o'clock. I have written this letter to you and two pages to Dr. Kellogg since then. Tell me in your next letter if you can read my writing. I cannot always get my letters copied. If you can read them, I will send some in this way. I would say to you, Have faith in God. Trust in Him for He knoweth all things. He is true and patient with all His erring children. God bless you, is my prayer. *14LtMs, Lt 74, 1899, par. 15*

**Lt 75, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 20, 1899

Portions of this letter are published in *11MR 96-97; 4Bio 423*.

My Dear Brother:

We have just returned from the school buildings, where several of us met to discuss the plans for the hospital. We had a long council, and decided that the prospect for building a sanitarium was favorable. A few miles out from Sydney, toward Cooranbong, there is a healthful location, Hawkesbury and Hornsby Junction. This latter is situated on a high elevation. If a regular sanitarium could be established there, away from the din and noise of trams and the constant rattling of carriages, this would remove the necessity of a large building being erected in Cooranbong.<sup>14</sup>*LtMs, Lt 75, 1899, par. 1*

We learned also that we must not call our building a hospital. If we do this, we shall come under the supervision of the medical authorities, shall be forced to observe special laws, and employ a physician, perhaps of their own choice. We shall call it a Health Home, and shall not make it as large as we had planned. We shall try to build it within one thousand pounds. This will not include the furnishing, which perhaps will be an extra expense. We shall not appropriate more than we can possibly help, for we must have something to establish the work in Western Australia. This is a new field, and is now being worked. There are thousands of people in that part of Australia who must hear the message. The Lord means that they shall have it. When our numbers are increased, there will be means enough to sustain the work. Then a school must be established and a church built, and workers sent to this field. You can judge how we feel as we see so many places calling for workers and have none to send.<sup>14</sup>*LtMs, Lt 75, 1899, par. 2*

After dinner W. C. White sent me word from the school, which we



had left only a short time before, that a company of twenty grandees, men of responsibility, had come to the school in a boat from the lake, and W. C. White asked if I could spare all our carriages and horses to show them round. One man was brother to the Premier of New South Wales. They are now being accommodated with the best we have. I am so glad that the main school building is up and furnished. This was done in a cheap way, but it looks nice. We treat all who come with deference and respect. We desire to make a good impression. We have had bankers and men of high repute call upon us to see what was going on here in Cooranbong. This place has been regarded as so insignificant, and the inhabitants so poor and degraded, as to be unworthy of notice. But all are surprised at that which is being done here. *14LtMs, Lt 75, 1899, par. 3*

People keep coming, and we shall soon be known. We are anxious to make as favorable an impression as possible. Of late we have had so little margin in the bank that we have not been able to borrow money. The bankers do not think we are safe. But if the Lord stirs up the minds of the brethren in America, as I know He has done and will continue to do, the work will advance. The money is the Lord's, and we shall use it as a sacred trust upon which to trade. *14LtMs, Lt 75, 1899, par. 4*

We are helping families to settle on the school ground on the other side of the road from the school buildings. A few acres are now being secured for our much-esteemed Brother Pocock. He is the pattern of a Christian gentleman. I tell the school board that I will consent to trust him and let him pay as he can. In our family all who are able will unite in helping him to put up a house, which will be built cheaply, costing about forty pounds. He has suffered much poverty. He has a good trade and is an excellent workman. *14LtMs, Lt 75, 1899, par. 5*

We encouraged him to leave his little house among the rocks on a high mountain. No carriage could reach this place. He carried up on his back to this place all the lumber needed to build a little shanty. But the family were often hungry. Once or twice a year our family sent them a box of clothing, and this is all they have had. *14LtMs, Lt 75, 1899, par. 6*

One of the little children died a week after they moved to this place. He was poisoned by eating a cooked parakeet. Everything was done for him that could be done. Sara was with him day and night, but the poison had taken hold too deeply. The night before they left their home, the parents sent the children to their grandparents, while their goods were carried to the boat to be brought to this place. No doubt the neighbor thought that she had done a very neighborly action in giving this boy this kind of food, but it cost him his life. *14LtMs, Lt 75, 1899, par. 7*

No sooner was Sara released from this family than she was sent for from down the river. She went in the carriage for about three miles, and then eight or ten miles in the boat. She found the children apparently sick unto death. They live close by the waters of the lake, and they had gathered crabs, cooked them, and eaten them. Sara and Sister Robb did all they could to save the children. For two nights they watched over them and gave them treatment. But one of the children died. Sara was so used up by the terribly offensive effluvia that we were afraid for her. But she has been improving. I do not know what the state of the two other children is now. The children threw up half digested crabs. The mother did not know what had made them sick until the contents of their stomachs were discharged. *14LtMs, Lt 75, 1899, par. 8*

If our building had been up, we could have taken these children from their home and given them treatment, and perhaps saved them all. But we fear the other children will die, if they are not now dead. They were beautiful children, as handsome as a picture. But the people need to be instructed in regard to what to eat and how to cook it. The love the children expressed for their father and mother, and the parents for their children, was very marked. O, I see so much to do, and yet can do so little. Our Health Home must be erected, and then we shall be able to do something for the sick. I try not to feel too strongly about this, but I cannot prevent an intensity of desire and earnest zeal, try as I will. *14LtMs, Lt 75, 1899, par. 9*

Friday morning, April 21

I cannot sleep past one o'clock. There are families all through the forests who have taken up their residence there. Among these are

some most excellent people, and we are reaching them. They have no shepherd to visit them, and they are hungering for truth. We must send our hunters and fishers all through this country, that we may by the help of the Lord find lost sheep and gather them in to the marriage supper of the Lamb. Our work is to go forward to victory. This morning I have had light. The whole of yesterday afternoon was devoted by responsible men, Sister Peck, Sister Sara McEnterfer, and myself to considering the plans of the Health Home. We decided that as money was so short, we would cut four feet from the plan. *14LtMs, Lt 75, 1899, par. 10*

But in the night season light came to me. We must not diminish. All the room which the plan specifies will be needed. Then we shall enlarge if necessary. The building would not be symmetrical if four feet were cut away from it. Better invest the necessary money now than spend double the amount in making additions. I am now fully settled in regard to this matter. A two-story building must be proportionate, or it will look objectionable and show to disadvantage. In all our houses we have yet built we have no place to accommodate those who visit us. We have to make room by turning our own family into any position, however disagreeable. If there are unoccupied rooms in the Health Home, we can make it a home for the comers and goers, who will continue to come and go as they have done in the past. *14LtMs, Lt 75, 1899, par. 11*

Doctors, ministers, over-worked women from different departments of the work, have come to Cooranbong for change and rest, and my house and W. C. White's have had to receive them. I am glad we shall have, not a hospital, but a health home. Elder Haskell and his wife are worn out by constant labor, and they must have rest, away from the school where the bell is heard every few hours. All I can offer them is a small room which we use for parlor and reception room. If the Health Home were only ready for them, they could find rest for soul and body. *14LtMs, Lt 75, 1899, par. 12*

The first plan for our Health Home will cost £350. The £50 we planned to save, but we dare not do it. Light has come, and we shall accept it and walk in it. This is an important center, and we must devise liberal things. Thus the lesson is given us. *14LtMs, Lt 75, 1899, par. 13*

Another point was presented to me. We should not solicit money from unbelievers. All about here are poor, and one dollar given will be looked upon as a large thing. They will think that they should be treated free because they have given this. The feeling will be created in their minds that the building was erected by the contributions of the people, and therefore they have a claim on it, as if it were wholly a charitable institution. None of the needy poor will be turned away, but it would not do to say anything of the kind in this place. We must build, but we must not solicit money from the poor families, or from those outside our faith. If the Lord moves upon hearts to give, we shall accept the donations gratefully. Some have given a few days of labor in clearing the land. Others have promised to do the plastering. This we accept, because it is the promise of a man who will soon unite with us in the faith. All these minor points mean very much to us here in Cooranbong.<sup>14</sup>*LtMs, Lt 75, 1899, par. 14*

When we came to this place, it was full of lazy, shiftless families, who lived by begging and stealing. But the community has changed wonderfully, and it is remarked by all who know the place. There are here worthy people who will receive the truth and obey it. We hear on every side, "You can never know what your coming to Cooranbong has done for this place. It is like the garden of Eden in comparison to what it was before you came." We have helped those who were poor and shiftless to have respect for themselves, to be diligent, and to place themselves in a more favorable position. We have done all that we could for them. Land is now being cultivated. Families are tilling the soil. Our labor has been an object lesson to all around us, and has brought its result.<sup>14</sup>*LtMs, Lt 75, 1899, par. 15*

We shall trust God and go forward. We are in a place where above all places I have ever visited there is a most decided work to be done. We see things that make us very sad. Everywhere we go we see imbruted souls, bodies weak and ill-formed through hereditary degeneration, through wrong habits in eating and drinking, through the use of tobacco and liquor. How can we reach the beclouded and almost eclipsed mind? How can we awaken in them a desire to be purified and strengthened by hygienic food and proper exercise?<sup>14</sup>*LtMs, Lt 75, 1899, par. 16*

The body needs attention, before the mental powers can be quickened for moral improvement. They must be educated from the A B C, for they are deplorably ignorant. They had led shiftless, idle, corrupt lives, and need to be trained, yes, drilled into orderly habits. They need to be taught to rise above their wretchedness. We have a work to do—and the Lord will help us to do it—in every place, in the cities and in the byways of life. The Lord Jesus is the great Physician of the soul. He comes to heal. It was not the purpose of Christ, in coming to the world and giving His life a ransom for its sin, to destroy the pure and holy law of God, the standard of human character. He did not come to save man in his sin, but to take away the sin of the world. *14LtMs, Lt 75, 1899, par. 17*

**Lt 76, 1899**

Brethren in America

“Sunnyside,” Cooranbong, New South Wales, Australia

April 26, 1899

This letter is published in entirety in *GCB 2nd Qtr 1899* +<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 Brethren in America:

We feel deeply grateful to our heavenly Father that the Holy Spirit has moved your hearts to action in regard to the work in Australia. The school work here is advancing. The first term of this year is now closing, the second term commencing. We humbly acknowledge the Lord as the first great Cause, standing behind the work which has been going on in Battle Creek. The Lord is the source of all power, all strength, all sufficiency. *14LtMs, Lt 76, 1899, par. 1*

We see a great work to be done. We find no place where we can sit down and fold our hands. There are many places to be worked. Every town or village on the railway is to have the message the Lord has given us. We cannot stop to rejoice over a few victories. We must press the battle to the very gate. The Lord has never left Himself without a witness. The truth must be presented in the different suburbs of Newcastle. At times we may have to speak in the open air. I have done this on two Sunday afternoons with good results. Last Sabbath I spoke to a goodly number under the tent at Newcastle. The Lord gave me much freedom. *14LtMs, Lt 76, 1899, par. 2*

On Sunday I spoke in Wallsend, a suburb ten miles from Newcastle. Notice had been given that I would speak there. A goodly number were present, and the Lord gave me a message for them. The people seemed to rejoice that they could feed upon the Word. This suburb has eight thousand inhabitants. Newcastle has

only begun to be worked. We have not sufficient workers to take hold of the work. We are hoping and praying and waiting for earnest, devoted men and women. The work has been going forward in Hamilton, Newcastle, and most marked reformatations have taken place. We are now planning to begin work in a different part of Newcastle. God will help us by raising up laborers for this field. *14LtMs, Lt 76, 1899, par. 3*

Our brethren desired me to go to Newcastle last week to make a beginning in Wallsend. It was a question whether to commence the work there, but the people are intensely interested and have been saying, "We want meetings held at Wallsend." This place is nearer Cooranbong by ten miles, and although the road is a mountainous one, we can reach it best with our horses and carriage. *14LtMs, Lt 76, 1899, par. 4*

Then there is [Awaba], a place eight miles from Cooranbong, where they have secured a church in which I am to speak as soon as I can find time, which will be next Sunday, or one week from Sunday. If they had not given us permission to speak in the church, we should have held a meeting in the open air. Then there is Toronto, a pleasure resort. These places are all within ten and twenty miles of Cooranbong and must be entered as soon as we can find consecrated families whom we can locate there to hold the interest awakened. All these fields are white for the harvest, but we can do nothing without devoted workers, who can enter, and arouse and hold an interest. *14LtMs, Lt 76, 1899, par. 5*

We look to God to lead us on. We need to feel a sense of dependence which will drive us to prayer. We shall then have the experience that He is the rewarder of all them that diligently seek Him. *14LtMs, Lt 76, 1899, par. 6*

When this ground was first brought to our notice, I was shown that there was a large work to be done in and around Cooranbong. Repeatedly companies had been presented to me, reaching forth their hands in supplication, and saying, "We are as sheep without a shepherd; come and open to us the Word of God." This means much to us. God and Jesus Christ whom He hath sent are to be kept before the people. *14LtMs, Lt 76, 1899, par. 7*

The Lord designs that a new revelation shall come to them in the opening of His Word, showing His dealings with the world and with individuals in the working out of His great plan. He would have them realize man's accountability and responsibility in view of the future judgment. Then our Redeemer and Advocate will be our Judge. We have a great work before us, and men and women must be prepared to communicate the knowledge they have of the infinite wisdom, love, and power of God. He who died to make it possible for the world to be cleansed from sin and keep the commandments of God would have believers meet and work harmoniously, one in the unity of faith, bound up with God, one with Christ as He is one with the Father. *14LtMs, Lt 76, 1899, par. 8*

We must work our way very carefully in order to remove the prejudice we find in every place. We must have places in which the people can meet to worship God. Wherever a company is raised up, a chapel must be erected. Many of the people are quite poor. The indolent, the tobacco devotees and liquor drinkers, are many. But the truth must go to them. It has worked wonders in this very place, and will still do great things. Our faith in the Lord Jesus Christ and in present truth must not abide alone with those who receive Christ. Christ died to save the world, and we are to work more zealously in acting our part. *14LtMs, Lt 76, 1899, par. 9*

We are to look upon fallen humanity as our field. God cares for them. They have been bought with a price. They are His special property, and upon every true believer in Christ rests the solemn responsibility of being a laborer together with God, of speaking the truth as it is in Jesus. All are to become messengers to proclaim the truth. Through the power and work of Satan, the world has mistaken and forgotten God, and is living in sin. Man's influence works against God. His knowledge of God and His Word is perverted. His understanding is darkened. But the Lord speaks through His delegated servants. Not one soul is to be left in darkness. The Lord is not careless in regard to His work. He will not look upon the peril of men, and remain silent. He sends His warnings, and we must voice His words, "Prepare ye the way of the Lord, and make his paths straight." [*Matthew 3:3.*] *14LtMs, Lt 76, 1899, par. 10*

In this new world we feel intensely. We thank God every day for the



increasing light. As we follow on to know the Lord, we shall know that His goings forth are prepared as the morning. The world is bearing its last message of mercy. This is a solemn thought. All must be willing now to take their place in the vineyard and cultivate every neglected corner. All our consecrated influence is needed. Every soul is to stand in his appointed place. There are to be no idlers. God calls for workers, for means, for men and women who will give the Word of life to those who are starving for food. The knowledge of God has long been perverted, and there must be no limit to our labor. *14LtMs, Lt 76, 1899, par. 11*

There is nothing that will bring vitality into the church like the earnest work of those in the church. Those whose duty calls them to tarry by the home, to be home missionaries, revealing the truth in the character, are doing faithful work, and will be rewarded by God. But there is to be a much wider influence go forth from every true believer, who is a representative of the faith, and therefore a representative of Christ. He is to do the work that Christ did when He was in the world. Every self-sacrificing worker will have the witness in himself that there is a God, and that God is his God, his Father, his Helper, his Friend. *14LtMs, Lt 76, 1899, par. 12*

“And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent.” [*John 17:3.*] The Spirit of God within me draws my heart but in praise and thanksgiving because of the help we expect from America. We hope it will not be diverted into other channels. We must have the sanitarium erected here. This will give character to the work. We are working toward this. There is nothing that converts the people like the medical missionary work. This work makes the path straight before us, and bears the impress that it is of God. Jesus is in the work, and He cannot be hid. *14LtMs, Lt 76, 1899, par. 13*

**Lt 77, 1899**

Wessels, Brother and Sister John

“Sunnyside,” Cooranbong, New South Wales, Australia

May 1, 1899

Portions of this letter are published in *7BC 969; MM 11-12; 3MR 367*.

Dear Brother and Sister John Wessels:

I received your letter dated March 26, and will answer it so as to reach the boat which leaves Thursday. I do not want to urge anything upon you that seems unreasonable, but I have said that which I felt it my duty to say. A letter to Brother Lindsay should have gone to him in the last boat, but was overlooked until too late for it to be copied. *14LtMs, Lt 77, 1899, par. 1*

My brother, I want you and your wife to be perfectly convinced in your own minds in regard to your duty. The experience of the past should have an influence upon your mind. What the future may unfold before us in Australia, we know not; but we do know that the present is our time to work in Australia. This time we must improve to the very best of our ability, and we are seeking counsel of the Lord to know just how we shall move. We will not, cannot move hastily. *14LtMs, Lt 77, 1899, par. 2*

To every one God has given his work. He will give light and conviction in regard to duty. This He has done in your case. My brother and sister in the Lord, I must leave you with the Lord, to understand your duty for yourselves. Seek the Lord, and whatsoever He bids you, that do. I think you understand the matter. You can come yourself, with your wife and family. Then after seeing the situation, you will better know how [to] take hold. As the Lord leads the way, you will receive impressions from the Holy Spirit as to how to advance. *14LtMs, Lt 77, 1899, par. 3*

From the first knowledge I have had from the Lord of your situation, I have known that the Wessels family would do much better in every

way if they were not situated and connected as they are. They have reason to praise the Lord that they have used their means to advance His work. This is all known by the One who has entrusted them as a family with means. And if you see that the influences surrounding you are of a character to hinder spiritual advancement, God has given you reasoning faculties to inquire into the matter and find out, by searching investigation and most earnest supplication, the reason of all these hindrances. *14LtMs, Lt 77, 1899, par. 4*

The Lord not only has made you a family stewards of means, but He has also made you individually responsible for every capability—mental, physical, and moral—which you have. The Master wants the whole man, and all there is of him. If His purchased possession is, through association or influences temporal or spiritual, placed where he is trammelled or misdirected, where his powers are weakened, the Lord would have him look to Him, and He will give impressions and convictions which, if heeded, will place him where he can use all there is of him to gather with Christ, and not scatter abroad. *14LtMs, Lt 77, 1899, par. 5*

Every soul in our world is the Lord's property, by creation and by redemption. Each individual soul is on trial for his life. Has he given to God that which belongs to Him? Has he surrendered to God all that is His as His purchased possession? All who cherish the Lord as their portion in this life will be under His control, and will receive the sign, the mark of God, which shows them to be God's special possession. Christ's righteousness will go before them, and the glory of the Lord will be their reward. The Lord protects every human being who bears His sign. *14LtMs, Lt 77, 1899, par. 6*

“The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among the people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death; wherefore the children of Israel shall keep

the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [*Exodus 31:12-17.*]14LtMs, Lt 77, 1899, par. 7

This recognition of God is of the highest value to every human being. All who love and serve Him are very precious in His sight. He would have them stand where they are worthy representatives of the truth as it is in Jesus. The whole of the Wessels family have been bought with a price, a gift of as much greater value and magnitude than gold, silver, and precious stones as it is possible for us to conceive. Yet as a family, gold and silver have an influence over them, an influence which has hindered their spiritual advancement. God says to every member of that family, "Come out from among them, and be ye separate (from the world), 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.*]14LtMs, Lt 77, 1899, par. 8

Here is the covenant which God would make with every member of the Wessels family. He says to you, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [*Isaiah 27:5.*] God is an all-sufficient Saviour. It was God who gave His life a ransom for the human race. Be assured He will set His mark upon every man or woman who will accept His righteousness. If they see no beauty in Him, that they should desire Him, it is because they have not taken pains to "behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] Satan has more charms for them than Jesus Christ. And therefore the Redeemer declares, they will not come unto me, that they might have life.14LtMs, Lt 77, 1899, par. 9

God's healing power runs all through nature. If a human being cuts his flesh or breaks a bone, nature at once begins to heal the injury, and thus preserve the man's life. But man can place himself in a position where nature is trammelled so that she cannot do her work. Physicians in sanitariums have borne the testimony that if the narcotic tobacco is used, the body becomes saturated with the poison, and when accident occurs to a tobacco-user, he is difficult

to cure, for the healing power of nature is weakened to a greater or less extent, so that life is endangered. When intoxicating liquor is used, the system is not able to resist disease in its original, God-given power as a healer. It is God who has made the provision that nature shall work to restore the exhausted powers. The power is of God. He is the great Healer. *14LtMs, Lt 77, 1899, par. 10*

It is possible for man, by yielding to Satan in the associations of the world, to lose his power to exercise his will in resisting temptation. The wiles of the enemy are constantly pressing in upon mind and soul to bind man a captive to the force of habit. The evil finds entrance, and he does not resist it, but deliberately chooses the evil in place of the good. The spiritual kingdom is regarded as of little consequence. He does not appreciate its pure, elevating, ennobling principles; and therefore he is not made pure and holy by them. A great injury is done to mind and soul by the indulgence of appetite. Men and women who allow themselves to be governed by appetite cannot appreciate God in Christ as the great Physician. Self and self-indulgence becomes a power which counterworks the work of God. *14LtMs, Lt 77, 1899, par. 11*

Do you want to be healed from your sins? Heed the invitation of Christ. Come to Him of your own free will, and put yourself under the care of this mighty Healer. Then Christ can say to you as He did to the poor paralytic, "Thy sins be forgiven thee." "Rise, take up thy bed, and walk." [*Mark 2:5, 9.*] We must understand this soul-healing. Then we shall not inquire, "Is there no balm in Gilead? Is there no physician there?" [*Jeremiah 8:22.*] There is One who is longing to be your Healer, One who has all power. But you must place yourself under His care, to do His will and take His prescriptions. He may say to the man whose physical and spiritual health is in danger, You must have a change of climate. You must no longer breathe a malarious atmosphere. You will be helped in every way by this change. *14LtMs, Lt 77, 1899, par. 12*

In every place there needs to be close attention given to this matter, so that the best results may be secured from our labors. The Lord has given to every man his measure of usefulness and power; but He does not ask any to live in an atmosphere which means spiritual death to them. Every worker is to arouse and put forth his God-

given ability to place himself where he can walk and work in a manner acceptable to God. He is to be as a light that burneth. None of us live to ourselves. Therefore each has a solemn sacred duty to perform in preserving every jot of spiritual and physical power, even if in order to do so, he has to leave his country and associations. *14LtMs, Lt 77, 1899, par. 13*

Let the ministers, the shepherds of the flock, contemplate these things, and be explicit with the members of their churches, counselling them, if they are in danger, to change their associations, lest they sleep the sleep of spiritual death. They must instruct line upon line, precept upon precept, here a little and there a little, if by any means some who are now in constant danger may change their attitude and place of labor, and the truth of God be carried through the heart and conscience to the hand and life. *14LtMs, Lt 77, 1899, par. 14*

Great deception will come to the minds of men. They will acquiesce in the theory of the truth, but they do not apply the truth to the life. Therefore they do not become one with Christ. It is not enough to assent to a faultless creed while leading a godless life. Let none perpetuate the reign of sin under the control of the powers of darkness. He whom Christ makes free is free indeed. Let us think and act intelligently. Progression in spiritual lines, growth in grace, will make the human agent strong and aggressive. Each will realize that he has a mission from God, and that he is bound to fulfill his high calling in Christ Jesus. *14LtMs, Lt 77, 1899, par. 15*

Our day is signalized by an intensity of action on the part of the powers of darkness, for the enemy sees that he has but a short time to work. Shall those who are entrusted with the greatest truth the world has known be half asleep? The Lord would have us wide awake, and gathering with Christ, preparing His truth to go from nation to nation, until it belts the world. The intensity of Satan is setting in operation every evil work, to counteract the efforts made by the heavenly universe. God's people are to co-operate with Him, and no longer retard the final completion of His eternal plan. *14LtMs, Lt 77, 1899, par. 16*

Truth is being planted in foreign countries, and if the churches

would lay hold of the light God has graciously given them, and work in accordance with the command to let their light shine, what would be accomplished? Truth is extending. The knowledge of it is spreading over the world. God calls upon the churches to arise and shine, for their light is come, and the glory of the Lord has risen upon them. They are not to sit down in self-complacency and talk of the good sermons they have heard, doing nothing to communicate to others the precious light they have received.*14LtMs, Lt 77, 1899, par. 17*

You may ask, What is our work? Every believer is to be a messenger. It is not great light that we need, but an earnest zeal to let the light we have shine forth to others. We are no longer to work with antagonism but in harmony, co-operating with one another in one great brotherhood.*14LtMs, Lt 77, 1899, par. 18*

I now leave this matter with you. I can say no more than I have already said. You must decide for yourselves. The Lord help you, is my prayer.*14LtMs, Lt 77, 1899, par. 19*

**Lt 78, 1899**

Lindsay, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

February 20, 1899

Previously unpublished.

Dear Brother Lindsay:

I cannot keep you out of my mind. I have written you some things in regard to your failure to improve your talents. By this neglect you are sustaining a great loss and losing your influence for good, with the church and with the Wessels family. Had you used your God-given talent of influence, you could, in the hands of God, have been an instrument of blessing to that family. I am distressed, for you are losing the capabilities and knowledge you have obtained, because you are not trading upon the Lord's goods. May the Lord help you, is my most earnest prayer.<sup>14</sup>*LtMs, Lt 78, 1899, par. 1*

My brother, I want you to recover that which you have lost. Would it not be best for you to leave Capetown and come to Australia? I regard this as the very best move you can make. Come and obtain a better fitting up for school work. You have been a growing young man. You did run well for a season. Why did you not continue to improve? Your talents are such that you could be a man of influence wherever you are. We would be pleased if you could feel free to come to Australia, and recover from that state of mental weakness which has come over you because of inaction. You must be converted to God every day, as a vessel cleansed and purified, that you may be a fit receptacle for the Holy Spirit. We are to examine our own souls, and we can only calculate our resources and measure our ability by looking to Jesus, our efficiency. We shall have a clear view of God as we understand His Word. “Wherewithal,” asks the psalmist, “shall a young man cleanse his way? By taking heed thereto, according to thy words. With my whole heart have I sought thee; O let me not wander from the commandments. Thy word have I hid in my heart, that I might not sin against thee.” [*Psalm 119:9-11.*]<sup>14</sup>*LtMs, Lt 78, 1899, par. 2*



Brother Harmon Lindsay, come to Australia, and you will see that it is the busiest place you were ever in. Your duty is plainly marked out. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." [*Philippians 2:14-16.*] You are to gather to your soul divine rays of light, and you are to gather that you may give. You are to receive the truth, that you may communicate it to others. Man is to keep his soul as clear as crystal, then heaven's light can shine through him to others. "Ye are the light of the world," Christ says. "A city that is set on an hill cannot be hid. ... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:14, 16.*]*14LtMs, Lt 78, 1899, par. 3*

Christ is our light. "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [*2 Corinthians 4:6.*] The Creator has set the moon in the heavens, that it may reflect to us the light of the sun after it is set. So He designs that men shall reflect to his fellow man the light of heaven as seen in the face of Jesus Christ. Are you doing this, my brother? Do you reflect the light of the love of God? Is your life all aglow with heaven's light? Arise, and place yourself in the channel of light, that you may shine to the world.*14LtMs, Lt 78, 1899, par. 4*

I am concerned for you, for you cannot now be that which it is your duty to be in the Wessels family. Time and influence have been lost. Will you now work for the souls of others by consecrated, noble effort, and with a determination that will not fail in its purpose? Arm yourself with the mind of Christ.*14LtMs, Lt 78, 1899, par. 5*

Brother Lindsay, I would urge that you and your family come to Australia. Let us have an opportunity to study together, and to seek the Lord with full purpose of heart. You are not to give up in discouragement, but climb the ladder round by round. I could bring forth strong reasons why you should come. For your own sake your surroundings must change. You must open your windows heavenward instead of earthward. This is your trouble. You can do a good work in the strength of the Lord. To let yourself go down in

literary attainments is a mistake. You have not been laying upon the foundation gold, silver and precious stones, not because you cannot, but because you do not arouse yourself and realize the great fact that your life must be hid with Christ in God, that “when Christ, who is our life, shall appear, then shall ye also appear with him in glory.” [*Colossians 3:4.*]*14LtMs, Lt 78, 1899, par. 6*

We cannot say what position you could fill in our school in this place or in any other place, but I know the Lord is not glorified in your life now. Your work can be more telling in the establishment of His kingdom. He who abides in Christ learns what it means to be crucified with Him, to be dead to the world and alive to Christ. If you abide in Christ, you become partakers with Him of His resurrection-life. He is glorified in you. You have a work to do for the Master which no one can do for you. If you wear the crown of life, Christ must be formed within, the hope of glory.*14LtMs, Lt 78, 1899, par. 7*

Monday, May 3

I have strength to write but little this morning. I leave my bed at two o'clock a.m. to write something for the African mail. The night before last I could not sleep after ten o'clock p.m., and wrote a letter to John Wessels. We invite you to put on the whole armor of God and be prepared to do His work and glorify His name. You have talents which are unused. The machinery has become clogged by disuse. Had you kept your powers in action, you would have been much farther advanced in intellectual lines than you now are.*14LtMs, Lt 78, 1899, par. 8*

Brother Lindsay, we see a great work to be done right here, within thirty miles from Cooranbong. Newcastle is a large city, widely spread out, and there is work to be done in the different suburbs. We have no less than three or four small meetinghouses to build, just as the location demands. In Hamilton, a suburb of Newcastle, a meetinghouse must be erected at once. It should have been now in running order, dedicated to God, but the first stone is not yet laid. The land is not yet purchased. This would cost more money than we can now obtain to invest in it. One week ago last Sabbath I spoke in the tent at Hamilton to an intelligent audience. About forty souls have newly come to the faith there. The church is not yet

organized, but will be as soon as another baptism takes place. Connected with the church will be a school building.*14LtMs, Lt 78, 1899, par. 9*

Maitland, only twenty miles from Newcastle, is a very pretty, flourishing city. This will be worked during the year 1899. A church must be erected there, and a church school started. We must make preparations to hold all we gain and keep the standard uplifted. Next comes Singleton, a promising place. All these towns were greatly stirred, and many people living in them were convinced of the truth by the camp meeting held in Newcastle.*14LtMs, Lt 78, 1899, par. 10*

A week from last Sunday I spoke in the hall at Wallsend. Here there is a little stone church which can be purchased for sixty pounds. The brethren thought best to open the work there at once, and therefore made appointment for me to speak in the larger hall, and thus test the interest. About sixty came out to hear. They were much interested, and said if we would come again, they would give the appointment more thoroughly, and there would be a larger number out. We see new places that must be entered without delay, and churches must be built in every place where a company is converted to the truth, because the different denominations will not permit us to enter their churches. They see that there is a power in the message we bear and are afraid to have us enter their cities and towns. But the truth is bound to go. We must move with the opening providence of God.*14LtMs, Lt 78, 1899, par. 11*

May the Lord teach you your duty, my dear brother. We would give you a hearty invitation to come to Australia. There are schools to be established, and the word from the Lord is, "Go forward." [*Exodus 14:15.*] This we are doing. We must advance from city to city, not stopping to build up great interests, but only to create centers when it is essential, and then from these centers work out into the suburbs. The Lord is coming, and we have a great work to do. Under Jesus Christ our hands must build for time and for eternity.*14LtMs, Lt 78, 1899, par. 12*

I leave this with you, asking you again to visit this place with your family, if you can do so. We see a great vineyard to cultivate, and

we would have you catch the spirit of the Samaritan woman, who heard the words of Christ and then went into the city to do missionary work, saying to all her Samaritan friends, "Come, see a man, which told me all things that ever I did: is not this the Christ?" The Lord Jesus said to 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." [*John 4:29, 35, 36.*]*14LtMs, Lt 78, 1899, par. 13*

I am too weary to write more. We welcome any who desire to enter the harvest field. May the Lord direct you, is our prayer.*14LtMs, Lt 78, 1899, par. 14*

**Lt 79, 1899**

Hyatt, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

May 3, 1899

Portions of this letter are published in *Ev* 426-427; *3MR* 293-294; *4MR* 395.

Dear Brother Hyatt:

There are many things I would be pleased to write to you, but I have not the strength I desire. We have been most earnestly engaged in aggressive work. We are now holding meetings in the open air. I have spoken twice recently to ninety people at Dora Creek, a place three miles from Cooranbong, and two weeks ago last Sunday at Martinsville, in a grassy paddock to sixty souls. Planks had been arranged in a half circle for seats. Some were seated on rugs on the grass; others were in carriages just outside the fence. *14LtMs, Lt 79, 1899, par. 1*

There is no other way to reach these people but by holding open air meetings. There seemed to be a deep interest manifested by some. Two or three are now on the point of deciding, and the ripening fields are all ready for the harvest. Unless we make decided efforts to go outside our own immediate circle to meet the people where they are, we shall miss the saving of many souls. There is not the least chance of getting into the little rough churches in the bush. We have been refused all chance to speak to the people in this way. But in the Lord's great temple, the open air, the heavens our dome and the earth our floor, we can obtain hearers who otherwise would not hear. *14LtMs, Lt 79, 1899, par. 2*

We feel intensely over the matter of lifting the standard of truth in these places. The people have no shepherd. The State church in Cooranbong stands locked week after week, and the people hear no preaching. We see that there is a great work to be done in out-of-way places in the open air. I have an appointment for such a meeting next Sunday afternoon at Dora Creek. We have now two

places where these meetings are held. *14LtMs, Lt 79, 1899, par. 3*

The meetings at Hamilton, Newcastle, are to be continued. One week ago last Sunday the work was opened at Wallsend, ten miles from Hamilton. This is a thickly settled suburb. About sixty people met in the large hall, and the blessing of the Lord seemed to be in our midst. The people seemed deeply interested. Elder Haskell has just come from Brisbane, Queensland, to help in the work in Newcastle and the surrounding places. We know the providence of God is opening our way, and now we need men and women and means to advance the work. *14LtMs, Lt 79, 1899, par. 4*

Maitland is only twenty miles from Newcastle, and many people come from this place to the meetings. The whole community is interested. I cannot tell you how anxious we are to see the work advance. I pray the Lord to imbue His people with the Holy Spirit. You need it in Capetown, Africa, and other places. Launch out into the deep, and let down your nets. We need to do this in all the highways and byways. *14LtMs, Lt 79, 1899, par. 5*

It is not for us to stay in a place with the people who know the truth. Do not rest until you can see souls convicted and enlightened. Go where the people know nothing of the truth, and lift the standard, proclaim the message. We have felt an earnest interest that the Wessels family shall be differently situated. They will do far better if they go away from Capetown with its godless influence, and commence work with different surroundings. A spell like a death stupor is upon many members of this family. A malarious atmosphere is putting them in a dangerous position spiritually. John Wessels might better, far better, have left for Australia at our first call. You may bind men and women up in that place, but unless there is an individual, personal humiliation before God, unless God is sought most earnestly, souls will sleep the sleep of spiritual indolence and death. *14LtMs, Lt 79, 1899, par. 6*

Those extra buildings in Capetown might far better have been plants in other localities. The erection of building after building in Battle Creek has not been after the order of God. Plants should have been made in regions beyond. The same mistake has been made in Africa as in Battle Creek. We ask you to keep your eyes

open, and see if there are not ways to reach the souls who are not of our faith. Do something in this line. *14LtMs, Lt 79, 1899, par. 7*

Again I say, Do not hedge up the way of Brother John Wessels coming straight from Africa. After he has worked in aggressive warfare here for a while, he can return, if he feels that God would have him there. If Brother Harmon Lindsay would come also, it would be well, for in the work here he may recover from his present state of inaction. There are offices he can fill to good advantage if he will work in Christ's lines. *14LtMs, Lt 79, 1899, par. 8*

**Lt 80, 1899**

Eldridge, Br.

Refiled as *Lt 25a, 1889*.



**Lt 81, 1899**

Belden, Frank

“Sunnyside,” Cooranbong, New South Wales, Australia

May 8, 1899

This letter is published in entirety in *10MR 135-137*.

Dear nephew Frank Belden:

I have received your letter. Thank you. Your father also received his letter, and if he decides to remain with us, we shall take care of them. They are both quite feeble in health. During the last year they spent on Norfolk Island accidents happened to them both, and we feared to have them stay there longer. For two years we opposed their going there, but still they were inclined to go. The year 1898 was a hard year for them, and I urged their coming away, but they had to wait some months before Sister Belden could be moved to the boat.*14LtMs, Lt 81, 1899, par. 1*

When they came to me we had a house prepared for them, plastered and made comfortable. They had their own stove, which they purchased in Sydney on their way here. We have been preparing a piece of land, and getting lumber to build a house for them, but your father can now do no taxing work. He has plenty of ambition, but he is a sick man. He has little strength. Not long ago he was taken sick, and we thought his recovery doubtful. But he is now up, and does a little, all he ought to do, and this, I believe, is too much for his worn-out frame. He has some cough.*14LtMs, Lt 81, 1899, par. 2*

Today for the first time I have asked him what he would do with your invitation. We talked over his real situation. I tell him that if he wishes to go back to America, he may go, and I will pay his fare. I do not require this from you. But I am disinclined to the idea of his going. The money it would take to pay the fare might better be used to make them comfortable here. They are, if they do not improve, like two children. The long journey by water is something I should dislike to subject them to if they were my parents.*14LtMs, Lt 81,*

1899, par. 3

We shall not discourage your father attempting to work to pay his way if he stays with us. We shall provide their food and clothing, and do for them all that any one could do, except giving personal care. If this becomes necessary, I shall hire a nurse to take care of them. At present Sister Belden is able to care for her husband. They have been supplied from our stock with eggs, milk, fruit, and anything that we raise. I give you these particulars, that you may know how they are situated.<sup>14</sup>*LtMs, Lt 81, 1899, par. 4*

I feel very sad when I think of your father. He has so much natural independence that it is a hard struggle for him to give up. He is not as old as I am, but he feels his last sickness, and has come to the conclusion that he will be compelled to give up the idea of earning his living. I am not one of the kind to make him feel his dependence. With complete rest, giving up the wrestling, and feeling that he cannot work, he may possibly rally.<sup>14</sup>*LtMs, Lt 81, 1899, par. 5*

We have here now in midwinter the most beautiful sunshiny days with cold mornings and evenings. We think your father is better off here with us, and we shall do our best with him, and for him and her. Sister Belden is not strong, but she is much better healthwise than her husband. If they can take care of themselves, we shall be thankful. They are children of the heavenly King, and I will do by them as I would wish to be done by were I in their place.<sup>14</sup>*LtMs, Lt 81, 1899, par. 6*

I believe that I have now told the story in regard to your father. As I write, I am more convinced that it is best for them to remain where they are.<sup>14</sup>*LtMs, Lt 81, 1899, par. 7*

My dear brother, I am very thankful that you are in the Review & Herald office. If you walk humbly with God, be assured that the Lord will give you favor with all with whom you associate. Let Frank Belden die. Let the life which you now live in the flesh be wholly consecrated to God. He gave His life for you. Give your life for Him. My soul yearns for you, that you may be perfecting a Christian character. The Lord loves you, and has given you an opportunity of again passing over the ground you passed over before. My brother, you can do a good work if you will be taught by the greatest

Teacher the world has ever known. *14LtMs, Lt 81, 1899, par. 8*

**Lt 82, 1899**

Brethren

NP

May 8, 1899

Portions of this letter are published in *6T 326-328*.

Dear Brethren:

The canvassing work should never languish. The agencies set in operation to do this work need always to be under the control of the Holy Spirit of God. There must be perfect harmony and unity of spirit among the workers who handle the books which are to flood the world with light. Wherever the canvassing work is presented among our people, let both the health works and the religious works be presented together as parts of a united work. The relation of the religious and health books is presented to me as illustrated by the union of the warp and the woof blending together to form a beautiful pattern and a perfect piece of work. *14LtMs, Lt 82, 1899, par. 1*

In the past, the health books have not been handled interestedly by many. It has not been regarded as essential that they should go to the world. But what can be a better preparation for the coming of the Lord, and for the reception of other truths essential to prepare a people for His coming than to arouse the people to see the evils of this age, and to stir them to reformation from self-indulgence and unhealthful living? Is not the world in need of being aroused on the subject of health reform? Are not the people in need of the truths presented in the health books? An altogether different sentiment regarding the health works should be entertained by our canvassers in the field than has prevailed heretofore. *14LtMs, Lt 82, 1899, par. 2*

Divisions and distinct parties are not to be seen among our canvassers and general agents. All should be interested in the sale of the books treating upon the health question, as well as the religious works. The line is not to be drawn that certain works only are to occupy the attention of the canvassers. Perfect unity must be manifested in all the work. *14LtMs, Lt 82, 1899, par. 3*

Just as much education is necessary for the successful handling of the religious books as for the handling of those treating upon the questions of temperance and health. Just as much should be said regarding the work of canvassing for books containing spiritual food, just as much effort to encourage and educate workers to circulate books containing the third angel's message, as is said and done to develop workers for the health works. *14LtMs, Lt 82, 1899, par. 4*

Let each publisher and general agent work as enthusiastically as he can to encourage the agents now in the work, and to hunt up and train new workers. Let each build up and strengthen the work as much as he can without weakening the work of others. Let all be done in brotherly love, and without selfishness. *14LtMs, Lt 82, 1899, par. 5*

The indifference with which the health books have been treated by many is an offense to God. To separate the health work from the great body of the work is not in His order. Present truth lies in the work of health reform just as verily as in other features of gospel work. Neither branch of the work can be a perfect whole when separated from the other. *14LtMs, Lt 82, 1899, par. 6*

The gospel of health has able advocates, but their work has been made very hard because many ministers, presidents of conferences, and others in influential positions have not given the question of health reform its proper attention. They have not recognized it in its relation to the work of the message, as the right arm of the body. While very little respect has been shown to this department of the work by many of the people and by some of the ministers, the Lord has shown His regard for it by sending to it abundant prosperity. When properly conducted, the health work is an entering wedge which will make an opening for other truths to find entrance to the heart. When the third angel's message is received in all its fulness, health reform will be given its place in the counsels in the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will work to serve and protect the body. *14LtMs, Lt 82, 1899, par. 7*

“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.] This solemn exhortation, found in the [twelfth] chapter of Paul’s Epistle to the Romans, should be carefully studied by us. Only those who practice self-denial and self-sacrifice, living simple, healthful lives, will understand what constitutes the acceptable and perfect will of God. *14LtMs, Lt 82, 1899, par. 8*

The *twelfth chapter of Romans* was presented to me as written in golden characters, containing wonderful truths which are not practiced. In this chapter the voice of God is speaking to us in clearer stronger words that I could express. The *fourteenth chapter* also is the voice of God to those who are engaged in the work of health reform. Study these chapters, brethren and sisters, and make them your guide in future labors. *14LtMs, Lt 82, 1899, par. 9*

The Lord desires His church to be a perfect body, not all arms, not all body without arms, but body and arms together, every member working as one great whole. As the right arm is connected with the body, so the health reform and medical missionary work is connected with the third angel’s message, and is to work efficiently as the right arm for the defense of the body of truth. *14LtMs, Lt 82, 1899, par. 10*

**Lt 83, 1899**

Norman, Captain

“Sunnyside,” Cooranbong, New South Wales, Australia

May 4, 1899

This letter is published in entirety in *DG 106-110*.

My Brother in Christ Jesus:

I feel very grateful to my heavenly Father, who has answered our prayers in His own time and His own way. Often in our experience we have been brought into very strait places, but the Lord has answered our petitions and has greatly blessed us. Again and again we have presented our cases before the Lord, wrestling as did Jacob before he met his brother Esau. Some months ago the assurance was given me to call upon our brethren in America for help. The Lord said, “Continue to pray, continue to ask. I will move upon hearts, and means will come in the way I have appointed.” Since receiving this communication from the Lord, I have felt no distrust. I have awakened in the night season with these words upon my lips: The gold and silver is the Lord’s, and He will not fail us in our emergency. *14LtMs, Lt 83, 1899, par. 1*

How wonderful is the way of our Lord! It is His glory to impart to us the things we most need. In the night season I have seen the arm of Omnipotence outstretched to guide us, and lead us onward and still onward. “Go forward,” the Lord said, “I understand the whole case, and I will send you help. Continue to pray. Have faith in Me: it is for My name’s glory that you ask, and you shall receive. I will be honored before those who are watching critically for your financial failure. They shall see the truth triumph gloriously. And whatsoever ye ask in My name believing, ye shall receive.” *14LtMs, Lt 83, 1899, par. 2*

I have often been instructed in cases of perplexity as to the path of duty. Where there is a sincere desire to do the will of God apart from all selfish, personal consideration, the Lord will hear and answer prayer. *14LtMs, Lt 83, 1899, par. 3*

If we rely upon the promises God has given in His Word, we may with assurance go forward in spite of discouraging appearances. The Lord will raise us up helpers in men whom He will move upon by His Spirit to impart to us in our necessity. Every lawful scheme for advancing the work of saving perishing souls will be a success. We are to see and acknowledge the working of God's special providence. The Lord authorizes us to pray, declaring that He will hear the prayers of those who trust, not in their finite wisdom, but in His infinite power. He will be honored by those who draw nigh to Him, who faithfully do His service. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusted in thee." [Isaiah 26:3.]<sup>14</sup>*LtMs, Lt 83, 1899, par. 4*

The Lord has made you a steward of means. I thank my heavenly Father for impressing you to identify your interests with the work of advancing His kingdom in our world. The safest rule of action is to abide closely by God's Word. The Christian is given the invitation to carry his burdens to God in prayer, and to fasten himself closely to Christ by the cords of living faith.<sup>14</sup>*LtMs, Lt 83, 1899, par. 5*

I have a request to make of you, my brother in Christ Jesus. Will you appropriate a certain sum to create a fund for the education of workers to give Bible readings in families after camp meetings have closed? During this time we can also hold meetings for the children on Sabbath and Sunday afternoons. This rule we have followed in our camp meetings here. There was not one Sabbathkeeper among the citizens of Newcastle when the tent was pitched there. Since then thousands have had an opportunity to hear the truth, and we know that many of them heard it gladly. They seemed to be hungry for the truth.<sup>14</sup>*LtMs, Lt 83, 1899, par. 6*

During the Newcastle camp meeting children's meetings were appointed. The best teachers were appointed, and during the week from one hundred to one hundred and twenty children came to the meetings each day. These were given precious lessons on the love of Christ and His willingness to save all who would come to Him. Between three and four hundred children came out to the meetings held on Sabbath and Sunday afternoons. The children behaved well, and when they returned to their homes they told their parents about the lessons they had learned. Some of these parents have



received the truth.*14LtMs, Lt 83, 1899, par. 7*

Tent-meetings have been continued in Newcastle since the camp meeting closed, and thirty-five have been converted and baptized. Many more are interested. Wonderful conversions have been witnessed among men who had not attended a religious meeting for years before coming to the tent. Smokers and liquor-drinkers have seen themselves in the gospel mirror as transgressors of the law, and have in repentance received Christ as their personal Saviour. The ministers are astonished, for they see those who were smokers and beer drinkers no longer smoking and drinking, but changed and converted. This to them seems like a miracle.*14LtMs, Lt 83, 1899, par. 8*

A house has been hired for the ministers and their wives and those whom they are educating to give Bible readings from house to house. The people are invited to ask their friends and neighbors to these meetings, and opportunity is given for them to ask questions on the lessons given. These are occasions of deep interest. I have great confidence in this method of labor. The workers who are hunting and fishing for the souls of men and women labor hard from morning till night. Often their appointments are not over till ten o'clock.*14LtMs, Lt 83, 1899, par. 9*

Work has now been begun in Wallsend, a suburb of Newcastle, ten miles from Newcastle, and in Maitland, a town twenty miles from Newcastle. This is a large field, and we shall employ workers who will give their whole time to the work. Elder Haskell and his wife are now laboring in Newcastle. They have tact and skill, and teach the truth both in public, and from house to house. There will be no other ministers there besides Elder Haskell and the Bible readers. No less than twelve workers are needed in this place, for it is a large field.*14LtMs, Lt 83, 1899, par. 10*

In the past I have appropriated means to sustain this kind of work, but my fund is now exhausted, for in this field the calls have been continual. Missionary work has been done in many cities.*14LtMs, Lt 83, 1899, par. 11*

The ministers' wives join their husbands in this work, and accomplish that which their husbands could not possibly do. In

order to do the work, these sisters have to hire someone to do their housekeeping. It takes the very best talent to do this class of missionary work, and the women who do it should receive a suitable amount for their work. But because of the dearth of means, our sisters have received very little pay, yet they have faithfully worked on, without any definite provision being made for them. Less qualified workers, who are receiving instruction by precept and example, are paid one pound a week, out of which they pay their board. But as yet the minister's wives have been paid nothing.*14LtMs, Lt 83, 1899, par. 12*

I wish to create a fund for the payment of these devoted women who are the most useful workers in giving Bible readings. I am also led to say that we must educate more workers to give Bible readings, and I come right to the point. Will you consent to make me your steward, entrusting me with certain amount to be invested in educating and sustaining workers, and also in helping to erect the humble meetinghouses we have to build? I have invested means in every house of worship save one which has been built by our people in Australia.*14LtMs, Lt 83, 1899, par. 13*

I think I have made the case plain. If you desire, I will send you a half-yearly statement of how your money has been invested.*14LtMs, Lt 83, 1899, par. 14*

I have been determined to advance the work here, and to do this, I borrowed one thousand pounds from Africa. A few months ago this loan fell due, but it has been extended for one year at four and a half percent. I have also borrowed money from America at five and six percent. I am not pressed to pay this money, but when it is called for, it must be paid. Those who lent it to me felt that it would be safer in my possession than in the bank; but now some of them are in straitened circumstances. One or two are widows, and they must have their money sooner or later. I tell you this that you may know why I ask you to help me to raise this fund to keep workers in the field.*14LtMs, Lt 83, 1899, par. 15*

**Lt 84, 1899**

Jones, A. T.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 28, 1899

Portions of this letter are published in *3BC 1164*; *7MR 149*.  
+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 written several letters to my brethren in America. I hope the one in regard to the royalty on books will receive candid attention and respect, for I know that the Lord gave me true wisdom in this matter, showing me the only true way to do. If we will pursue the right course of action, we shall perplex the enemy and defeat his deep laid plots to bring distress upon our publishing institutions. The letters I have written you in the interests of the publishing work will let in light and close the door to a selfish, grasping spirit. *14LtMs, Lt 84, 1899, par. 1*

I am very anxious to learn how this letter on royalties was received. The matter of royalties will affect me more than any other person. The only thing I can say is: The word of the Lord is good. I receive it, and all the light and blessing it brings to my heart, for it is a sure indication that the Lord has turned His face toward His people. My heart rejoices. I praise His holy name that the Sun of Righteousness has risen upon His people and institutions in Battle Creek. This is worth more to me than any amount of gold and silver and precious stones. Let the clouds be dispersed, and our churches and institutions will have increased light from the Sun of Righteousness. *14LtMs, Lt 84, 1899, par. 2*

My brother, you need to guard A. T. Jones. You need to dip your pen into the holy oil of grace and love. You need to taste of this holy oil, that you may bring forth words that are full of gentleness, and that no coarse, harsh words may come from your pen or lips to

bruise the souls of your fellow men. The Lord will help every one of us where we need help the most in the grand work of overcoming and conquering self. Let the law of kindness be upon your lips and the oil of grace in your heart. This will produce wonderful results. You will be tender, sympathetic, courteous. You need all these graces.<sup>14</sup>*LtMs, Lt 84, 1899, par. 3*

The Holy Spirit must be received and brought into your character; then it will be as holy fire, giving forth incense which will rise up to God, not from lips that condemn, but as a healer of the souls of men. <Your countenance will express the image of the divine.> No sharp, critical, blunt, or severe words should be spoken. This is common fire, and must be left out of all our councils and intercourse with our brethren. God requires every soul in His service to kindle their censers from the coals of sacred fire. The common, severe, harsh words <that come from your lips so readily> must be withheld, and the Spirit of God speak through the human agent. <By beholding the character of Christ you will become changed into His likeness. The grace of Christ alone can change your heart, and then you will reflect the image of the Lord Jesus.><sup>14</sup>*LtMs, Lt 84, 1899, par. 4*

God calls upon us to be like Him—pure, holy, and undefiled. We are to bear the divine image. “Love your enemies,” He said; “bless them which 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 shine upon the evil and on the good, and sendeth rain on the just and on the unjust.” “Be ye therefore merciful, even as your Father which is in heaven is merciful.” [*Matthew 5:44, 45; Luke 6:36.*]<sup>14</sup>*LtMs, Lt 84, 1899, par. 5*

We may talk of the blessings of the Holy Spirit, and pray in regard to receiving them; but unless the human agent is worked by the Spirit of God, he reveals that he has Him not. When the Spirit molds and fashions the character after the divine similitude, He will be unmistakably revealed in every word we speak and in everything we do, showing to the world that there is a marked difference between the children of light and the children of darkness. The Lord wants us to stand stiffly for the faith once delivered to the saints.

We are to speak the truth in love. Our great Teacher says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] Selfishness and sharpness will creep into the character if we are not faithful sentinels over ourselves. This is where so many fail, because they neglect to eat the flesh and drink the blood of the Son of God.<sup>14</sup>*LtMs, Lt 84, 1899, par. 6*

The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus. Every true child of God "may prove what is that good and acceptable and perfect will of God." [*Romans 12:2.*] You need that faith which works by love and purifies the soul. You need to humble yourself under the hand of God. You must be molded and fashioned after the divine similitude. Your entire being needs the divine touch. God declares, "I will be honored of all them that come nigh unto me." [See *Leviticus 10:3.*] If you will honor God by a reception of His Spirit, then the truth you advocate will be exalted. The exceeding grace and mercy and love of Christ will be the fruit you bear. The pardoning love of God will be revealed in all you do and say. The Holy Spirit by the mouth of Zechariah beautifully presents this truth as "salvation through the tender mercy of God." [*Luke 1:77, 78.*]<sup>14</sup>*LtMs, Lt 84, 1899, par. 7*

We make a great mistake in contenting ourselves with speaking of the Holy Spirit and our need of it, while we continue to work without its immediate influence to mold and fashion our characters. Evil spirits are all around us, making every unguarded house their abode, that inherited and cultivated tendencies to evil may be developed. Impressions are made that are detrimental to the work of God. This greatly dishonors God, and may result in the loss of souls. Let every minister of God be that man that Christ at infinite cost has made it possible for him to become, that in his work for God he may not give vent to hard, passionate words which hurt the souls of others. The man who speaks unadvisedly and unthinkingly needs to have that repentance that needeth not to be repented of.<sup>14</sup>*LtMs, Lt 84, 1899, par. 8*

My brother, press toward the light. If you would work to bring souls

under the moving of the Spirit of God, you must die to self and be renewed in the divine image. Then you can impart that which you receive. You have had great light. The Scriptures have been opened to you, and you have feasted upon them. But there are still greater blessings for you. You are to more fully reveal the work of grace in your character. The Lord would have every teacher of truth behold Him, until he is changed into the same image. Then he will delight in the law after the inward man. *14LtMs, Lt 84, 1899, par. 9*

It is not enough that those who know the truth merely have a knowledge of it. They are to walk and work in love, conforming themselves to the law of God. The Lord declares, I will put my laws in their minds, and write them in their hearts. God is the mighty all-powerful agency in this work of transformation. The writing of the law of God in the heart is accomplished by the Holy Spirit. Divine relationship is to be renewed between God and man. "I will be their God," He says, "and they shall be my people." [*2 Corinthians 6:16.*] Sin will not be harbored. In the refining furnace all dross will be consumed. Saith God, "There is no attribute of My nature that I will not freely give in order that man may reflect My image." When we place ourselves in this relation to God, we can represent Christ. Only a spiritual people can shine as lights in the world. God's people are to be a peculiar people, zealous of good works. "This people have I formed for myself," God says; "thou shalt show forth my praise." [*Isaiah 43:21.*] We may have the Lord as our sun and shield, and our exceeding great reward. *14LtMs, Lt 84, 1899, par. 10*

My brother, you have had great light. God has made you as a lamp that burneth, but your light needs to be more free and clear. Humble yourself under the hand of God, and He will lift you up. I leave these words with you. God will make you the repository of sacred, eternal truth, but that truth must sanctify you, soul, body, and spirit. If you have an abiding Christ, He will be seen at all times and in all places. I will send a copy of this letter to you, and a revised copy to all the ministers, for they need it every word. We need to place ourselves individually in His hands. God's messengers should take themselves in hand and purge from their souls the leaven of corruption, that they may be holy and without blame in the great day of God. *14LtMs, Lt 84, 1899, par. 11*

**Lt 85, 1899**

Editors of *The Christian Educator*, and *The Youth's Instructor*

"Sunnyside," Cooranbong, New South Wales, Australia

May 14, 1899

See also *Lt 85a, 1899*. Portions of this letter are published in *CW 115-122*.

To the editors of *The Christian Educator*, and *The Youth's Instructor*:<sup>14</sup>*LtMs, Lt 85, 1899, par. 1*

Dear Brethren:

The editors of *The Christian Educator* should carefully consider the character of the subjects which they place before their readers. Why has *The Christian Educator* presented to its large list of readers the pictures and the works of men? The exaltation of these supposedly learned men in the *Educator* and the *Instructor* does not reflect glory to God. Is it the purpose of your papers to recommend the men, the methods, and the books to which you refer? If so, what has this to do with Christian education? The subject which should be kept before the people is not the lives and the achievements of men engaged in educational work, but it is the education which comes from the greatest Teacher that the world ever knew, which is found in the Word of God.<sup>14</sup>*LtMs, Lt 85, 1899, par. 2*

With this instruction before us, so unlike the teaching of the popular schools of today, we have no need to hold up before the people the names of educators who are not conversant with, and obedient to, the Word of the living God. These men may suppose that they are teaching the principles of Christianity, but have we not unquestionable evidence that they are teaching for doctrine the commandments of men? Are they not far behind in the education most important for this time? Has the Lord given to us the work of presenting in our periodicals the pictures of these men, and their history?<sup>14</sup>*LtMs, Lt 85, 1899, par. 3*

The true higher education is but dimly understood by those who

have charge of *The Christian Educator*. I see no light in calling for money to sustain this paper. We have higher authorities to study. There is One who has written excellent things in regard to the principles underlying education. *14LtMs, Lt 85, 1899, par. 4*

The apostle Peter says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of the Lord Jesus Christ, but were eye witnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." [2 *Peter* 1:16-21.] *14LtMs, Lt 85, 1899, par. 5*

The Lord has called out a people from among men, and has given them great light and knowledge in regard to His Word. In *Exodus 31:12-18* He declares the relation which they are to sustain to Him. God has not authorized us to exalt men and keep the minds of students directed toward those who evidently do not bear the signature which He has placed upon His chosen people. "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." [*Verses 12, 13.*] Those who refuse to stand as God's chosen people, sanctified and made holy through doing His Word, are as guideposts pointing in the wrong direction. So also are they who would encourage the youth to study as a pattern the so-called wise men, who have not been wise enough to know God and do His commandments. *14LtMs, Lt 85, 1899, par. 6*

Let not the editors of the *Educator* and the *Instructor* divert minds from God to man, and encourage the study of books written by men who have been disloyal to the God of heaven. The Lord will not be pleased by any turning aside of those whom He has made depositaries of sacred truth, to inquire of the gods of Ekron. Let us



seek that God shall be honored, and His name glorified in all that appears in our periodicals. Let them not be devoted to the publication of the ideas of education held by the wise men of the world. Our work is to educate those who shall carry the light of truth to men, seeking to prepare a people for the second appearing of Christ in the clouds of heaven. *14LtMs, Lt 85, 1899, par. 7*

Instead of the constant reference to authors in our papers, instead of the publication of the lives of men, and what they have done or are doing, let a decided message to the world come from the pens of men whose writings reveal that they are under the influence of the Holy Spirit, who understand and heed the admonition of Paul to Timothy, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." [2 *Timothy 3:14.*] Those who work under the direction of the Holy Spirit will keep the educational forces turned towards Him who is too wise to err, too good to be unjust. *14LtMs, Lt 85, 1899, par. 8*

Man's ideas of education are not to be exalted. Greater heights than these are to be kept before God's people. The Lord is waiting to bestow His Holy Spirit upon all who will hunger and thirst after righteousness. The inclination that is manifested by those who claim to be educators, to exalt and extol learned men, is foolishness in the sight of God. Paul declares, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to 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. 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." *14LtMs, Lt 85, 1899, par. 9*

"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 the 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.” [1 *Corinthians 1:18-29.*]14LtMs, Lt 85, 1899, par. 10

Again the Lord says, “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 ... Behold, the days come ... that I will punish all them that are circumcised with the uncircumcised.” [*Jeremiah 9:23-25.*]14LtMs, Lt 85, 1899, par. 11

Why does the Lord speak so plainly on this matter? It is because so many of the men who are exalted before the people are disloyal to Him, and therefore those who are exalting them are dishonoring their Creator. The men who use their time and talents in this work, while they claim to be working for the Word and cause of God, show that they need to learn of the great Teacher, for as educators, they must have the spirit of the Master of education. They are making no difference between the circumcised and the uncircumcised, but are placing all upon the same level. If their perceptive faculties are not sanctified and quickened, that they may distinguish between the sacred and the common, they will go on placing man where God should be. Failing to distinguish between obedience and disobedience, they will give the trumpet an uncertain sound, and men will be unprepared for the battle of the great day of God.14LtMs, Lt 85, 1899, par. 12

The Lord makes every difference between the obedient and the disobedient. “Thus saith the Lord, thy Redeemer, the holy One of Israel, I am the Lord God which teacheth thee to profit, which leadest thee by the way which thou shouldest go. O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea.” [*Isaiah 48:17, 18.*] “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* 1:30, 31.]<sup>14</sup>*LtMs, Lt 85, 1899, par. 13*

How important it is that the men to whom students look for instruction shall diligently search the Scriptures, that they may know the Way, the Truth, and the Life. In the *sixth chapter of John* there is instruction of great importance to those who would be teachers. Let it be carefully studied by our teachers, that they may be able to give their students meat in due season. “It is written in the prophets,” said Christ, “And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.” [*Verses 45-51.*]<sup>14</sup>*LtMs, Lt 85, 1899, par. 14*

“Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread that came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever ... 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 53-58, 63.*]<sup>14</sup>*LtMs, Lt 85, 1899, par. 15*

If these words were studied and clearly understood, they would bring joy and light, but there are some who will never see their beauty or importance. “The words that I speak unto you,” said Jesus, “they are spirit, and they are life.” [*Verse 63.*] Perfect excellence is found only in the Word of the living God. Educators of

the youth may freely feed upon this with safety, but they should know that there is danger in feeding upon other books, though there may be many excellent things in them. *14LtMs, Lt 85, 1899, par. 16*

Let the editors of all our papers seek to attract the attention of their readers to the Book of books, and to those books and periodicals which present the Word of God in its true bearings. As the Holy Spirit controls the writers for our papers, more of God's Word, and less of man's ideas will be presented. As our editors sit at the feet of Jesus, and learn from Him who is infinite in wisdom, they will understand by living, spiritual experience what it is to eat the flesh and drink the blood of the Son of God. All who teach the Word must have this experience. *14LtMs, Lt 85, 1899, par. 17*

To those who make the Word of God their study book, some will say, You are too narrow in your ideas. You would have us separate so completely from the world that we can do it no good. This is a mistake. The evil feared will not be realized. God would have His people distinguished from the world in all things, or they will become confused, as were the disciples who turned back and walked no more with Christ. *14LtMs, Lt 85, 1899, par. 18*

Christ does not ask from men the glorification of their fellow men. He does not ask of men that they shall praise His beauty of countenance. He did not plan that the attention of men should be centered upon His beauty of form or feature. His design was to draw the attention of men to His virtue of character, His perfect obedience, that by beholding, His people may become changed into the same glorious image, and represent His goodness, His mercy, and His love to the world. *14LtMs, Lt 85, 1899, par. 19*

## Lt 85a, 1899

Editors of *The Christian Educator*, *The Youth's Instructor*, and other periodicals

"Sunnyside," Cooranbong, New South Wales, Australia

May 14, 1899

See *Lt 85, 1899*. Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the editors of *The Christian Educator*, *The Youth's Instructor*, and our other periodicals:<sup>14</sup>*LtMs*, *Lt 85a, 1899, par. 1*

The editors of *The Christian Educator* should consider the subjects they are placing before the people. I look at *The Training School Advocate* with more peace of mind than I can possibly have when I see in *The Christian Educator* the pictures of the men you are presenting before such large numbers of people. The presentation of these supposedly learned men in the *Instructor* and the *Educator* does not reflect glory to God. If the purpose of your paper is to recommend the books to which you refer, what has it to do with Christian education? Professors and others who are engaged in educational work are not the subjects which are to be kept before the people. The higher education is but dimly understood by the men who have charge of *The Christian Educator*. What is higher education? It is the education which comes from the greatest Teacher this world ever knew, and is found only in the Word of God. With His instruction before us, so unlike the teaching of the schools of today, we have no need to bring before the world the names of educators who are not conversant with the Word of God; these men are far behind in the education most important for this time.<sup>14</sup>*LtMs*, *Lt 85a, 1899, par. 2*

We cannot see any light in calling for money to sustain *The Christian Educator*. We have another Author to study than those which this paper presents—One who has written excellent things in regard to the principles underlying education. The apostle Peter

says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost." [2 Peter 1:16-21.]*14LtMs, Lt 85a, 1899, par. 3*

The Lord has called out a people from among men, and has given them great light and knowledge in regard to His Word; and in *Exodus 31:12-18* He declares the relation they are to sustain to Him. God has not authorized us to exalt men and keep the minds of students directed toward those who do not bear the signature which He has placed upon His chosen people, "that they may know that I am the Lord which doth sanctify them." [*Verse 13.*] Those who refuse to stand as God's chosen people, sanctified and made holy, are as guide posts pointing in the wrong direction, educating the youth to study so-called wise men, who have not been wise to know God and do His commandments. The editors of *The Instructor* and *The Christian Educator* are diverting minds from God to man, and advising the study of books written by men who have been disloyal to the God of heaven. Is the Lord pleased by this turning aside of those whom He has made the repositories of sacred truth to inquire of the gods of Ekron? Is He honored, is His name glorified, by the selections which appear in these papers? These periodicals should be devoted to directing and educating those who are carrying the light to men, seeking to prepare a people for the second appearing of Christ in the clouds of heaven. *14LtMs, Lt 85a, 1899, par. 4*

The constant reference to authors in our papers is not the work God has marked out for His people. Our papers are not to publish the lives of men, what they have done, or are doing. We have a decided message to bear to the world, and it is to come from the

pens of men whose writings reveal that they are under the influence of the Holy Spirit's teaching, men who understand and heed the admonition of Paul to Timothy, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [2 *Timothy 3:14-17.*] Those who work under the direction of the Holy Spirit will keep the educational forces turned toward Him who is too wise to err, too good to be unjust. *14LtMs, Lt 85a, 1899, par. 5*

The Lord has higher aims for His people than the study of man. Man's ideas of education are not to be exalted as supreme. There are greater heights than these to be kept before God's people. The Lord is waiting to bestow His Holy Spirit upon all who will hunger and thirst after righteousness. The inclination to extol men that is manifested by those who claim to educate, God calls foolishness. Paul declares, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to 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. 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. 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 that are; that no flesh should glory in his presence.” [1 *Corinthians 1:18-29.*]14*LtMs, Lt 85a, 1899, par. 6*

Again the Lord says, “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. ... Behold, the days come ... that I will punish all them that are circumcised with the uncircumcised.” [Jeremiah 9:23-25.]14*LtMs, Lt 85a, 1899, par. 7*

Why does the Lord have so much to say on this subject? It is because these men who are presented before the people are disloyal to Him, and those who are exalting them are dishonoring their Creator.14*LtMs, Lt 85a, 1899, par. 8*

The men who are using their talents in the work and cause of God show that they have not His Spirit, which as educators for this time, they should possess. They are making no difference between the circumcised and the uncircumcised, but are placing all upon the same level. And if their perceptive faculties are not sanctified and sharpened, that they distinguish between the sacred and common, they will place man where God should be. Failing to distinguish between obedience and disobedience, they will teach in such a way that the trumpet will not give a certain sound, and men will be unprepared for the battle of the great day of God.14*LtMs, Lt 85a, 1899, par. 9*

“Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which ledest thee by the way which thou shouldest go. O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea.” [Isaiah 48:17, 18.]14*LtMs, Lt 85a, 1899, par. 10*

The Lord makes every difference between the obedient and the disobedient. “But of him are ye in Christ Jesus,” he says, “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that as it is written, he that glorieth, let him glory in the Lord.” [1 *Corinthians 1:30, 31.*]14*LtMs, Lt 85a,*



The men to whom students look for their instruction might better search the scriptures for themselves. When they are controlled by the Holy Spirit, they will have a clearer perception of what true education means. The *sixth chapter of John* is of great importance to those who claim to be teachers. These need to give it careful study, that they may be able to give students meat in due season. "It is written in the prophets," Christ said, "and they shall be all taught of God. Every man therefore that hath heard and learned of the Father cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. ... Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever. ... 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 45-51, 53-58, 63.*]14*LtMs, Lt 85a, 1899, par. 12*

These words are not understood as they should be, and there are some who will never see their importance. Educators of the youth are here forbidden to feed upon the productions of other authors, though there may be many things that are excellent in them. Perfect excellence is only found in the Word of the living God. Those who would make a right use of Scripture must understand by spiritual experience what it means to eat the flesh and drink the blood of the Son of God.14*LtMs, Lt 85a, 1899, par. 13*

In many things connected with our papers God is not leading. What the editor of every paper needs to do is to attract the attention of every reader to the book of books. When the Holy Spirit controls the men who write the articles for our papers, more of God's Word and less of man's ideas will be recommended. When our editors sit at the feet of Jesus and learn of Him who is infinite in wisdom, and whose they are by creation and by redemption, they will understand by living experience what it means to eat the flesh and drink the blood of the Son of God. They will bring the word of God into the practical life. "It is the Spirit that quickeneth," Christ said, "the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life." [*Verse 63.*] *14LtMs, Lt 85a, 1899, par. 14*

To those who make the Word of God their study book some will say, You are too narrow in your ideas. You would have us separate so completely from the world that we can do it no good. This is a mistake; but God would have His people distinguished from the world in all things, or they will become confused, as were the disciples, who turned back and walked no more with Christ. *14LtMs, Lt 85a, 1899, par. 15*

Christ does not ask from any man the glorification that some are now giving to men in our periodicals. He does not ask you to praise even His beauty of countenance. He does not want your mind to be concentrated upon His beauty of form or feature, but upon His virtue of character, His perfect obedience, that, by beholding, His people may become changed into the same image, and thus represent His goodness, mercy, and love to the world. It is by obedience to the laws of God that we are brought into fellowship with Christ. *14LtMs, Lt 85a, 1899, par. 16*

**Lt 86, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 5, 1899

Portions of this letter are published in *CG 75*; *1MR 235-236*.  
+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 must caution you to restrain the influence you may exert in a wrong direction, under the name of the medical missionary work. Be careful lest this work become the body, rather than the arm of the body. Your conclusions must be guarded. Your plans in any one line must not become all-absorbing. Your large plans for rescuing the unfortunate will gather to you responsibilities which you will be unable to carry. You make desperate efforts to push forward a line of work which will make—which is already making, I may say—the medical missionary work the all of the gospel. The men in the ministry are demerited, while medical missionary enterprises are extolled. *14LtMs, Lt 86, 1899, par. 1*

The Lord has instructed me to tell you that we must consider the work in all its bearings, that it may be proportionate, and not one-sided. Many men are being drawn into the medical missionary work who should be engaged in the ministry. They could learn much by practice, and as they imparted to others the light they received, they would receive more light to impart. It is of the highest importance that now, without delay, we lift the standard of truth in places where it has not yet been planted, and this you will some day realize. *14LtMs, Lt 86, 1899, par. 2*

Among your associate workers are men who have considered this matter, but they leave their thoughts unexpressed and pursue a course to make your mind their mind. When they might counsel you, they remain silent. In this they prove unfaithful to their duty.

These men cannot honor God unless they seek Him for their individual selves. *14LtMs, Lt 86, 1899, par. 3*

My brother you do not realize that your mind has a controlling power over other minds and that the ability and talents God has given you are in danger of being misdirected. If you are not guarded, the continued thought and labor you give to the many lines of work you have devised will result in unbalancing your mind and disqualifying you for your legitimate work. God does not design that you shall treat the men whom He has commissioned to give the last message of warning to the world as you have treated those engaged in the medical profession who have not received their education in the same school as yourself, calling them quacks and unreliable men. *14LtMs, Lt 86, 1899, par. 4*

In enlarging the interests of the so-called medical missionary work, you are in danger of cherishing the same ideas in regard to your brethren in the ministry and looking upon them in the same light in which you have regarded all medical practitioners except those who have learned in the same school as yourself. But your expressed opinion has not made quack doctors of those men whom you have denounced, neither does it make your ministering brethren any less reliable. *14LtMs, Lt 86, 1899, par. 5*

My brother, you need to call a halt. God has given you a work to do. He has honored you by placing you in the position which you now hold, and uniting with you men who will co-operate with you in the interests of that line of work for which the sanitarium was brought into existence. This institution has a work to perform as the Lord's appointed agency, and God <will> work with and through you, <when you make Him your Guide and Counsellor.> He designs that this work <of health reform> shall be an entering wedge, to prepare the way for the saving truth for this time, the proclamation of the third angel's message; but it is not to eclipse that message, or hinder its designed success, <for then you work against truth.> This message is the last warning to be given to a fallen world. *14LtMs, Lt 86, 1899, par. 6*

The medical missionary work is to occupy its rightful place, as it ever should have done, in every church in our land. Now

selfishness and covetousness and pride prevail, and the attention of the people must be called to the part they have to perform. The church is to act her part in fulfilling the gospel ministry <in Christian reforms.> The Christian world needs to be aroused to take up the work it has dropped. We must have an interest in every soul, for Christ died for all. To every truly converted person God has committed the well-being of souls, and He expects His people to work for them. *14LtMs, Lt 86, 1899, par. 7*

The sanitarium was brought into existence to call men to a knowledge of the only true God, and Jesus Christ whom He has sent, to educate as Christ Himself has directed, teaching them the laws of the kingdom of God. This is, and always will be, the only true Higher Education. In the days of ancient Israel the law of God was considered of such importance that directions were given to the children of Israel to compose that law into song; and as they travelled through the wilderness, they were to sing these songs accompanied with the music of instruments. Thus the requirements of God were indelibly written in their minds and hearts. *14LtMs, Lt 86, 1899, par. 8*

The well-being of souls is largely dependent upon the course pursued by fathers and mothers. The defects in the characters of parents are not only felt by themselves; they reach to their children, and their children's children, even to the third and fourth generation. This fact should have weight with human beings of today. Then the "Thou shalt not," of God, which often seems a hardship, would, through the working of the Spirit of God, come to be regarded as a blessing. Converted fathers and mothers would arouse to give instruction to their children. Parents must not neglect to arm their own minds against sin, to guard against that which will not only ruin themselves, but transmit pain and every kind of misery and evil to their offspring. By correctly educating themselves, parents are to teach their children that the Heavens do rule. This established truth is to be taught line upon line, precept upon precept, here a little and there a little. *14LtMs, Lt 86, 1899, par. 9*

Nebuchadnezzar had to learn the lesson that the Lord, and not man, is ruler, that His kingdom is an everlasting kingdom, and His dominion endureth to all generations. By severe discipline the king

of Babylon had to learn the lessons he had ignored and forgotten, that it was not his scepter, but the scepter of Him whose kingdom is an everlasting kingdom, that was supreme in its control of the nations. So men through whom God works will have to learn that the living, ever-present ever-acting God is supreme. True medical missionary work will exalt every agency that God has set in the church to preach the gospel, for this was the work of Him who made man, and lent him talents to use, an intellect to originate, a heart to be the seat of his throne, affections, to flow out in blessing all with whom he shall come in contact, a conscience to convict of sin, of righteousness, and of judgment, because he is worked by the Holy Spirit of God. *14LtMs, Lt 86, 1899, par. 10*

Man knows the right, he is intelligent in regard to the wrong, and God has placed him under law. If there were no law, there could be no Lawgiver, no subject, no governor to rule. This is the education that is to be constantly given. The truth for the time in which we live is to be patiently unfolded. We are to proclaim the third angel's message, the last great testing truth for this time. Men and women are to be sanctified through the truth. The number of workers in the ministry is to be increased rather than diminished. The Word of the living God, which is present truth for this time, is to be proclaimed. *14LtMs, Lt 86, 1899, par. 11*

The disciple John writes: "After these things I saw another angel come down from heaven, having great power: and the earth was lightened with his glory. And he cried mightily with a strong voice saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." [*Revelation 18:1, 2.*] Read the whole of this chapter, and judge if the minds of God's people should be diverted into any lines that would hinder the message from being given with all its power and efficiency. The human agencies whom God has chosen are to proclaim this message with a loud voice. The world is not to be left in darkness. Revelation means revelation. This is the last work to be done for the world, and those who take part in it are to understand that the message they give is to prepare a people to stand in the great day of God which is fast coming upon us with stealthy, awful dread. *14LtMs, Lt 86, 1899, par. 12*

My brother, I tell you in the name of the Lord that the medical missionary work is to be the arm, and not the body. The idolatrous world must have the message. I have been shown that many who are now being educated in medical lines should be giving the last warning to the world. God will be the instructor of His workers. He has given light, great light, through His own appointed agencies, and He calls upon you, my brother, to fall into line. You have been misapprehending the work to be done for this time. You have often spoken disparagingly of the ministry, making work for the outcasts the all-absorbing theme.*14LtMs, Lt 86, 1899, par. 13*

Some of the men who have been rescued from the slums have been given a work to do to which the Lord has not called them. They have been pressed to the front to speak to others, when they knew comparatively nothing of the truth. They have been led to suppose they were doing the work most essential, but these men need to hear the Message for this time that they may work in the right way. They need converting to the truth. If you lower the banner on which is inscribed, the Commandment of God and the faith of Jesus, you will become an uncertain guide. These poor degraded souls, who have just come out of the darkest places of the earth, are not to be set up and preferred. They have had no experience in the way in which the Lord has led His people, and they have everything to learn before they can become teachers. They need Christianity in the heart, that truth may take the helm.*14LtMs, Lt 86, 1899, par. 14*

**Lt 87, 1899**

Hickox, Brother and Sister [A. S.]

Hamilton, Newcastle, New South Wales, Australia

May 18, 1899

Previously unpublished.

Dear Brother and Sister Hickox:

I have been impressed to write for you to come and labor in the work that is needing to be done in New South Wales. Brother Haskell has just come to Newcastle. He will work in that vicinity, and he needs help. He can help you greatly, and by connecting yourself with him, you can be a help to him in this great work. I am desirous that you shall attend the conference of ministers which will be held here in Cooranbong. I wish you to realize that it is the will of the Lord that you should prepare yourself for labor. There is a great dearth of workers. We know you have a family to support. We understand this, but you can support them as well in New South Wales as in any other part of the country. You can have a little home in Cooranbong or in Newcastle, or wherever it is most favorable for you; but it is best that you should come to this part of the field, where you can be a help, and where the need for those who can bear a part in the gospel work is great. *14LtMs, Lt 87, 1899, par. 1*

I have talked with Brother Haskell about this matter, and he thinks it is the right thing for you to do. There is work to be done at every station from Cooranbong to Queensland. Our next camp meeting must be held at Maitland. The work has only begun in Newcastle, and you can be a help in that city. *14LtMs, Lt 87, 1899, par. 2*

We think it will be best for you and your family to be present at the conference we are to hold in Cooranbong. Borrow the money, if you do not have it, and I will be responsible for it. I want you to come, for this is the will of God concerning you. You may say, "I do not wish to engage in the ministry," but if the Lord wishes you to do this, will not He give directions? "We have not an high priest which



cannot be troubled with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need.” [*Hebrews 4:15, 16.*]*14LtMs, Lt 87, 1899, par. 3*

I write you this because it is my duty. I have been awakened at one o'clock to do this. There is a great work to be done in opening the truth to those who are in the darkness of error, and I shall expect you to come to Cooranbong with your family and take up work here in connection with Elder Haskell. I want to see you and Carrie, and talk with you. If you do not feel prepared to continue in the ministry, the Lord can make you a vessel unto honor. You can go in the strength of the Lord.*14LtMs, Lt 87, 1899, par. 4*

I leave this morning for our home in Cooranbong. I came up here last Friday. On Sabbath morning Elder Haskell spoke in the tent. In the afternoon I spoke to a goodly number who seemed to appreciate the Word. Again on Sunday afternoon I addressed a good congregation. Sabbath and Sunday evenings Elder Haskell spoke. He is much worn. The climate of Queensland did not agree with him. He needs help.*14LtMs, Lt 87, 1899, par. 5*

In love.*14LtMs, Lt 87, 1899, par. 6*

**Lt 88, 1899**

Haynes, Brother

Summer Hill, New South Wales, Australia

May [June] 1, 1899

Previously unpublished.

Dear Brother Haynes:

We received your donation of two pounds. We thank you for it, for we stand very much in need of means. The Captain Norman, who it was stated in our papers donated such large sums, has proved a fraud. Not one dollar has been realized. He has disappeared, no one can tell where. It is a strange affair, and a great disappointment to us. We did hope for the financial help we so much needed; but this is one thing among the "all things" that work together for good to those that love God. [*Romans 8:28.*] *14LtMs, Lt 88, 1899, par. 1*

During the Week of Prayer, I visited Newcastle, accompanied by Miss Sara McEnterfer. We made our home with Elder Haskell and his wife. They have just hired a large brick house at Wallsend, on which is painted in large letters, "Empire Clothing House." It is a two-story building with [a] good stable. It has no spare grounds; the house, barn, and outdoor kitchen occupy all the space. The owners promised that if Elder Haskell would take the place for one year, they would put it in good order. It has quite a number of rooms, and can be secured for ten shillings per week, two dollars and a half American currency. One room, the sales room, can be used for a meeting place. *14LtMs, Lt 88, 1899, par. 2*

If our people hired a hall there for only one meeting a week, they would have to pay ten shillings. We are all well pleased with the place, for we need our means to pay the workers who go out to give Bible readings. When we visited Brother and Sister Haskell, they had only just moved into their new house, and were not yet settled. There is repairing to be done, while they occupy the rooms that are in a tolerably good condition. *14LtMs, Lt 88, 1899, par. 3*

In the same suburb, Wallsend, there is a stone church which has been closed. This place will seat about two hundred and fifty people. The church has been misused; mischievous boys have felt at liberty to break up the flooring and the windows, and pull down the pulpit. It will take about one hundred pounds to repair it and put in the seats. Then it will be a valuable little church. If we had the money, we would purchase and repair it at once, but we dare not invest. *14LtMs, Lt 88, 1899, par. 4*

In Hamilton, where the camp meeting was held, we contemplated building a meetinghouse. The ground is purchased, but there must be no debt on the place. Therefore we wait for the Lord to open the way. He will do this. His promise is as good as a deed. A portion of the money is already raised. I gave fifty pounds to the Brisbane church, and another fifty to the church in Hamilton. When we receive money, we will commence to build a humble house of worship. Just now, in midwinter, the people have to meet under a tent that has no flooring. They have no other place in which to assemble. *14LtMs, Lt 88, 1899, par. 5*

During the Week of Prayer, we had good meetings in Newcastle. I spoke twice under the tent. Sabbath and Sunday afternoons, the Lord blessed me with freedom. I looked upon that people so interested in the Word of God and called to mind how, a few months before, there was not a Sabbathkeeper in Newcastle. Now about thirty have been baptized and ten more will soon go forward. We thank the Lord, and praise His holy name, for His wonderful works to the children of men. *14LtMs, Lt 88, 1899, par. 6*

On Monday we returned to Cooranbong. Twice I spoke to the students in the school. I also attended the morning meeting, and bore my testimony. The Lord is moving by His Holy Spirit. I must see of the salvation of God. I long for it to come fully to all who are God's chosen people, that they may give to others that which God has given them, choosing a life of self-sacrifice and full surrender to God. *14LtMs, Lt 88, 1899, par. 7*

On Friday, Sara and Willie accompanied me to Sydney. We went directly to Sister Tuxford's home and found a room all prepared for me. That evening I was invited to speak to the workers in the

sanitarium, and the Lord gave me liberty in prayer and speech. I spoke to them plainly on the necessity of faithfulness in the discharge of every duty. All seemed to be interested and pleased, and all save one bore their testimony. On Sabbath I attended the afternoon meeting in Stanmore, and spoke to a well-filled church. The blessing of the Lord was in the meeting. I longed to see the outpouring of the Holy Spirit, and I entreated the people to choose God as their portion. Many excellent testimonies were borne, and the Spirit of the Lord was with us.*14LtMs, Lt 88, 1899, par. 8*

Sabbath evening I again spoke to the workers in the sanitarium, and the Lord blessed us. I remained seated while speaking, and this rested me. It was a great satisfaction to them all to hear the testimony I bore. I spoke to them once again before returning home.*14LtMs, Lt 88, 1899, par. 9*

We feel so distressed over the situation of our sanitarium. We cannot see where the means is coming from to erect the building. The building now being used casts discredit upon us as a people. It was a dwelling house, and the bathrooms, which should be large and convenient, are composed of a sleeping room partitioned of, one part of which is used for the ladies, and the other for the gentlemen. The persons on one side of the partition can hear all that is going on in the next apartment. This cannot leave a favorable impression on the minds of the patients. We are praying that the Lord will send us means and we believe that means will come. The Lord will help us in this work. The medical missionary work is to bring the truth before many others, and the Lord will open the way before us. The building they now occupy is full to overflowing, and rooms have to be secured in another building.*14LtMs, Lt 88, 1899, par. 10*

The work must go forward in this new world. We are lifting the standard of truth in new places, and the work is advancing. We shall be grateful for any assistance you can give us, and if you can interest others to help us, we shall thank the Lord and thank the donors.*14LtMs, Lt 88, 1899, par. 11*

Your sister in Christ.*14LtMs, Lt 88, 1899, par. 12*

**Lt 89, 1899**

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 4, 1899

Portions of this letter are published in *CW 112-114*.

C. H. Jones  
Oakland, California

Dear Brother:

Permit me to express my mind, and yet not my mind, but the word of the Lord. I am troubled in regard to *The Signs of the Times*. There are plenty of newspapers and magazines that publish many of the things which are put into the *Signs*. The name of this paper was selected in its pages. You should not have so much matter in long articles that have no reference to the signs of the near coming of the Son of man in the clouds of heaven with power and great glory. I think if the editor of this paper could discern the necessity of being a faithful householder, he would give meat in due season to the flock of God. *14LtMs, Lt 89, 1899, par. 1*

There is too much common matter and not enough of the sacred; there is too much dependence upon pictures and other things that do not relate to the vital issues for this time. There is danger of following in the track of Nadab and Abihu, using common in the place of sacred fire. Concerning many of the matters that are so fluently presented, many other papers can give all the information essential for any of us. But the name, *Signs of the Times*, means that in this paper a class of literature will be found that will give the trumpet a certain sound. Let there be fewer pictures, and more real, solid, spiritual food. *14LtMs, Lt 89, 1899, par. 2*

I am afraid that the editor does not drink deep from the fountain of living waters. It is now that we need to be worked by the Holy Spirit. The editors of our periodicals, the teachers in our Sabbath schools, the presidents of our conferences, all need to drink of the pure

streams of living water. They need to understand more clearly the words spoken by our Lord to the Samaritan woman; "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 you living water." [*John 4:10.*]<sup>14</sup>*LtMs, Lt 89, 1899, par. 3*

The woman tried to enter into a controversy. She said, "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." [*Verses 11-14.*]<sup>14</sup>*LtMs, Lt 89, 1899, par. 4*

Many have not felt the necessity of drinking of this water of life. You may think that you understand the matter, and do drink of the living water; but there is a pain in my heart day and night because there is so little evidence that our householders understand the wants of the people at this time. They do not discern their own necessities. It can be truly said, "Thy silver is become dross; thy wine mixed with water." [*Isaiah 1:22.*] These words represent the food that is acceptable, but that gives no real strength to the churches. The Lord's work needs to be distinguished from the common affairs of life. He says, "I will turn my hand upon thee, and thoroughly purge away thy dross, and take away all thy tin, and I will restore thy judges as at the first, and thy counsellors as at the beginning, afterward thou shalt be called, The city of righteousness, The faithful city. Zion shall be redeemed with judgment and her converts with righteousness." [*Verses 25-27.*]<sup>14</sup>*LtMs, Lt 89, 1899, par. 5*

These words are full of importance. They are applicable to all those who sit in the editorial chair. Sacred things are mingled with the common. The words of Moses possess a deep meaning: "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. 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 I will be glorified.” [*Leviticus 10:1-3.*] *14LtMs, Lt 89, 1899, par. 6*

This means something to all who are handling the matter that goes forth from our institutions to the world. The papers that have so wide a circulation, and that have been so highly exalted, should contain more precious instruction than appears in the common publications of the day. The true higher education is not to be gained by dealing with the lives and sentiments of the men who know not the Word of the Lord. “What is the chaff to the wheat?” [*Jeremiah 23:28.*] We want more pure wheat thoroughly winnowed from all chaff. *14LtMs, Lt 89, 1899, par. 7*

I call your attention to the *sixth chapter of Isaiah*. This chapter reveals much that is impressive. *Chapter eight* also contains lessons that are of value to every soul who is of understanding: “Bind up the testimony, seal the law among my disciples.” [*Verse 16.*] Read also *Exodus 31:12-18.* *14LtMs, Lt 89, 1899, par. 8*

My brethren in responsible positions, you are a spectacle unto the world, to angels, and to men. Brother Wilcox, when you see the necessity of being a faithful householder, you will give meat in due season. Present truth. Guard the paper, lest there shall be introduced into it articles that are not suitable for this time. God help you, my dear fellow laborers, to work as if you were in full view of the whole universe of heaven. Important issues must soon be met, and we wish to be hid in the cleft of the rock, that we may see Jesus, and be quickened by His Holy Spirit. We have no time to lose, not a moment. *14LtMs, Lt 89, 1899, par. 9*

“Hear, ye that are far off, at what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him;

his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.” [*Isaiah 33:13-17.*]<sup>14</sup>*LtMs, Lt 89, 1899, par. 10*

In constantly dealing with matters for the papers, many seem to lose their discrimination. May the Lord not only anoint your eyes that they may see, but pour into your heart the holy oil that from the two olive trees flows through the two golden pipes into the golden bowl, which feeds the lamp for the sanctuary. “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 4:13, 14.*] Unless we are wide awake, we are not able to discern spiritual things. We lose the sense of the power of the truth, and handle sacred things as we handle the common things. The result is weakness and uncertainty, and we are not safe counsellors or guides. Wake up, brethren; for Christ’s sake, wake up. You are not being sanctified through the truth.<sup>14</sup>*LtMs, Lt 89, 1899, par. 11*

“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 6:11-18.*]<sup>14</sup>*LtMs, Lt 89, 1899, par. 12*



**Lt 90, 1899**

Ballenger, A. F.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 5, 1899

See variant *Lt 90a, 1899*. Portions of this letter are published in *SWk 83-87; 11MR 48*.

Dear Brother:

I remember you distinctly, and I have rejoiced to see you growing in grace and working in the Lord’s vineyard. I would say, my brother, you would best stand at your post of duty, laboring in the ministry of the Word.<sup>14</sup>*LtMs, Lt 90, 1899, par. 1*

As you say, there is no more fruitful field than the South. It is the prejudice of the whites against the black race that makes this field hard, very hard. The whites who have oppressed the colored people still have the same spirit. They did not lose it, although they were conquered in war. They are determined to make it appear that the blacks were better off in slavery than since they were set free. Any provocation from the blacks is met with the greatest cruelty. The field is one that needs to be worked with the greatest discretion.<sup>14</sup>*LtMs, Lt 90, 1899, par. 2*

Any mingling of white people with the colored people, as in sleeping in their houses or showing them friendship as would be shown by the whites to those of their own color, is exasperating to the white people of the South. Yet these same persons employ colored women to nurse their children; and further, not a few white men have had children by colored women. Thus the colored people have received an education from the whites in immorality, and many of them stand ready to treat the whites as the whites have treated them. The relation of the two races has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem.<sup>14</sup>*LtMs, Lt 90, 1899, par. 3*

You speak of a way of helping the colored race in a way which does

not excite the prejudice of the white Southern-born citizens—that is, the industrial school. As you have presented, the greatest caution needs to be exercised in regard to politics. Some persons are of such a temperament that they would make trouble by want of proper consideration. Words dropped unadvisedly would be like a spark, kindling a flame of intense jealousy and dangerous opposition. Whoever works in the South needs to be sanctified in body, soul, and spirit. Then there will be wise words, not words spoken at random or without duly weighing every expression.*14LtMs, Lt 90, 1899, par. 4*

It is from the whites that the greatest opposition may be expected. This is the quarter that you may need to watch. The white people are prejudiced against the doctrines taught by the Seventh-day Adventists, and a religious opposition is the greatest difficulty. The white people will stir up the blacks by telling them all kinds of stories; and the blacks, who can lie even when it is for their interest to speak the truth, will stir up the whites with falsehoods. And the whites who want an occasion will seize upon any pretext for taking revenge, even upon those of their own color who are presenting the truth. This is the danger. As far as possible, everything that will stir up the race prejudice of the white people should be avoided. There is danger of closing the door, so that our white laborers will not be able to work in some places in the South.*14LtMs, Lt 90, 1899, par. 5*

All that you have written in regard to the great necessity of the colored people is correct. I have seen that those who know the truth for this time have a special work to take up for this people. Christ came to our world, clothing His divinity with humanity, that He might work with humanity, fallen, degraded, corrupted. He came of poor parentage, and lived the life of a poor man. He was accustomed to privation. As a member of the family, He acted His part in laboring with His hands for the support of His mother and His brothers and sisters. Thus He, the Majesty of heaven, was not to appear as honoring the greatest men because of their wealth. He has forever removed from poverty the disgrace which attaches to it because it is destitute of worldly advantages. He says, “The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.” [*Matthew 8:20.*]*14LtMs, Lt 90, 1899, par. 6*

[Two] thousand years ago, a voice of strange and mysterious import was heard in heaven from the throne of God: "Sacrifice and offering thou wouldest not, but a body thou hast prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Yea, thy law is within my heart." [*Hebrews 10:5-7; Psalm 40:6-8.*] Christ in counsel with His Father, laid out the plan for His life on earth. It was not a chance, but a design that the world's Redeemer should lay off His crown, lay aside His kingly robe, and come to our world as a man. He clothes His divinity with the garb of humanity, that He might stand at the head of the human family, His humanity mingled with the humanity of the race fallen because of Adam's disobedience. *14LtMs, Lt 90, 1899, par. 7*

The poverty and humiliation of the Son of the infinite God teach lessons that few care to learn. There is a link that connects Christ with the poor in a special sense. He, the Life, the Light of the world, makes poverty His own teacher, in order that [He] may be educated by the same stern, practical teacher [as are the poor]. Since the Lord Jesus accepted a life of poverty, no one can justly look with contempt upon the poor. The Saviour of the world was the King of glory, and He stripped Himself of His glorious outward adorning, accepting poverty, that He might understand how the poor are treated in this world. He was afflicted in all the afflictions of the human family, and He pronounces His blessing, not upon the rich, but upon the poor of this world. *14LtMs, Lt 90, 1899, par. 8*

You speak of the Oakwood Industrial School for colored students as not having sufficient buildings to accommodate the students, twelve in number occupying one room. My brother, is it not the duty of someone laboring in this line to labor for the creation of a fund to supply this need? Appeal to our people. Let each give a little, even among the poor. Without delay, plan to erect a humble building large enough to accommodate the students. To have boys and girls thus crowded together must make the teacher's work very difficult. Ask for help, presenting this matter as though you meant it. Ask the people to heed 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.*] The example of Christ is for our imitation. <The plan of teaching agriculture to the colored people is a good one.> *14LtMs,*

*Lt 90, 1899, par. 9*

If you can, get the colored people interested, and show them how to work. If you can secure a man who is fitted to become an intelligent director, such a school as you propose would be a great blessing to the colored race. In putting up these buildings, the workers will form habits of industry, and will learn how to erect dwelling houses for themselves and for others. This will be one of the best lessons that could be taught them. I shall be glad if by your counsel you can set in operation a work that needs to be done. But to take hold of this work yourself would not be wise. You have not the necessary qualification for a businessman. You are not adapted for financiering.<sup>14</sup>*LtMs, Lt 90, 1899, par. 10*

Every intelligent being may improve in capability, in virtue, and knowledge, by living on the plan of addition as presented in the *first chapter of Second Peter*. There is work for you in the Master's vineyard to which you are better adapted than to that of a business manager. To every man is given his work. The varied talents are proportionate to our varied capabilities. God is the Giver of these talents, and He bestows them according to our known powers, hereditary and cultivated, and He expects corresponding returns. Some have been educated and trained so that they are better fitted to use their talents in certain parts of their Lord's vineyard than in other parts: but God's family of workers, from the lowliest and most obscure who can work in humble lines, to the highest and most capable, who can do the most responsible work in the church, all have talents to be employed.<sup>14</sup>*LtMs, Lt 90, 1899, par. 11*

To take an evangelist out of the field in order to bear the responsibilities you speak of would not be wise. You would not be a success. You could not make the little means go the longest way. There would be constant danger of making plans that would not carry. You would see success where aftersight would show failure. It would reveal that you have not the gift of economizing almost to stinginess for the working out of your plans. But this must certainly be done by the workers who shall take up that work in the South. There are men who have been forced into the school of severe economy, and they have learned the art of economizing so closely that there shall be no waste of time, or labor, or of money. This

lesson has not yet, under stern necessity, been learned by you.<sup>14</sup>*LtMs, Lt 90, 1899, par. 12*

There is a day of trust and a day of reckoning. The proceedings during our probationary test must all pass under the scrutiny of the great Judge. We are justified by faith, but judged by works, and we are never to belittle the smallest gift. By diligent trading on the talents entrusted, you have in spiritual service increased your capital of talents. Your work is appointed you by God. Ministry as an evangelist is your calling, and in no case should you trifle with your moral responsibilities. You need to guard carefully every avenue of the soul, lest self shall be woven into your work. Be watchful, pray much, study the Word, and then cut out of your life everything that would shut you from a complete experience in Christ Jesus. He bids you, "Watch and pray, lest ye enter into temptation." [*Mark 14:38.*] This is all I have time to write on this point.<sup>14</sup>*LtMs, Lt 90, 1899, par. 13*

Let men who are wise calculators be called upon to plan and devise, but this is not your special work. All the advantages you enumerate in the second page of your letter reveal a field of work for some wise manager to enter upon. Let all the advantages possible be secured for the Southern Field. As shown in your letter, there are experienced gardeners who will work for the Lord in giving instruction in their lines. Another brother says he is an experienced stonemason, and will be glad to work for the Lord in building up an industrial school. Another brother, a farmer, has horses and machinery, which he will give to the enterprise, with himself and his faithful wife. Then there are offers of sawmills, a shingle mill, a logging outfit, a lathe mill, turning tools, blacksmith's tools, carpenter's tools, etc., and the owners give themselves to use their outfits. We thank the Lord for these talents. Here is certainly a good opening. Who will take up this responsible work?<sup>14</sup>*LtMs, Lt 90, 1899, par. 14*

There are things I must now mention that should be guarded. If possible, keep out of such settlement in the South families with young children who would be likely to learn the habits of the Southern people. Staunch, solid men and women are needed, who should go forth as missionaries. If they have children, and it can be

so arranged, let them be placed in school [in] the North. This will leave the father and mother free to take hold of the work. Two or three families should unite, and as quietly as possible seek to help in this missionary work of teaching the colored people to help themselves. *14LtMs, Lt 90, 1899, par. 15*

As I read on page 6, you do not intend to work out this enterprise yourself. I am glad you feel thus. The rule you mention of keeping out of debt is the way to make the work a solid one. *14LtMs, Lt 90, 1899, par. 16*

It will not be wise for many families to settle in the South in one place. Let only one or two families from abroad settle in any one location. Beware how you get families with children located in the South. These children have eyes to see and ears to hear and perception to take in what is heard in school. The lessons they learn may prove ruin to them, and their presence may bring danger to the enterprise. If they are left to associate with the colored people, stories will be started that will endanger the mission, the white children themselves will become demoralized, and the jealousy of the white Southern-born citizens will be awakened and will make it hard for those who are trying to help them. *14LtMs, Lt 90, 1899, par. 17*

Those who have had an experience in the South know very well that nothing must be said or done to arouse surmising and prejudice among the white people. If in our missionary work the white families live away from the colored people, it will be the safest plan. I hope that this enterprise will work, but it is the workers that will be found most difficult to manage. I am fully in harmony with doing something, if you can, and doing it without delay. The work has been long neglected, but a great and good work can yet be done in the South. I cannot see but that you have talents already secured, if only a manager will be secured who will be a wise worker and planner. *14LtMs, Lt 90, 1899, par. 18*

But to get many families to break up at once and go south to settle, would not be wise, especially if they have young children. There are those who would not be able to endure the Southern climate, and it would not be best to bring their families and property to the South

until they had tested the matter. *14LtMs, Lt 90, 1899, par. 19*

“If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.” [*James 1:5, 6.*] *14LtMs, Lt 90, 1899, par. 20*

**Lt 90a, 1899**

Ballenger, A. F.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 5, 1899

Variant of *Lt 90, 1899*.

Dear Brother:

I remember you distinctly, and I have rejoiced to see you growing in grace and working in the Lord’s vineyard. I would say, my brother, you would best stand at your post of duty, laboring in the ministry of the Word.<sup>14</sup>*LtMs, Lt 90a, 1899, par. 1*

As you say, there is no more fruitful field than the South. It is the prejudice of the whites against the black race that makes this field hard, very hard. The whites who have oppressed the colored people still have the same spirit. They did not lose it, although they were conquered in war. They are determined to make it appear that the blacks were better off in slavery than since they were set free. Any provocation from the blacks is met with the greatest cruelty. The field is one that needs to be worked with the greatest discretion.<sup>14</sup>*LtMs, Lt 90a, 1899, par. 2*

Any mingling of white people with the colored people, as in sleeping in their houses or showing them friendship as would be shown by the whites to those of their own color, is exasperating to the white people of the South. Yet these same persons employ colored women to nurse their children; and further, not a few white men have had children by colored women. Thus the colored people have received an education from the whites in immorality, and many of them stand ready to treat the whites as the whites have treated them. The relation of the two races has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem.<sup>14</sup>*LtMs, Lt 90a, 1899, par. 3*

You speak of a way of helping the colored race in a way which does not excite the prejudice of the white Southern-born citizens—that is,



the industrial school. As you have presented, the greatest caution needs to be exercised in regard to politics. Some persons are of such a temperament that they would make trouble by want of proper consideration. Words dropped unadvisedly would be like a spark, kindling a flame of intense jealousy and dangerous opposition. Whoever works in the South needs to be sanctified in body, soul, and spirit. Then there will be wise words, not words spoken at random or without duly weighing every expression. *14LtMs, Lt 90a, 1899, par. 4*

It is from the whites that the greatest opposition may be expected. This is the quarter that we shall need to watch. The white people are prejudiced against the doctrines taught by the Seventh-day Adventists, and a religious opposition is the greatest difficulty. The white people will stir up the blacks by telling them all kinds of stories; and the blacks, who can lie even when it is for their interest to speak the truth, will stir up the whites with falsehoods. And the whites who want an occasion will seize upon any pretext for taking revenge, even upon those of their own color who are presenting the truth. This is the danger. As far as possible, everything that will stir up the race prejudice of the white people should be avoided. There is danger of closing the door, so that our white laborers will not be able to work in some places in the South. *14LtMs, Lt 90a, 1899, par. 5*

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[Two] thousand years ago, a voice of strange and mysterious import was heard in heaven from the throne of God: "Sacrifice and offering thou wouldest not, but a body thou hast prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Yea, thy law is within my heart." [*Hebrews 10:5-7; Psalm 40:6-8.*] Christ in counsel with His Father, laid out the plan for His life on earth. It was not a chance, but a design that the world's Redeemer should lay off His crown, lay aside His kingly robe, and come to our world as a man. He clothes His divinity with the garb of humanity, that He might stand at the head of the human family, His humanity mingled with the humanity of the race fallen because of Adam's disobedience. *14LtMs, Lt 90a, 1899, par. 7*

The poverty and humiliation of the Son of the infinite God teach lessons that few care to learn. There is a link that connects Christ with the poor in a special sense. He, the Life, the Light of the world, makes poverty His own teacher, in order that He may be educated by the same stern, practical teacher [as are the poor]. Since the Lord Jesus accepted a life of poverty, no one can justly look with contempt upon the poor. The Saviour of the world was the King of glory, and He stripped Himself of His glorious outward adorning, accepting poverty, that He might understand how the poor are treated in this world. He was afflicted in all the afflictions of the human family, and He pronounces His blessing, not upon the rich, but upon the poor of this world. *14LtMs, Lt 90a, 1899, par. 8*

You speak of the Oakwood Industrial School for colored students as not having sufficient buildings to accommodate the students, twelve in number occupying one room. My brother, is it not the duty of someone laboring in this line to labor for the creation of a fund to supply this need? Let appeals be made to our people. Let each give a little, even among the poor. Without delay, encourage the brethren to erect a humble building large enough to accommodate the students. Ask the people to heed 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.*] The example of Christ is for our imitation. *14LtMs, Lt 90a, 1899, par. 9*

Those who undertake the work in the South must not enter into any

plan for colonizing, for this would place them in perilous circumstances. Some families should be found who for Christ's sake will volunteer to enter the Southern field. At Huntsville there is a building, and something has been done there. Let the proper ones try to make that place different by bringing into it new, live elements. This plant must not become useless. Elements must be brought in which make the institutions self-sustaining. Then, if it is necessary, cheap additions can be made.*14LtMs, Lt 90a, 1899, par. 10*

I would not encourage your plan. It means much, very much more than you think, to obtain and improve hundreds of acres of land. Your aftersight in this matter would be very different from your foresight. This work for the Southern people will require the tact of the most ingenious Christian. In the past you have seen families settled in localities where they could work successfully for the spread of the truth, and you have thought that this same plan could be adopted for the work in the South. But your expectation will not be realized.*14LtMs, Lt 90a, 1899, par. 11*

The expenses of such a company in food and clothing must be considered. The results would not be such as you suppose. This plan will bring disappointment. Let each family who shall commit itself to the work go as the Lord's missionaries, to work their own way. Workers are not to pledge themselves to five years' labor, for many will not bear the test. Some would find fault and complain, and thus sow the seed of evil surmising. Those persons might work interestedly for a while, and then become dissatisfied, and want a change. The Lord looks upon every heart. There are some souls you cannot trust. They are unreliable. In the company you would form, you would find tares among the wheat. It would be better to begin work in Huntsville and make the work there a success.*14LtMs, Lt 90a, 1899, par. 12*

I would say to you, my brother, that in the future nothing can be relied on in the Southern states. You cannot make settlements with the purpose of carrying on a large business, cultivating lands, and teaching the colored people how to work. At the least provocation the poison of prejudice is ready to show its true character, and provocations will be found. It is very hard to make the work run smoothly. Outbreaks will come at any moment, and all

unexpectedly, and there will be destruction of property and even of life itself. Hot-headed people, professing the faith, but without judgment, will think they can do as they please, but they will find themselves in a tight place. I speak that which I know. Everyone takes his life in his hands by following such a course.<sup>14</sup>*LtMs, Lt 90a, 1899, par. 13*

There are some localities less perilous than others, but never can there be large settlements build up in the South. Every act is to be oiled with the grace of God, every word spoken carefully studied. Parties are already formed, and they are waiting, burning with the desire to serve their master the devil, and do abominable work. Professed Christians are more determined in these things than out and out sinners.<sup>14</sup>*LtMs, Lt 90a, 1899, par. 14*

I am writing to Edson White, asking him to come to Australia. This mail carries my request. I am sorry to have him leave, but I am sure that it is the right thing to do. Satan's agencies have been represented to me as standing ready to do the work in some localities.<sup>14</sup>*LtMs, Lt 90a, 1899, par. 15*

**Lt 91, 1899**

Jones, A. T.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 1, 1899

This letter is published in entirety in *19MR 195-201*. <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:

As I have read the little pamphlet in regard to the investigation of the Review & Herald Publishing work, I have determined not to demand or to receive any compensation for losses sustained through a wrong course of action in regard to royalties. I wish to bear a living testimony that I forgive everything. I may have to refer to the past in order to present the things shown me to be correct principles; but I would not bring self into this work of restitution. If there is restitution to be made, let it be devoted wholly to God in building up that which Satan has thought to tear down.<sup>14</sup>*LtMs, Lt 91, 1899, par. 1*

My brother, I beg you not to let A. T. Jones manifest himself in coming forward to receive that which you suppose to be your right and your due. Nothing has been revealed to me showing that you have in any way suffered wrong in regard to the royalty on books. I have seen that some others have not been dealt with justly, but I have no recollection of seeing your case in this connection. There is need of constant watchfulness on your part, by brother. Be careful lest in dealing with the mistakes of others that have been reprov'd, you make a mistake, yourself, in being sharp and hard, critical and exacting.<sup>14</sup>*LtMs, Lt 91, 1899, par. 2*

Letters have come to me making inquiry in reference to the change of the *Sentinel* from New York to Chicago. I have had no special light on this subject. Whoever edits the *Sentinel* needs to have his pen dipped in holy oil, that the words traced shall not reveal a

sharp, thrusting spirit. The Lord would have you, my brother, mellow up, and not be harsh and over-bearing. You hurt yourself when you are rash and impetuous. Reproof has been given to those who have been managers in the Review & Herald office. All through the institution, in every room, the workers have been in need of thorough sanctification of soul, body and spirit; but be careful, my brother, that you judge not. Do not press your brethren into hard places. Everything is gained and nothing lost by courtesy. Be kind. Speak patiently and gracefully. <Represent Christ.><sup>14</sup>*LtMs, Lt 91, 1899, par. 3*

Last night, after I retired to rest, I could not sleep. I was in trouble of mind. There was presented before me a number of writers who were zealous to press this matter of royalty. I saw confusion. Claims were urged by those who had not been in the least wronged, but has received just payment according to the value of their writings. And books have been boomed in the papers when they did not possess the excellence attributed to them.<sup>14</sup>*LtMs, Lt 91, 1899, par. 4*

One book was published when another, just preceding it on the same subject, had not had sufficient time to be brought before the people. The second book was drawing the attention from the sale of the first. The rules of right and righteousness are disregarded for selfish, ambitious purposes. The rights of brethren are to be respected; there should not be a multiplication of books, when it must be well understood that one will interfere with the sale of the one just preceding it.<sup>14</sup>*LtMs, Lt 91, 1899, par. 5*

This was the way with *The Great Controversy*. This book was not even left to have a fair chance in being handled with *Bible Readings*.<sup>14</sup>*LtMs, Lt 91, 1899, par. 6*

The *Bible Readings* was brought in before the books of great importance, *Great Controversy*, and *Daniel and Revelation*, which relate to the vital interests before us. Through the special instruction to the canvassing agents, *The Great Controversy* had little opportunity to be circulated; and the very light which the people needed for that time was nearly eclipsed. There is danger that the same course will again be followed; therefore it may be necessary

for me to refer to the light given on this subject. It was presented to me that one book was crossing the track of another. This is not righteous judgment. I have now to say, Let selfishness be uprooted. Let the precious plants of God's own garden of the heart live and flourish. *14LtMs, Lt 91, 1899, par. 7*

Brother Jones, if it had not been checked, this matter of pressing claims for back royalties would have led to a most disastrous state of things. I saw hands reached out to make claims when they had no claim but that which is born of selfishness. I have seen the root of selfishness springing up and flourishing, and I was so grieved in spirit that Elder Corliss and yourself should have any part in this work. I beg of you both to consider carefully the effect of your demands. Let not self wax to great proportions, lest the whole man be defiled. One leak will sink a ship, and one flaw break a chain; so there may be some hereditary and cultivated traits of character that will work in the heart and develop into words that will make an impression for evil which will never be effaced. We are all building for eternity. *14LtMs, Lt 91, 1899, par. 8*

Let the character have the impress of the divine in pure, noble utterances, in upright deeds. Then the whole universe of heaven will behold and say, Well done, good and faithful servant. Let selfishness with its poisonous roots strike into the heart, and what a change is made. The building grows, but it is not symmetrical. The great, grand structure may be going up for time and for eternity. That building must stand the final inspection. Is the foundation sure? Is it built upon the doing of the Word of God? The Word of God warns every one, Take heed how ye build. Make sure that the foundation is laid on the solid rock. The mental powers need cultivation. Our minds are either the workshop of God or of Satan. We are making history, and we want in every respect to practice that which we teach others to do. We need to cultivate every God-given faculty, that the character may grow into a beautiful building for the Lord. The mind God gives; the character man forms, after the similitude of God or of Satan. *14LtMs, Lt 91, 1899, par. 9*

We whom the Lord has blessed with great light and great truth need to be circumspect in all things. We are doing a work that day by day is inscribed on the record books of heaven. Therefore let us who

are of the day be sober, and watch unto prayer. We must have order, harmony, and consistency, that we may reveal a working power for time and for eternity. If we are not constantly climbing upward, heavenward, we are descending the rounds of the ladder earthward.*14LtMs, Lt 91, 1899, par. 10*

My Brother Jones, you need the subduing influence of the Spirit of God. You have hereditary traits of character that are constantly striving for the supremacy. Character is power. It is an influence which makes friends. Worked by the Holy Spirit's power, self will die; but all the preaching a man may do will not make character. It is essential that the foundation corner stone be laid aright. All your phases of character are to be guarded.*14LtMs, Lt 91, 1899, par. 11*

Brother Jones, be careful in your words. You know the truth, and I urge you for Christ's sake to practice the truth. You need the converting power of God every day. May the Lord help you, my brother, or He has greatly blessed you. You need the spirit of meekness and gentleness, of patience and forbearance, and of love for your brethren. Take heed how you build, for the structure will be tested.*14LtMs, Lt 91, 1899, par. 12*

The influence of your teaching would be tenfold greater if you were careful of your words. The precious talent of speech must never be misused. It is a savor of life unto life or of death unto death. Life and character stand upon great, solid, permanent principles. Do not, when referring to the Testimonies, feel it your duty to drive them home. In reading the Testimonies, be sure not to mix in your filling of words, for it is impossible for the hearers to tell what is the word of the Lord to them and what are your words. Be careful that you do not make the words of the Lord offensive. There are methods that are always right when worked by the Holy Spirit. There are wrong methods; quick, severe speech, words not the best adapted to win and to heal the wounded soul are of self. The natural habits need to be cleansed away; the precious must be separated from the vile.*14LtMs, Lt 91, 1899, par. 13*

As Christians we must speak as Christ would have us speak. We may long to see reforms, but because we do not see that which we desire, an evil spirit casts drops of gall into our cup, and then others



are poisoned. By our ill-advised words their spirit is chafed, they are stirred up to rebellion. Eternal principles of truth, when advocated by pen or voice, need the Holy oil emptied from the two olive branches into our hearts. This will flow forth in words that will reform but not exasperate. God will work with your spirit if you will cooperate with Him. It should be the purpose of our lives to render unto God the highest service. *14LtMs, Lt 91, 1899, par. 14*

Every article you write may be all truth, but one drop of gall in it will be poison to the reader. One reader will discard all your good and acceptable words because of that drop of poison. Another will feed on the poison, for he loves such harsh words; he follows your example, and talks just as A. T. Jones talks. Thus the evil is multiplied. Make it your aim to speak the truth in love. Then the Lord Jesus by His Spirit will supply the force and the power. That is the Lord's work. Beware lest with the sacred you mingle the common fire—A. T. Jones—in your service. Your common utterances are as common fire in the service of God. We must not mingle self with anything we do for God. *14LtMs, Lt 91, 1899, par. 15*

**Lt 92, 1899**

Brethren [Sisley, W. C.; Jones, C. H.]

“Sunnyside,” Cooranbong, New South Wales, Australia

June 16, 1899

Portions of this letter are published in *3MR 41*. <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.

Dear Brethren:

I see no light in the Publishing Association or the General Conference, in their present situation, taking upon them the indebtedness of the school in Battle Creek. I think I have already laid out this matter so that you can understand it. But you have a neglected work to do. As far as lies in your power, you are to make restitution to the Southern Field of the means of which it has been deprived by the financiering of men who have not walked in the counsel of the Lord. Those who have been foremost in this work of robbery are to delay no longer but commence the work of restoration. *14LtMs, Lt 92, 1899, par. 1*

I have received a letter from Brother Sutherland in reference to the work in the Southern Field. He confesses that he went to the South somewhat prejudiced against the work of J. E. White, but now he speaks highly of his work. It might be well for others in responsible positions to investigate the work which has been done in that field, and either condemn the work Edson White has done, or so far put away their prejudice as to commend it. *14LtMs, Lt 92, 1899, par. 2*

I have not said much in regard to this matter, because Edson is my son. I have not done all I should to encourage him in his work in that hard field, because of the liability of temptation to my brethren. I feared the impression would prevail that Sister White was sustaining J. E. White because he was her son. But recently I have had light in reference to this matter. The Lord is not pleased with the thoughts and feelings of the men who might have made a fair investigation of the work done in the Southern Field, but who have

neglected to do this and have failed to give the encouragement and sustenance which every man in such a position is entitled to receive.*14LtMs, Lt 92, 1899, par. 3*

You have considered ten dollars a week a sufficient sum to give Edson White, while to men who have not accomplished one-half the work he has accomplished, you have paid fifteen dollars a week. And even this small salary has not been given with a full, free heart. I have been shown that J. E. White has invested far more in the work than he has received. His health is now being sacrificed. It is not a small thing to undertake the work in such a field, especially when the conference is so backward in giving its word of approval, and lending assistance. When I see these things, I pray the Lord that my brethren may have hearts of flesh and not of steel.*14LtMs, Lt 92, 1899, par. 4*

Man's ways are not always equal and just, but the Lord's ways are equal. It is the duty of those who have known all the Lord has revealed in regard to the Southern Field to take some heed of the light given. Without delay those who have given so little encouragement to this work should take time to investigate and plan as to what shall be done. You are in danger, my brethren, of accepting the testimonies of men whose minds are filled with prejudice. You are not to remain in favorable fields and be content with so limited a knowledge of the Southern Field.*14LtMs, Lt 92, 1899, par. 5*

One cannot always stand in the position in which Edson White has stood, and still have health, and strength, and courage. The efforts which should have been made to give success to the work in the South have been strangely neglected. For years the Lord has spoken in these lines, but His words have fallen on deaf ears, on minds that were not controlled by the Holy Spirit. Now the best and only thing Edson can do, as soon as he can make a disposal of his goods, is to change his field of labor and lay the responsibility of the Southern work upon the conference. Edson and Emma can render valuable service here.*14LtMs, Lt 92, 1899, par. 6*

The work in this country is far more essential in the eyes of the Lord than many of the enterprises which have been carried on in

America. Edson and Emma White better change their field of labor. I feel free now to encourage them to do this. I know of no one better adapted to the work in the South than J. E. White and his wife. They have labored in the South under the encouragement of the Lord, and their work has been accepted by Him. True, at times they have made mistakes, but the Lord has shown them these mistakes, and encouraged them to make them right. Their brethren in America have also made many grave mistakes. Would you wish to be treated as you have treated Edson White?<sup>14</sup>*LtMs, Lt 92, 1899, par. 7*

When God in His great love rescued His wandering sheep, the work was not accomplished through the instrumentality of those who were appointed to seek and save that which was lost. It was Christ Himself who found the lost sheep, and since that time He has loved him as His own. He has guarded him and counselled him. God has a work for him to do, and it is his privilege now to know that the Master will give him a place in His vineyard where his life will not be sacrificed. Brethren Sutherland and Magan, who have been to the Southern Field, can appreciate the work that has been done. I pray now that the Lord will give Edson a willingness to take up the work in some other portion of the great harvest field.<sup>14</sup>*LtMs, Lt 92, 1899, par. 8*

Light has been given me by the Lord concerning several of our ministering brethren who are in feeble health. The health of the Lord's messengers should be carefully considered. They should not be appointed to labor in fields where the climate will draw largely on their strength. Some time ago I was given light for Brother Pallant, who was laboring very hard in Queensland. I was shown that the health and courage of every man of experience should be carefully guarded, lest in his zeal for the work he places himself where he will be exposed to a malarious atmosphere.<sup>14</sup>*LtMs, Lt 92, 1899, par. 9*

"Precious in the sight of the Lord is the death of his saints" [*Psalm 116:15*], but the life of His servants is also precious, and they are not to imperil their health. In every place there is work needing to be done, and the life and health of God's messengers are not to be sacrificed to any climate if it can be avoided. They are to move from one country to another. For the last thirty years I have borne this

testimony. The Lord would not have any one of His workers remain in a climate that is deleterious to health, when there are other workers who can labor in the same place and not suffer harm.<sup>14</sup>*LtMs, Lt 92, 1899, par. 10*

The Lord is testing you, my brethren, to see if you will heed his counsel and take up your long-neglected work. I have not urged this matter, for reasons which I have already stated, but now a change has come, and I am urged to set this matter in its true bearing before you. The Spirit of God is upon me, and I dare not hold my peace. Time is passing. How long do you calculate to wait before you heed the word of the Lord? If the utmost caution is not used, there is danger that the Southern Field will be closed.<sup>14</sup>*LtMs, Lt 92, 1899, par. 11*

God has warned His people not to become absorbed in politics. We cannot bear the sign of God, as His commandment-keeping people, if we mingle with the strife of the world. We are not to give our minds to political issues. God's people are walking contrary to His will when they mix up with politics, and those who commence this work in the Southern states reveal that they are not taught and led by God, but by that spirit which creates contention and strife and every evil work. We are subjects of the Lord's kingdom, and we are to work to establish that kingdom in righteousness.<sup>14</sup>*LtMs, Lt 92, 1899, par. 12*

**Lt 93, 1899**

Brethren in America

“Sunnyside,” Cooranbong, New South Wales, Australia

June 19, 1899

Portions of this letter are published in *6MR 319-320*. <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 My Brethren in America:

The question has been asked me by letter, Have you any light for us in regard to the Boulder Sanitarium? Those who write state that they have been doing their best, practicing economy in every line, but that there is not the least hope of the sanitarium becoming self-sustaining. They say that because of the published notices that this is a sanitarium for consumptives, only this class patronize this institution, and that only the poorer class come, who must be treated free, or for only a limited sum. *14LtMs, Lt 93, 1899, par. 1*

The light which the Lord has been pleased to give me is that it was not right to build this sanitarium upon funds supplied by the General Conference. The money used for this purpose was not the property of the General Conference. The conference was carrying on its business with borrowed capital. It has no moral right to use means which was not its own. One thing after another has sapped the resources of the great center, until it is nearly bankrupt, and has been working on hired money. *14LtMs, Lt 93, 1899, par. 2*

This has been brought about by the mismanagement of men who were not controlled by the Holy Spirit. Unfaithful stewardship blinded the minds of these men to the real situation. Things would never have been thus if the presidents of the state conferences and the president of the General Conference had walked humbly and cautiously before the Lord, if all had come to the rescue of the General Conference. Years ago a close thorough investigation of the true inwardness of the work should have been made. *14LtMs, Lt*

93, 1899, par. 3

The president of the General Conference is never, never to be left to follow the advice of men who are considered as financial successes, unless the Lord God of Israel is leading these men. If the presidents of state conferences are worthy of being entrusted with the work of faithfully managing a conference, the president of the General Conference should make them his counsellors. He should not trust to his own human wisdom, neither should he devise and plan with men whose hearts do not bear the stamp of the divine.<sup>14</sup>*LtMs, Lt 93, 1899, par. 4*

The presidents of state conferences should be picked men, appointed after much prayer, and after they have given evidence that they will be trustworthy stewards of the grace of God. The president of the General Conference should counsel with these men, and with men who realize how the work started at the beginning, who follow the principles of self-sacrifice revealed in the life of Christ, who practice economy in every line, remembering that the whole world must receive the warning.<sup>14</sup>*LtMs, Lt 93, 1899, par. 5*

The work at College View demanded more than the judgment of human minds. The outlay was not as God would have had it. Men who had divorced themselves from God were left to be the most influential counsellors; and in many lines their judgment was not according to divine wisdom. God desires that the humble, meek, and lowly spirit of the Master, who was the Majesty of heaven, the King of glory, be ever expressed. No means are to be invested for unnecessary display, with the plea that it will give character to the work. Character is not given to the work by investing means in large buildings, but by maintaining the true standard of righteous principles, with noble Christlikeness of character.<sup>14</sup>*LtMs, Lt 93, 1899, par. 6*

It was the Lord's purpose that the General Conference should be His agency, connected in true relation with the institutions in Battle Creek. The president of the General Conference was never to receive the idea that he was himself the great whole, that everything for the state conferences must be prepared according to

his will. The Lord would not have him think that position makes the man. And the men appointed as presidents of state conferences are to carry themselves circumspectly before God, as men who realize that they are wholly dependent upon Him. They must be instructed and guided by the Lord Jesus in all their undertakings, strictly heeding His words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, 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.*]*14LtMs, Lt 93, 1899, par. 7*

The frailest human being, if he implicitly obeys Christ's word, not learning from men who have no living connection with God, but wearing Christ's yoke and learning of Him, will find rest. This promise is full and complete. Men who give counsel are themselves to receive counsel from One who is infinite in wisdom. Those whose consciences are seared and whose hearts are hard, are not inspired by God to direct the General Conference president. Their perceptions, their judgments, their tastes, their words, the spirit they reveal, are in complete harmony with their non-religious, unsanctified condition. Eternity will tell their history.*14LtMs, Lt 93, 1899, par. 8*

The guiding hand held out from the God of love and mercy to rescue them from ruin they would not receive. They would betray the cause of God into the hands of the unbelieving world, just as Satan prompted them to do. These men feel the reproaches of conscience, but they are not willing to let Christ take away their sin. How could the work of God be carried forward in straight lines of uprightness and integrity under the management of men whose spirit is not subordinate to God and the truth, who follow the law of blind impulse?*14LtMs, Lt 93, 1899, par. 9*

Those at the head of the work, at the great center, need something stronger than human sympathy. God's servants need the motive of action which the living oracles reveal. Why? Because from every human being goes forth an influence which either gathers with Christ or scatters from Him. This influence affects the eternal destiny of men, women, and youth.*14LtMs, Lt 93, 1899, par. 10*



I have not time to dwell upon these matters which have been opened before me. Alienation from God is the only cause of the burdened condition of our institutions. These institutions were brought into existence by a Christlike spirit of self-sacrifice, that the light of truth might shine to all parts of the world. It was God's purpose to honor those connected with these institutions, not as they honored and glorified themselves, but as they honored Him by their humility, and by revealing the meekness and lowliness of heart learned from Christ. The goodly fabric in building up of character wrought out by God was to receive light and glory from Him, and stand before the world, pointing to the throne of the living God.*14LtMs, Lt 93, 1899, par. 11*

It is the planning and devising of men who has placed increased burdens upon our institutions. The Lord did not approve many of the plans which have been carried out. How much better it would have been if men had walked and worked humbly, as servants of Jesus Christ, not exalting themselves and placing great value upon labor which the Lord does not approve because it does not represent His character. It is not wealth, parentage, position, or high accomplishments which God regards as of value. The imposing display of large buildings is valueless for the accomplishment of His purpose. The Lord values each human being just in accordance as He can put His Spirit into the soul-temple.*14LtMs, Lt 93, 1899, par. 12*

The work that bears God's image is the work that He will accept. The ineffaceable characteristics of His immortal principles are the credentials which Christ would have His people bear to the world. This will rivet the soul to God. It testifies of His fostering care, His patient forbearance, His honor, His glory, revealing that He has a people that He can honor because they are loyal and true to His Sabbath and bear the last message of warning to a doomed world.*14LtMs, Lt 93, 1899, par. 13*

Men and women are fixing their own destiny. They are candidates either for heaven or for hell. There is a world to be warned. With every true, self-sacrificing, faithful worker God sends forth His angels. But those who will not work without the wages they themselves stipulate are represented by those first called in the

parable, who at the close of the day found themselves last. Christ says, “He who will come after me, let him deny himself, and take up his cross daily, and follow me.” [*Luke 9:23.*] Those who obey will enter into the design of the divine Planner, and they will be instructed and guided. *14LtMs, Lt 93, 1899, par. 14*

The Lord has made human agents trustees of His goods. They are stewards in trust. The Lord is the owner of all they possess, and His stewards will one day have to render strict account as to how they have administered the entrusted capital. No one can with safety waste his Lord’s goods merely to gratify a desire for expensive dress or furniture. The spiritual lamps of the Lord are to be filled with oil and kept trimmed and burning. Every precaution must be taken that they go not out. Men must watch and pray and wait for the Master. Never are we to sleep at our post of responsibility. Our lamps must never grow dim. *14LtMs, Lt 93, 1899, par. 15*

Christ declares, “Ye are the light of the world.” “Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [*Matthew 5:14, 16.*] This is our work. Doers of the Word—this is the most comprehensive definition that can be given of the practical life of a Christian. We are to be always on guard, ever being good and doing good. The affections of the heart must be wholly the Lord’s. The exhortation comes to us, “Take heed to thyself and to the doctrine.” [*1 Timothy 4:16.*] The inner lamp of the soul must be fed with holy oil. Then its light will shine forth amid moral darkness. *14LtMs, Lt 93, 1899, par. 16*

“Then opened he their understanding,” we read of Christ, “that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of the Father unto you, but tarry ye in Jerusalem until ye be imbued with power from on high.” [*Luke 24:45-49.*] *14LtMs, Lt 93, 1899, par. 17*

“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.*] “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 16:16-18.*]*14LtMs, Lt 93, 1899, par. 18*

“And he led them out as far as to Bethany, and he lifted up his hands, and blessed them, and it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy.” [*Luke 24:50-52.*] “And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.” [*Mark 16:20.*]*14LtMs, Lt 93, 1899, par. 19*

**Lt 94, 1899**

Brethren in Responsible Positions

“Sunnyside,” Cooranbong, New South Wales, Australia

June 16, 1899

Portions of this letter are published in *3BC 1132; 1MR 277*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To My Brethren in Responsible Positions:

Some things have been presented to me during the past night which I must write out. May the Lord help me, is my earnest prayer.*14LtMs, Lt 94, 1899, par. 1*

A company was assembled, and all in it were earnestly proposing methods by which the General Conference might be freed from its indebtedness. But there seemed to be a failure to arrive at right conclusions. Words to this effect were spoken by several: “We might discuss the reason of this great debt, but that is not the subject before us now.”*14LtMs, Lt 94, 1899, par. 2*

One came into our midst, and with great dignity, as one having authority, said many things. He said that a course had been pursued in the General Conference and the Review & Herald office which had increased the wages of the workers. For years the principles of self-denial and self-sacrifice have not been maintained. Those in positions of responsibility can act their part in reducing the debt. Ministers, editors, presidents of conferences, should now make sacrifices and take smaller wages instead of higher. None will be compelled to do this, but thus they could set a right example before the people. The large sum paid out for wages could be greatly lessened, and will be if all hearts are enlisted in the work.*14LtMs, Lt 94, 1899, par. 3*

Some have received wages disproportionate to the wages received by others who were doing hard and trying work. They say that they

have received these wages because of their talents. Who gave them their talents, their supposed ability?*14LtMs, Lt 94, 1899, par. 4*

A terrible debt is hanging over the Office and the Conference, and God is testing the men connected with His institutions. Let each reduce the wages he has been receiving. This, however, does not apply to the common workers who receive much less than others and cannot be expected to detract from their wages. They have little enough.*14LtMs, Lt 94, 1899, par. 5*

Since the increase of wages, there has been a steady increase of the spirit of covetousness, which is idolatry. Some have coveted higher and still higher wages. The Lord desires that the souls of those who have indulged this spirit be purified from this plague. Look at the world's Redeemer, the King of glory. He did in this earth a work so large and so broad that it embraced the world. His was the ministry of love, yet 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.*]*14LtMs, Lt 94, 1899, par. 6*

God's servants have great need of being baptized with the ministry of love. The reward of whole-souled liberality is the leading of mind and heart to a closer fellowship with the Spirit. There is then a willingness to ask smaller wages from the conference, which has been drawn upon too heavily, so that it has not been able to plant the standard of truth in new places as it should have done. Those connected with the work of God who have been receiving high wages should now come forward with a liberal spirit and say, We will do as much work for smaller wages. We will practice economy in all lines.*14LtMs, Lt 94, 1899, par. 7*

Covetousness is idolatry, and the sooner this is purged from those who claim to be God's chosen people, the sooner will they clearly discern the great grace and amazing love of God. Every root and branch of covetousness must be cut away. Not only must the tops be cut off, but the roots must be dug out.*14LtMs, Lt 94, 1899, par. 8*

Since those in connection with our institutions and the ministry have been receiving large wages, the central power has been looked upon as a common thing. The people say, "We pay our tithe to

support the ministers. It is difficult for us to obtain money. But those at the heart of the work receive large wages. They talk to us of self-denial and self-sacrifice, but what sacrifice do they make? Those who audit the accounts know something in regard to this matter.”*14LtMs, Lt 94, 1899, par. 9*

Thus unbelief has leavened the minds of the people. The ministry of the men who are connected with the heart of the work must reveal the saving, transforming change which has taken place in their own hearts. Self-sacrifice and self-denial must begin where the evil began. The reform must begin at the heart of the cause, and work outwardly. All true religious reform will leaven the people. The Week of Prayer, instead of being shortened, should be added to. God requires those who occupy positions of trust as religious educators, to teach the people by precept and example lessons from the living oracles of God, that the best fruit may appear of the precious trees of the Lord’s planting.*14LtMs, Lt 94, 1899, par. 10*

The word of the Lord came to David, to be repeated to his son Solomon. David was about to die, and God declared that he would be Solomon’s father. “He shall build my house and my courts,” God said, “for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom forever.” Now follows the condition: “If he be constant to do my commandments and my judgments, as at this day. Now therefore in the sight of all Israel, the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you forever.”*14LtMs, Lt 94, 1899, par. 11*

“And now, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong and do it.” [*1 Chronicles 28:6-10.*]*14LtMs, Lt 94, 1899, par. 12*

Those whom the Lord has chosen as teachers or leaders in any

lines of His work are to be wholly consecrated to Him. They must open the Word of the Lord to the people, and diligently practice it in their lives. But the leaders of our conferences, the ministers, those who teach the people, do not feel the solemn weight of this as they should. Read the history of Solomon.*14LtMs, Lt 94, 1899, par. 13*

Those connected with the Word of God are to study the history of Bible characters, that appetite may not take the helm and control the mind. It is a sin to reject the light God has given upon the denial of appetite, to eat and drink as one pleases. The result of this is that the perception is perverted. The sacred fire is not appreciated above the common. The character is cheapened by common thoughts and lustful practices. Such men and women work evil in the sight of a holy God. They use common fire, thinking it makes no difference.*14LtMs, Lt 94, 1899, par. 14*

Individual influence is a power when the sacred fire of God's own kindling is brought into the service. The responsibility of a man's influence is proportionate to the trust given him. The influence of mind upon mind is in accordance with the position occupied. A holy influence should exert its power in the family, in the school, and in the church. The practical benevolence, the self-denial and self-sacrifice, which marks the life of any person, has an influence upon those who associate with him. Those who feel the responsibility of giving themselves without reserve to God will not in connection with His cause put common fire upon their censors, as did Nadab and Abihu. God would have every one in His service honor Him. Those who desire to appropriate the money that should flow into His treasury commit an offense against God, and this offense is measured by the position of trust which they occupy.*14LtMs, Lt 94, 1899, par. 15*

The Lord would have His chosen workers like their Pattern who came to reveal God by living His law. Those who follow Christ in self-denial will bear the fruit the Saviour bore, and even when their life shall close, the seed scattered by the trees of the Lord's planting will be multiplied to the praise and glory of His name. Men and women who will live the faith in its purity, and consecrate their powers for the development of Christian character, will be a power for good, for the true goodness of unselfish deeds will be reflected

in their lives. *14LtMs, Lt 94, 1899, par. 16*

God calls upon those who have talents to act their part in preparing a people to stand in the great day of the Lord. His workers are to stand clad in all the armor of God. Those who bear the vessels of the Lord are to be clean, their characters untainted, their influence uncorrupted, their names registered in the book of life as men and women who are recognized in the heavenly courts as laborers together with God. *14LtMs, Lt 94, 1899, par. 17*

In the case of Manasseh the Lord gives us an instance of the way in which He works. We read, "Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and he learned his supplication, and brought him again to Jerusalem and to his kingdom. Then Manasseh knew that the Lord he was God." [¶ *Chronicles 33:9-13.*] *14LtMs, Lt 94, 1899, par. 18*

The Lord has often spoken to His people in warning and reproof. He has revealed Himself in mercy, love, and kindness. He has not left His backsliding people to the will of the enemy, but has borne long with them, even during obdurate apostasy. But after appeals have been made in vain, He prepares the rod for punishment. What compassionate love has been exercised toward the people of God! The Lord might have cut down in their sins those who were working at cross purposes with Him, but He has not done this. His hand is stretched out still. We have reason to offer thanksgiving to God that He has not taken His Spirit from those who have refused to walk in His way. *14LtMs, Lt 94, 1899, par. 19*

If men had retained the simplicity of true godliness, if they had put their confidence in God instead of man, their wages would not [have] been placed as high as they have been, and the



covetousness which has resulted would not now exist. At this time, when the whole world should be aroused to renounce the sins which brought upon the inhabitants of the antediluvian world the denunciation of God, the work is being hindered for lack of means and consecrated men who will not grasp at the highest wages in order to gratify their own desires. *14LtMs, Lt 94, 1899, par. 20*

Some things which I have already written I wish to repeat. The General Conference is the heart and soul of the work. If the heart is sick, the whole body will be enfeebled. How then should this great center be regarded? *14LtMs, Lt 94, 1899, par. 21*

I read in the Bulletin of the appeals made to the General Conference and the Review & Herald, asking that the debt which has been accumulating on the college for sometime be forgiven—a debt which need never have existed had the men at the head of this enterprise heeded the word of the Lord. From the light which the Lord has given me I now say that the General Conference has no moral power to forgive any debt until its own obligations are cancelled. No person or institution has the right to make such an appeal to the General Conference, and it must not take on another load of indebtedness to detract from its influence as the heart of the body of believers. *14LtMs, Lt 94, 1899, par. 22*

The draughts which have been made upon the General Conference for schools, sanitariums, and other buildings in America have not been made under the direction of God. The means which the General Conference has in hand is not its own, and if men would be faithful in their stewardship, they cannot take this step. We need at the heart of the work men who will be as true as steel, men who commune with the Lord God of Israel. God has no use for men who like Manasseh hear His Word and do not heed it. Let this not be said of those who are now connected with the work. Principles of righteousness and integrity must be maintained at any cost, for we are a spectacle to the world, to angels, and to men. *14LtMs, Lt 94, 1899, par. 23*

The General Conference has been presented to me as weighed down beneath heavy debt, and I have been shown that were this institution freed from this encumbrance, it would not lose its moral

health and power of action by repeating the experience of the past. The General Conference should not be called upon to limit its resources by placing itself in the bondage of still greater indebtedness. The center of the work has been presented to me as a fountain which is to supply the great dearth of gospel teachers in places where the standard of truth has never been lifted. Then let no voice be heard appealing for means to establish expensive buildings. *14LtMs, Lt 94, 1899, par. 24*

And let none think that such a large outlay of means will bring in a proportionate revenue. This has been done again and again, and it has resulted in the loss of means to sustain the work of God; the grace of God, which should flow to all the parched places of earth, has been hindered. When once these large investments are made, there must be a continual outlay of means to maintain these institutions. These heavy draughts are sapping our supplies, and when God's voice has spoken saying, "Go forward, and lift the standard in new fields," there has not been sufficient facilities with which to commence the work. Thus the enemy has worked to weaken the heart and head of the cause. *14LtMs, Lt 94, 1899, par. 25*

The Lord now calls upon His people to work on different principles. When the publishing house and the General Conference proposed a confederacy, and took over the sanitarium in St. Helena and the school in Healdsburg, they had no right to do this. And by the mismanagement of those who were in high places pressing burdens were laid upon the General Conference. Those who stood in responsible positions inaugurated new principles, and high wages were paid to the leading men connected with the institutions. No investigation was made as to why the wages should reach such large proportions. What right had any such principles to see the light of day? Did those men make themselves responsible to keep the work free from embarrassment, that the cause of God might not be crippled in doing the work assigned it? *14LtMs, Lt 94, 1899, par. 26*

Were these institutions under the leadership of these men gaining facilities for the accomplishment of the work? No; Satan was managing matters, and he sought to cut off the strength of the

General Conference, and leave it a crippled wreck, that it might not do its appointed work. Under the management of men who have grasped every advantage they could obtain to benefit themselves, the very heart-life of the work has gone, and the conference has become almost bankrupt. Shall still further draughts be made upon this institution? Shall it be called upon to maintain other enterprises which cannot be self-sustaining. The Lord would have the General Conference and the publishing institution make an altogether different showing. *14LtMs, Lt 94, 1899, par. 27*

We had enough buildings for the school in Battle Creek. It was not necessary that another be added. Let those who are so anxious to have buildings create the funds. But never again lay upon the conference the burden of debt. Let those who wish to make improvements call upon students and parents to help provide them. But do not divert the Lord's means to a work for which the Lord does not purpose it. Our work now is to face right about and consider this matter. The great heart of the work is to be preserved, and every soul is to act his part to keep the treasury of the Lord supplied by giving a faithful tithe and presenting gifts and offerings. But the General Conference must stand in moral and financial independence. Never repeat the past by bringing the General Conference into bondage and disrepute. *14LtMs, Lt 94, 1899, par. 28*

Testimonies have been given that there should be more ministers in the field, and the question has been asked, How can this be done? I will answer: Present a faithful message to every church, calling upon each to bring their tithe into the storehouse, that there may be meat in the Lord's house. Let those ministers who have taken all the wages appointed them give to the churches an example of self-denial and self-sacrifice. Take less from the Lord's treasury. Then some other soul who feels a burden to minister can share your wages. The Lord is moving upon the hearts of young men to go to the waste places of the earth, telling men the old, old story of the love of Jesus. *14LtMs, Lt 94, 1899, par. 29*

My brethren, do not bury your means in houses and lands, that you may enrich yourselves, but study the self-denial of Christ. With the conference now under a load of debt, what better thing can

ministers and churches do than to heed the words of Christ, "Sell that ye have, and give alms, provide yourself bags which wax not old, a treasure in the heavens, that faileth not." [*Luke 12:33.*] Do not talk about your meager wages. Do not cultivate a taste for expensive articles of dress. Let the work advance as it began, in simple self-denial and faith. Let a different order of things come in. *14LtMs, Lt 94, 1899, par. 30*

No true minister can be a rich man. Christ says, "He that will come after me, let him deny himself and take up his cross daily, and follow me." [*Luke 9:23.*] The man who will commence at the lowest round of the ladder, and ascend, keeping heaven always in view, will become rich in heaven's treasure. God's Word is to him a mine of wealth. All who will bring earnestness and self-denial into their ministry are making provision for an eternal reward. *14LtMs, Lt 94, 1899, par. 31*

When a school is seen to be running into debt, the tuition fee should be raised, and the institution run on more economical lines. Let the school managers try for one year to see what can be done to lessen this debt. Let everything be done with regard to the strictest economy. Each student should deny himself in the expenditure of means and help to lessen the debt on the school. At every step money should be saved, that the school may pay its indebtedness. If this plan is followed, the principles of self-denial can be brought back into the work. The world's Redeemer understood what poverty meant, and He wants to see His followers working together in sympathy and love to wipe out this debt, that He may say to them, "Ye are laborers together with God." [*1 Corinthians 3:9.*] May the Lord help those who have departed from the principles of sacrifice to come back to the simplicity of the gospel of Christ. *14LtMs, Lt 94, 1899, par. 32*

The people in Battle Creek have a great work to do. Parents have not brought up their children according to the Word of the Lord, and therefore Satan has been educating them instead. These children and youth will prove a great trial in the school at Battle Creek, leading others into sin. Parents in the place of acknowledging their neglect will charge their children's perversity to the teachers in the school. The Lord now calls upon parents and teachers to make a

covenant with God by sacrifice, and come to Him with full purpose of heart. This is the only way by which they can clear their souls from the mist and clouds of darkness and open the door of the heart to Jesus, that He may come in and sanctify it by His presence.*14LtMs, Lt 94, 1899, par. 33*

I address those in responsible positions: What will you do to counteract the work you have done in lowering the standard of righteousness? Strange principles have been brought into the work of God. Covetousness, which is idolatry, has been cherished by His people. Very many have lost their knowledge of God and are in need of the saving grace of Christ.*14LtMs, Lt 94, 1899, par. 34*

If these souls do not gain a knowledge of the true God, they will soon know Him by experience as a God of judgment. Those who now in the pride of their hearts think that they are right, will then have no other revelation of God than that of a condemning conscience. May the Lord help all to seek Him with the whole heart, while yet there is time for the wrong to be righted. May the Holy Spirit search every heart and convict every soul, until soul, body, and spirit are cleansed and the work of God revived.*14LtMs, Lt 94, 1899, par. 35*

The people of God have strayed into false paths. They have not studied how they could prevent humiliation from coming to the cause of God. Instead of doing thorough work, they have sought to cover up the evil, and this has brought degradation upon the cause. Were the business of Seventh-day Adventists opened up to view, it would be seen that God has been dishonored, for the advice of worldly men has been followed rather than the Word of the living God. God's professed people have discarded the Christian standard, and have placed in its stead human laws and wisdom. Leaving the counsel of God for that of men, they have placed themselves under the leadership of the enemy. The Lord cannot heal the wound of His people until they seek Him in humility of heart.*14LtMs, Lt 94, 1899, par. 36*

The apostle Paul exhorts us, "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 2:14-16.*] Unless those who claim to believe the truth in our institutions realize their obligations as followers of Christ, unless they understand the high principles which should be brought into the work, they will have no light to shine amid the moral darkness of the world. The true Christian will realize his obligations to rise to the highest achievements. He will live in unity with his fellow men, and will be a convincing argument to the world in favor of the grace of Christ.*14LtMs, Lt 94, 1899, par. 37*

Wake up, my brethren and sisters. Arouse your energies to act their part. Deny self and take upon you Christ's yoke, and then the Lord will greatly bless you. The judgments of God are in the land. He is visiting His judgments upon men by land and by sea. While time still lasts, cease from cherishing pride and self-indulgence. Seek the Lord while He may be found; call ye upon Him while He is near. Humble the heart before God, and pray that He will reveal Himself to you.*14LtMs, Lt 94, 1899, par. 38*

**Lt 95, 1899**

Teachers and Managers of Our Schools

“Sunnyside,” Cooranbong, New South Wales, Australia

June 16, 1899

This letter is published in entirety in *FE 475-484*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Teachers and Managers of our Schools:

Those who have charge of our institutions and our schools should guard themselves diligently, lest by their words and sentiments they lead the students into false paths. Those who teach the Bible in our churches and in our schools are not at liberty to unite in making apparent their prejudices for or against political men or measures, because by so doing they stir up the minds of others, leading each to advocate his favorite theory. There are among those professing to believe present truth some who will thus be stirred up to express their sentiments and political preferences, so that division will be brought into the church. *14LtMs, Lt 95, 1899, par. 1*

The Lord would have His people bury political questions. On these themes silence is eloquence. Christ calls upon His followers to come into unity on the pure gospel principles which are plainly revealed in the Word of God. We cannot with safety vote for political parties, for we do not know who we are voting for. We cannot with safety take part in any political schemes. We cannot labor to please men who will use their influence to repress religious liberty, and to set in operation oppressive measures to lead or compel their fellow men to keep Sunday as the Sabbath. *14LtMs, Lt 95, 1899, par. 2*

The first day of the week is not a day to be revered. It is a spurious sabbath, and the members of the Lord's family cannot participate with the men who exalt this day and violate the law of God by trampling upon His Sabbath. The people of God are not to vote to place such men in office, for when they do this, they are

partakers with them of the sins which they commit while in office. *14LtMs, Lt 95, 1899, par. 3*

We are not to compromise principle by yielding to the opinions and prejudices which we may have encouraged before we united with God's commandment-keeping people. We have enlisted in the army of the Lord, and we are not to fight on the enemy's side, but on the side of Christ, where we can be a united whole in sentiment, in action, in spirit, in fellowship. Those who are Christians indeed will be branches of the true vine and will bear the same fruit as the vine. They will act in harmony, in Christian fellowship. They will not wear political badges, but the badge of Christ. *14LtMs, Lt 95, 1899, par. 4*

What are we to do then? Let political questions alone. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" [*2 Corinthians 6:14, 15.*] What can there be in common between these parties? There can be no fellowship, no communion. The word fellowship means participation, partnership. *14LtMs, Lt 95, 1899, par. 5*

God employs the strongest figures to show that there should be no union between worldly parties and those who are seeking the righteousness of Christ. What communion can there be between light and darkness, truth and righteousness? None whatever. Light represents righteousness; darkness, error, sin, unrighteousness. Christians have come out of darkness into the light. They have put on Christ, and they wear the badge of truth and obedience. They are governed by the elevated and holy principles which Christ expressed in His life. But the world is governed by principles of dishonesty and injustice. *14LtMs, Lt 95, 1899, par. 6*

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them 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 the glory of God in the face of Jesus Christ." [2 *Corinthians* 4:1-6.] Two parties are here brought to view, and it is shown that there can be no union between them. *14LtMs, Lt 95, 1899, par. 7*

Those teachers in the church or in the school, who distinguish themselves by their zeal in politics, should be relieved of their work and responsibilities without delay, for the Lord will not co-operate with them. The tithe should not be used to pay any one for speechifying on political questions. Every teacher, minister, or leader in our ranks who is stirred with a desire to ventilate his opinions on political questions should be converted by a belief in the truth or give up his work. His influence must tell as a laborer together with God in winning souls to Christ, or his credentials must be taken from him. If he does not change, he will do harm, and only harm. *14LtMs, Lt 95, 1899, par. 8*

In the name of the Lord I would say to the teachers in our schools, Attend to your appointed work. You are not called upon by God to engage in politics. "All ye are brethren," Christ declares, "and as one you are to stand under the banner of Prince Emmanuel." [See *Matthew* 23:8.] "What doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" [*Deuteronomy* 10:12, 13.] *14LtMs, Lt 95, 1899, par. 9*

"For the Lord thy God is a God of gods and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons nor taketh reward; he doth execute the judgments of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger, for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God." [*Verses* 17-21.] *14LtMs, Lt 95, 1899, par. 10*

The Lord has given great light and privileges to His people. "Behold, I have taught you statutes and judgments," He says, "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." *14LtMs, Lt 95, 1899, par. 11*

"For what nation is there so great, who hath the Lord 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 thee this day? Only take heed to thyself, and keep thy soul diligently lest thou forget the things which thine eyes have seen, and lest thy depart from thine eyes all the days of thy life; but teach them to thy sons and thy sons' sons." [*Deuteronomy 4:5-9.*]*14LtMs, Lt 95, 1899, par. 12*

As a people we are to stand under the banner of Jesus Christ. We are to consecrate ourselves to God as a distinct, separate, and peculiar people. He speaks to us, saying, "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." "In righteousness shalt thou be established, thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. ... No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." [*Isaiah 55:3; 54:14, 15, 17.*]*14LtMs, Lt 95, 1899, par. 13*

I call upon my brethren who are appointed to educate to change their course of action. It is a mistake for you to link your interests with any political party, to cast your vote with them or for them. Those who stand as educators, as ministers, as laborers together with God in any line, have no battles to fight in the political world. Their citizenship is in heaven. The Lord calls upon them to stand as a separate and peculiar people. He would have no schisms in the body of believers. His people are to possess the elements of reconciliation. Is it their work to make enemies in the political world?

No, no. They are to stand as subjects of Christ's kingdom, bearing the banner on which is inscribed, "The commandments of God and the faith of Jesus." [*Revelation 14:12.*] They are to carry the burden of a special work, a special message. We have a personal responsibility, and this is to be revealed before the heavenly universe, before angels, and before men. God does not call upon us to enlarge our influence by mingling with society, by linking up with men on political questions, but by standing as individual parts of His great whole, with Christ as our head. Christ is our Prince, and as His subjects, we are to do the work appointed us by God.*14LtMs, Lt 95, 1899, par. 14*

It is of the highest importance that the youth understand that Christ's people are to be united in one, for this unity binds man to God by the golden cords of love and lays each one under obligation to work for his fellow men. The Captain of our salvation died for the human race, that men might be made one with Him and with each other. As members of the human family we are individual parts of the mighty whole. No soul can be made independent of the rest. There is to be no party strife in the family of God, for the well-being of each is the happiness of the whole. No partition walls are to be built up between man and man. Christ as the great Center must unite all in one.*14LtMs, Lt 95, 1899, par. 15*

Christ is our Teacher, our Ruler, our strength, our righteousness; and in Him we are pledged to shun any course of action that will cause schism. The questions at issue in the world are not to be the theme of our conversation. We are to call upon the world to behold an uplifted Saviour, through whom we are made necessary to one another and to God. Christ trains His subjects to imitate His virtues, His meekness and lowliness, His goodness, patience, and love. Thus He consecrates heart and hand to His service, making man a channel through which the love of God can flow in rich currents to bless others. Then let there be no shade of strife among Seventh-day Adventists.*14LtMs, Lt 95, 1899, par. 16*

The Saviour 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.*] He who approaches nearest to the perfection of Christ's divine benevolence causes joy among the heavenly angels. The Father rejoices over him with singing, for is he not working in the spirit of the Master, one with Christ as He is one with the Father?*14LtMs, Lt 95, 1899, par. 17*

In our periodicals we are not to exalt the work and characters of men in positions of influence, constantly keeping human beings before the people. But as much as you please you may uplift Christ our Saviour. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory"—from character to character—"even as by the Spirit of the Lord." [*2 Corinthians 3:18.*] Those who love and serve God are to be the light of the world, shining amid moral darkness. But in the places which have been given the greatest light, where the gospel has been preached the most, the people, fathers, mothers, and children, have been moved by a power from beneath to unite their interests with worldly projects and enterprises.*14LtMs, Lt 95, 1899, par. 18*

Great blindness is upon the churches, and the Lord says to His people, "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; 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 6:16-18.*]*14LtMs, Lt 95, 1899, par. 19*

The condition of being received into the Lord's family is coming out from the world, separating from all its contaminating influences. The people of God are to have no connection with idolatry in any of its forms. They are to reach a higher standard. We are to be distinguished from the world, and then God says, "I will receive you as members of my royal family, children of the heavenly King." As believers in the truth we are to be distinct in practice from sin and sinners. Our citizenship is in heaven.*14LtMs, Lt 95, 1899, par. 20*

We should realize more clearly the value of the promises God has made to us and appreciate more deeply the honor He has given us.

God can bestow no higher honor upon mortals than to adopt them into His family, giving them the privilege of calling Him Father. There is no degradation in becoming children of God. My people shall know My name, the Lord declares, "Therefore shall they know in that day that I am he that doth speak; behold, it is I." The Lord God omnipotent reigneth. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that saith unto Zion, Thy God reigneth. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." [*Isaiah 52:6-8.*]*14LtMs, Lt 95, 1899, par. 21*

Why is so much attention given to human agencies, while there is so little reaching up of the mind to the eternal God? Why are those who claim to be children of the heavenly King so absorbed in the things of this world? Let the Lord be exalted. Let the Word of the Lord be magnified. Let human beings be placed low, and let the Lord be exalted. Remember that earthly kingdoms, nations, monarchs, statesmen, counsellors, great armies, and all worldly magnificence and glory are as the dust of the balance. God has a reckoning to make with all nations. Every kingdom is to be brought low. Human authority is to be made as naught. Christ is the King of the world, and His kingdom is to be exalted.*14LtMs, Lt 95, 1899, par. 22*

The Lord desires all who bear the message for these last days to understand that there is a great difference between professors of religion who are not doers of the Word, and the children of God, who are sanctified through the truth, who have that faith that works by love and purifies the soul. The Lord speaks of those who claim to believe the truth for this time, yet see nothing inconsistent in their taking part in politics, mingling with the contending elements of these last days, as the circumcised who mingle with the uncircumcised, and He declares that He will destroy both classes together without distinction. They are doing a work that God has not set them to do. They dishonor God by their party spirit and contention, and He will condemn both alike.*14LtMs, Lt 95, 1899, par. 23*

The question may be asked, Are we to have no union whatever with the world? The Word of the Lord is to be our guide. Any connection with infidels and unbelievers which would identify us with them is forbidden by the Word. We are to come out from them and be separate. In no case are we to link ourselves with them in their plans or work. But we are not to live reclusive lives. We are to do worldlings all the good we possibly can. Christ has given us an example of this. When invited to eat with publicans and sinners, He did not refuse, for in no other way than by mingling with them could He reach this class. But on every occasion He gave them talents of words and influence. He opened up themes of conversation which brought things of eternal interest to their minds. *14LtMs, Lt 95, 1899, par. 24*

And this Teacher enjoins 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.*] On the temperance question take your position without wavering. Be as firm as a rock. Be not partakers of other men's sins. Acts of dishonesty in business deal, with believers or unbelievers, should be reprov'd; and if they give no evidence of reformation, come out from among them and be separate. *14LtMs, Lt 95, 1899, par. 25*

There is a large vineyard to be cultivated, but while Christians are to work among unbelievers, they are not to appear like worldlings. They are not to spend their time talking politics or acting as politicians, for by so doing they give the enemy opportunity to come in and cause variance and discord. Those in the ministry who desire to stand as politicians should have their credentials taken from them, for this work God has not given to high or low among His people. God calls upon all who minister in doctrine to give the trumpet a certain sound. *14LtMs, Lt 95, 1899, par. 26*

All who have received Christ, ministers, and lay members, are to arise and shine, for great peril is right upon us. Satan is stirring the powers of earth. Everything in the world is in confusion. God calls upon His people to hold aloft the banner bearing the message of the third angel. We are not to go to Christ through any human being, but through Christ we are to understand the work He has given us to do for others. *14LtMs, Lt 95, 1899, par. 27*

God calls to His people saying, "Come out from among them and be ye separate." [2 *Corinthians* 6:17.] He asks that the love which He has shown for them may be reciprocated and revealed by willing obedience to His commandments. His children are to separate themselves from politics, from any alliance with unbelievers. They are not to link their interests with the interests of the world. "Give proof of your allegiance of me," He says, "by standing as my chosen heritage, as a people zealous of good works. Do not take part in political strife. Separate from the world, and refrain from bringing into the church or school ideas that will lead to contention or disorder." *14LtMs, Lt 95, 1899, par. 28*

Dissension is the moral poison taken into the system by human beings who are selfish. God wants His servants to have clear perceptions, true and noble dignity, that their influence may demonstrate the power of truth. The Christian life is not to be a haphazard, emotional life. True Christian influence, exerted for the accomplishment of the work God has appointed, is a precious agency, and it must not be united with politics, or bound up on a confederacy with unbelievers. God is to be the center of attraction. Every mind that is worked by the Holy Spirit will be satisfied with Him. *14LtMs, Lt 95, 1899, par. 29*

God calls upon the teachers in our schools not to become interested in the study of political questions. Take the knowledge of God into our schools. Your attention may be called to worldly-wise men, who are not wise enough to understand what the Scriptures say in regard to the laws of God's kingdom, but turn from these to Him who is the source of all wisdom. Seek first the kingdom of God and His righteousness. Make this first and last. Seek most earnestly to know Him whom to know aright is life eternal. Christ and His righteousness is the salvation of the soul. *14LtMs, Lt 95, 1899, par. 30*

Teach the little children what obedience and submission mean. In our schools science, literature, painting, and music, and all that the world's learning can teach are not to be made first. Let the knowledge of Him in whom our eternal life is centered come first. Plant in the hearts of the students that which will adorn the character and fit the soul, through sanctification of the Spirit, to

learn lessons from the greatest Teacher the world has ever known. Thus students will be fitted to be heirs of the kingdom of God.<sup>14</sup>*LtMs, Lt 95, 1899, par. 31*



**Lt 96, 1899**

Henry, S. M. I.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 21, 1899

Portions of this letter are published in *3SM 51, 79-80; 7MR 159-161*.

Dear Sister Henry:

I rise in the early hours, half past two a.m., to write you a few lines. Elder Irwin has been with us now for about two weeks. He has with him a little note book in which he has noted down perplexing questions which he brings before me, and if I have any light upon these points, I write it out for the benefit of our people, not only in America but in this country. I cannot prepare all these letters to go now. They will go in the next mail. This mail goes to Sydney this morning to reach the boat which leaves today. *14LtMs, Lt 96, 1899, par. 1*

I receive your letters, which I prize highly, but I have not been able to do them justice in considering and answering them. When I see that I am not understood by my brethren who know me best, I am convinced that I must take more time to express my thoughts. The Lord gives me light which I dare not do otherwise than communicate, and a great burden is upon me. I fear and tremble for the safety of souls in responsible positions. I am constantly at work, sometimes rising at twelve, one, and two o'clock. *14LtMs, Lt 96, 1899, par. 2*

When I am misunderstood, and my words misinterpreted, I am afraid. I fear that I have been premature, or have not expressed myself as I ought. But when the same dangers to those I respect and love are repeated, while I am so far away, I feel an earnestness to save these souls from making mistakes, and I write most earnest things to explain the situation. Then afterward, when I find that I have caused sorrow to hearts, but not reform, my soul is sick and sad and depressed. I am not able to close my eyes in sleep, and a

heavy weight is upon me that I cannot throw off. I can only wait and pray, asking the Lord what this all means. I will write fewer personal letters and go to my Bible subjects. Although I am acquainted with many things I might unfold, I should bear in mind the words of Christ to His disciples "I have many things to say unto you, but ye cannot bear them now." [*John 16:12.*] *14LtMs, Lt 96, 1899, par. 3*

I feel like keeping many things to myself, but Brother Irwin has conversed with me and asked me for light, which I have been instructed to give him. I would much prefer to meet the people in America face to face than to send to them written communications. There are many who interpret that which I write in the light of their own preconceived opinions. You know what this means. A division in understanding, and diverse opinions is the sure result. How to write in a way to be understood by those to whom I address important matter is a problem I cannot solve. But I will endeavor to write much less. Owing to the influence of mind upon mind, those who misunderstand can lead others to misunderstand by the interpretation they place upon the subjects from my pen. One understands them as he thinks they should be, in accordance with his ideas. Another puts his construction upon the written matter, and confusion is the sure result. I am afraid. I tremble as I consider that unless the minds of our brethren are under the control of the Holy Spirit, they will certainly read these things in a perverted light. But enough of this. *14LtMs, Lt 96, 1899, par. 4*

My sister, I love Jesus. I love the principles He taught, and I shall ever present them just as He has expressed them. If the opinions of those I love are crossed by them, so it must be, for I dare not turn to the right or to the left to express the mind of God. My life-work is too solemn a matter to be trifled with. I have learned that reproof and correction of erroneous ideas is a most serious business. The demand on any mind or soul is not that he is required to have skill or genius to create, but to have that humility that will be taught, to appreciate the care of God expressed in his behalf, and to step out of a wrong path into a right and safe path, for his own soul's interest and for the safety of other souls who will follow him in bringing in wrong principles. *14LtMs, Lt 96, 1899, par. 5*

My sister, it is our safety to keep Christ uplifted as the Author and

Finisher of our faith, and then follow His example to do His will, irrespective of consequences. If there is first a willing mind, there will be no lack of light and help from the Source of all power. The Lord will lead every one who will place his hand in His. He never lets go the hand of any one, unless it is withdrawn.*14LtMs, Lt 96, 1899, par. 6*

My sister, let your heart ever repose in confidence in God. The Lord will be to you a present help in every time of need. He does not need to work through other minds to lead His chosen ones. He is desirous of communicating through those who seek Him with all their heart. While we put our entire trust in our Redeemer we are perfectly safe. We have a large work to do, and we are to have respect unto the recompense of reward. And more than this, we are to use every God-given faculty that others through our influence and Christlike example may have the same respect that we have.*14LtMs, Lt 96, 1899, par. 7*

I hope, my sister, that you will have an influence in the Women's Christian Temperance Association to draw many precious souls to the standard of truth. The Lord is drawing many to an examination of the truth, and you need not fail nor be discouraged. Sow beside all waters. There are good waters in which you can sow the seeds of truth, even if you do not dwell publicly upon the prominent features of our faith. It would not be wise to be too definite. The oil of grace revealed in your conscious and unconscious influence will make known that you have the light of life. This will shine forth to others in your direct, positive testimony upon subjects on which you can all agree, and this will have a telling influence.*14LtMs, Lt 96, 1899, par. 8*

My heart is with you in this work of temperance. I speak most decidedly on this subject and it has a telling influence upon other minds. Often the testimony is borne, "I have not used any tobacco, wine, or any stimulant or narcotic since that discourse you gave upon temperance." Now, they say, "I must furnish myself with enlightened principles for action; for I want others to know the benefits I have received. This reformation involves great consequences to me and all with whom I come in contact. I will choose the better part, to work with Christ with settled principles

and aims, to win a crown of life as an overcomer.” *14LtMs, Lt 96, 1899, par. 9*

Be of good courage, my sister. The Lord is your helper. You ask me in reference to the publications of books on certain subjects of moral purity. I cannot now take time to write you as I would be pleased to, for the mail must leave this morning. I have had an experience in these lines that I would be pleased to write to you of, but I cannot do this today. In the talks you may have with women on this subject, give them all the light and help you can. But I would not advise the publication of pamphlets, for they would not be appreciated. The Lord will surely lead you to feel the intense interest in these matters that I do; but your words will just as surely be misconstrued, and this will cut off your influence to a certain degree and create a state of things for which you are not prepared. If I could see you, I would communicate to you things which I cannot place upon paper. I now say, The Lord bless you, Sister Henry. *14LtMs, Lt 96, 1899, par. 10*

In love. *14LtMs, Lt 96, 1899, par. 11*

**Lt 96a, 1899**

Henry, S. M. I.

Sunnyside, Cooranbong, New South Wales, Australia

July 19, 1899

This letter is published in entirety in *21MR 154-156*.

Dear Sister Henry:

I have been very sick for one week during our conference. I am now improving. I was able Monday to sit in a carriage and ride very slowly to the school grounds, and meet with a large company in the school chapel. I commenced to talk in great weakness, but my voice became stronger. I was unable to stand, and was accommodated with an easy chair on the platform. My address was, "The Sanitarium, Our Great Necessity," and presenting the features of what should be in the building to be erected. I will send the talk to you. The speaking did me no harm. We are all interested, and all can do something, but we cannot anyone create large donations. All must do their best. *14LtMs, Lt 96a, 1899, par. 1*

The Lord blesses Dr. Caro in a large measure. If we could have had the building erected one year ago, it was the Lord's time, but we are behind one year. If I could visit America I would be able to visit the churches, and they would donate. The three thousand dollars raised in the General Conference assembled at South Lancaster is all that came from that wonderful donation. The fifteen thousand dollars appropriated by Mr. Norman, where is it? If he had kept out of the way, then the work begun there would have gone through the churches, and we could have had sufficient to erect a sanitarium. But the spirit of sacrifice stopped there and then. We are congratulated by several letters received from America that are congratulating us in regard to the means donated. This may be the reason everything is so silent now. But we have a meetinghouse to build in Newcastle, and a sanitarium to build. We shall do all that we possibly can and trust the Lord. *14LtMs, Lt 96a, 1899, par. 2*

Brother John Wessels is here. His money he could not bring, for it is

tied up in Africa. *14LtMs, Lt 96a, 1899, par. 3*

Tomorrow we have another meeting in behalf of the sanitarium to see or test what the people will do to raise means. The Lord has money among His people. The three thousand dollars raised, I understand, is to be apportioned to the most needy objects in the sanitarium interests. Were the building now up and in running order, there would be no dearth of patronage. But the Lord will devise and plan some way for us to get the money. We do have faith, notwithstanding the prospect is so apparently without encouragement. *14LtMs, Lt 96a, 1899, par. 4*

We have been having excellent meetings, although I have been unable to attend but a few. Our people will have the information concerning the meetings. I have not much writing for this mail which leaves today. *14LtMs, Lt 96a, 1899, par. 5*

Our faith and trust is in the Lord. The work is the Lord's. We are His servants to do His will. All seem to be of excellent courage. All seem to feel that all the attributes God has given them must become vocal, to communicate the precious things of truth. The Lord would have His entrusted talents multiplied and returned back to Him to awaken the rejoicing of angels round about the throne of God. Oh, if all only understood their accountability before God, what a revenue of thanksgiving and praise would go forth from human lips, proceeding from the heart of thanksgiving and praise. *14LtMs, Lt 96a, 1899, par. 6*

When the third angel's message shall go forth with a loud voice [and] the whole earth shall be lightened with His glory, the Holy Spirit is poured out upon His people. The revenue of glory has been accumulating for this closing work of the third angel's message. Of the prayers that have been ascending for the fulfillment of the promise—the descent of the Holy Spirit—not one has been lost. Each prayer has been accumulating, ready to overflow and pour forth a healing flood of heavenly influence and accumulated light all over the world. *14LtMs, Lt 96a, 1899, par. 7*

We need greater faith. We need now to be worked by the Holy Spirit. Believers themselves need to be reconverted and understand what is comprehended in the third angel's message. If we

individually understand our privileges and opportunities when we assemble together, each heart would have a living experience, and the Lord Jesus would be in our midst. Thick currents of His love would flow from the heart to heart, and the petty, and also larger, difficulties would disappear. Brotherly love would tell its precious story, and there would be no discussion. Heart would blend with heart in a oneness with Christ Jesus, and bound up with Christ in God they [would] see His face by faith. Then the standard of truth is uplifted, the light from heaven is poured over the world.*14LtMs, Lt 96a, 1899, par. 8*

All who will may come to the securing of the sanctified gift. New victories, are under the love and grace of Jesus Christ, are to be added to the domains of the church. The barren places of the earth will become as the garden of the Lord. For the church becomes the region of light and of utility. We want now to be wide awake to catch every ray of light.*14LtMs, Lt 96a, 1899, par. 9*

The meek shall be as David, and David as an angel of the Lord. Every Christian will see in the face of every other the face of God in benevolence and brotherly love. We need, my sister, greater benevolence, greater humility first, then the simplicity of Christ will appear; contention will cease, because it is an offensive thing and grieves the Holy Spirit of God. No one who truly enjoys the Spirit of Jesus Christ will be fractious, suspicious, criticizing, accusing. Why? Because Christ is abiding in the soul temple.*14LtMs, Lt 96a, 1899, par. 10*

Under the influence of the Holy Spirit, 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 and became the whole heart of the whole community. Every pulse beat in concert. One subject of emulation swallowed up every other. Who should approach nearest the likeness of Christ? Which should do most to glorify God? The Spirit of life and light and sanctification and holiness pervaded every mind. Heart beat in unison with heart. Praise and thanksgiving were ascending upward to God. This is the fruit borne on the Christian tree. May the Lord help His people now at this present time to be the light of the world. The world needs the light of Christian example. The church is too much, altogether too much, like the

world; therefore the light is not reflected from them to the world.*14LtMs, Lt 96a, 1899, par. 11*

Sister, work on in faith. Jesus loves you, and He would have you trustful, strong in His love, and you can be a blessing in many ways, at the right and left. Whatever you shall see inconsistent in practical godliness in those who claim to be children of God, be not discouraged at all. Stand, looking unto Jesus, who is the Author and Finisher of your faith. The Holy One has given us rules for the guidance of all. These rules form the standard from which there can be no sinless swerving. By the combined influence of authority and affection we are to keep the way of the Lord, to do justice and judgment.*14LtMs, Lt 96a, 1899, par. 12*

We need not be weak and inefficient. In order to represent Christ we must be strong in His strength, pure as He is pure; truth as it is in Jesus is planted in the heart.*14LtMs, Lt 96a, 1899, par. 13*

Jesus loves His people. It doth not yet appear what we shall be, but when He shall appear, then shall we also appear with Him in glory. Let us open mind and heart to receive the bright beams of the Sun of Righteousness, and then we can but impart that which we have received. May the Lord bless and strengthen you to labor, for women workers are needed so much. There is a large field for women workers whose hearts are imbued with the Spirit of God. May the Lord bless you is my prayer.*14LtMs, Lt 96a, 1899, par. 14*



**Lt 97, 1899**

Chick, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

June 26, 1899

Portions of this letter are published in *11MR 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.

Dear Sister:

I am compelled to write to you by this morning’s mail in regard to your son. I think it would be well for you to come to Cooranbong and take him away with you; if not, some one must go to the expense of taking him to Sydney. That the boy is converted is all a mistake. He has not submitted his will to the will of the Lord. He will not be advised or counselled. Perhaps he would be brought to his senses by the rod, which I fear has not been used in his case. The Word of the Lord says, “Chasten thy son while there is hope, and let not thy soul spare for his crying.” “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.” [*Proverbs 19:18; 13:24.*]*14LtMs, Lt 97, 1899, par. 1*

I am confident that the only way by which this lad can be brought to his senses is for him to feel that he has a master. Words are wasted on him, for he has not the slightest respect for principal or teacher. He acts as though he were a man, with judgment superior to any other being. What does this all mean? He is a spoilt child, and his determined disobedience and rebellion will be his eternal ruin unless this spirit can be subdued.*14LtMs, Lt 97, 1899, par. 2*

The work that has been going on in this school is an offense to God. The only thing that can be done is to observe the strictest discipline. Now is the time when children and youth should lay a good foundation against the time to come, that they may lay hold upon eternal life. Now, just now, the youth, young men and young women, are to take their stand. Their character-building cannot be

reared in strength and beauty unless it rests upon the sure foundation, Jesus Christ. *14LtMs, Lt 97, 1899, par. 3*

Our school is not what is usually termed a reformatory school, yet it is so in fact, and every child and youth is to be brought under strict discipline, for many parents have failed in understanding their accountability as parents. They have been blind, and have not taken straightforward methods in the training of their children. They have indulged them, and passed over and excused the evils in their characters. They do not suppose it possible that the minds of their children could be corrupted by evil thoughts. *14LtMs, Lt 97, 1899, par. 4*

Your lad has not yet felt his need of a Saviour. He is under the control of an evil, insubordinate will, and he needs to be placed in a reformatory school, where the strictest discipline is maintained, until he understands that he cannot manage himself and do as he pleases. I have talked with him, but he is woefully lacking in good, sound sense. Had he been taught to obey when he was a baby in his mother's arms, had he been instructed in his youth to do the will of his mother, who stands in the place of God to her children, he might have developed a different character. But as he now stands, he is an offense to God and those who would do him good. He is the saddest specimen of a child that I have seen in all my experience. He speaks with the utmost contempt of everything here. *14LtMs, Lt 97, 1899, par. 5*

On Sabbath he managed by some cunning to run away. He had hid his trunk somewhere in the bush, and his preparations were all made. Then he prevailed on another lad to go with him. When the time came for the students to fall into line and walk two and two to the church, these two boys were missing. A search was instituted, but they could not be found. Then it was discovered that his trunk was gone. The greatest anxiety was felt by the teachers, and the manager, Mr. Reekie, took his wheel and went as rapidly as possible to the station in search of him. *14LtMs, Lt 97, 1899, par. 6*

When almost there he met the boys coming back. They were carrying the trunk between them, and you may be sure they were hungry, tired boys. The cars had passed before they reached the

station, and therefore your son did not go. All this performance was carried on upon the Sabbath. Your son stated that he would get away, he would not stay. All talk and reasoning is thrown away on him. He said that he had received a letter from his mother saying that he could come home. He was asked for the letter, but he said that he had burned it. "Lying lips are an abomination to the Lord; but they that deal truly are his delight." [*Proverbs 12:22.*]*14LtMs, Lt 97, 1899, par. 7*

It is of no use to keep your son here. As for the grace of Christ, he is a stranger to it, and what deception he will yet practice we know not. What does it mean? He seems to be a boy who at thirteen years of age supposes he is to form attachments with the idea of marriage. In this respect he acts like a lad who has not common sense. Sister Goldthorpe's daughter came up here, and what for? Why come to Cooranbong unless she was to attend school? It is this child that your son is enamored with. Who has permitted this attachment to take place between these children? What does it all mean? In regard to this boy and girl love, we permit it not in the school. The writing notes or letters between boys and girls is checked at once.*14LtMs, Lt 97, 1899, par. 8*

In this matter as in all others, your son thinks that he is to do as he likes. He says that he has always done just as he likes, and always will, that he has never worked, and never will. This school is highly appreciated by old and young who have a desire to obtain an education in right lines, but it is no school for your son. He cannot learn anything. This one boy has made more trouble than any ten boys who are submissive.*14LtMs, Lt 97, 1899, par. 9*

We cannot see any other way for you to do than to take your boy home with you and do with him the best you can. As you have allowed him to discipline you in the place of your disciplining him, the outlook is most discouraging. He is a rare specimen Satan's working on the human mind. And all talk with him is of no value. Words are wasted on him. He said to me, "You had better spend your money on some one else besides me. It will not be of the least use for you to waste your money." He has not the least idea of doing what is told him, only as he is compelled to do it. What will be the future of such a lad, it is impossible to conjecture. He can frame

falsehoods and utter them as easily as he can breathe. He says, “I have always done just as I please, and I always will do as I please. I have always had my own way, and I always mean to have it.”*14LtMs, Lt 97, 1899, par. 10*

The report goes from Sister Goldthorpe’s daughters that he is converted, but we see not in him the slightest sign of conversion. The hard spirit of the boy seems strange for one so young. He seems to have no power to distinguish between right and wrong. He acts as though he had no conscience, but only a set, determined will of his own. He talks big things, as if he were a man, to act as a man. What this all means in a boy thirteen years old is a mystery. Let me tell you that Sister Goldthorpe and yourself should never give the slightest license or the least encouragement to the fancies of children in the lovesick, sentimental line, unless you would reap a most bitter harvest. These things are often treated as funny, something to [be] amused over. But the very first indications should be repressed.*14LtMs, Lt 97, 1899, par. 11*

Do not think I have no sympathy for you, for I have. But you must understand these things, and know for yourself that an altogether different course of action is needed in the training of your boy. If he is to be left to his own will—wise, yes, very wise in an evil way full of self-importance and self-conceit—ruin is the sure result. The Lord can save him; but he, I think, would try to instruct the Lord, rather than be instructed.*14LtMs, Lt 97, 1899, par. 12*

I advise you, my sister, to come to Cooranbong yourself, and then decisions can be made, and you can take your son back with you. His heart is closed against all good impressions and all good advice. He has no respect for counsel or advice, and we fear that his influence over the youth of his own age will cause constant trouble. Gladly would we see some change in him, but there has not been a break yet.*14LtMs, Lt 97, 1899, par. 13*

Last Friday and Sabbath were important days in the school. The Spirit of the Lord came in and wrought upon the hearts of the students. There had been some young men and young women who had not kept the rules of the school, and they confessed of their own accord. They did not wait to be found out. There was great

humiliation and confession. A good work was going on; but at this time your boy was planning how he could run away, and I suppose is planning still how he can make that perverse will of his master everything on the school ground. This will not be suffered.<sup>14</sup>*LtMs, Lt 97, 1899, par. 14*

**Lt 98, 1899**

Jones, C. H.; Pacific Press

“Sunnyside,” Cooranbong, New South Wales, Australia

February 20, 1899

This letter is published in entirety in *21MR 143-146*.

C. H. Jones and all who are standing in responsible positions in the Pacific Press: *14LtMs, Lt 98, 1899, par. 1*

Dear Brethren:

The Lord has been opening some matters before me. I have been instructed to say that some of the actions of men in important positions of trust are not approved by God. *14LtMs, Lt 98, 1899, par. 2*

The Lord stirred my heart to make an appeal in behalf of the Southern Field. He said that He would move upon His people to give of their means to help in this field, and He did impress the people to give for this purpose. And the word went out that ten thousand dollars had been raised for the Southern Field. This was at a time when the men at the head of the work were carrying out their unjust, fraudulent transactions in regard to *The Gospel Primer* and other books. Pressure was brought to bear, first to hinder, and then to get control of *The Gospel Primer*, and in the place of the work in the South being aided by the sale of this book, as it might have been, the income was reduced and diverted to other uses. What a blind selfishness. *14LtMs, Lt 98, 1899, par. 3*

The terribly neglected condition of the colored people in the South is charged by God upon those in America who have been given light by God regarding the great necessities of that field, and yet have done so little to relieve that situation. No people have suffered such great oppression as the colored people in the South. None have through the treatment received been brought into such degradation. And for no people has so little been done to uplift. They have not been taught to read that they might know the Word

of God. This field stands forth to witness against those who have had the light of truth, who have had their duty plainly presented to them, but who have neglected to do what should have been done.*14LtMs, Lt 98, 1899, par. 4*

In several letters which I have received, the question has been asked, "Sister White, can you tell what has become of the money donated to the Southern Field?" I could not tell; therefore I did not answer. Dishonesty has been shown in turning aside the means which should have gone to the work in the Southern Field. And one night I was instructed that the manager of the Pacific Press had something to do with the turning aside of the funds raised for the South.*14LtMs, Lt 98, 1899, par. 5*

Those who made donations to the work in the South have a right to know that their money never reached the destitute field for which it was intended. It is such things as these that destroy the confidence of the people and those who have the management of the work of God.*14LtMs, Lt 98, 1899, par. 6*

What is the reason of this condition of things? Unfaithful stewardship. Those connected with the institutions under the supervision of God, who received donations for the Southern Field, should at once have sent forward this money to the field for which it was donated. But this was not done, and the Lord regards those, whose judgment was so perverted that they did not handle aright the money sent as a consecrated offering to God, as untrustworthy servants.*14LtMs, Lt 98, 1899, par. 7*

Our individual influence is proportionate to the position we occupy and the work we are doing. Those who acted a part in robbing the Southern Field had every facility, buildings, machinery, and workers yet they could take "the one ewe lamb," and let consequences and results take care of themselves. [2 *Samuel 12:3*.] What does it mean? Were these men controlled by the Holy Spirit? God holds responsible those who by pen or voice acted a part in diverting his means from the field for which it was raised. In heart, mind, and soul they were controlled by covetousness. Covetousness is idolatry, and no idolater will enter the kingdom of heaven. *14LtMs, Lt 98, 1899, par. 8*

Such a state of things will bring a terrible reaction. The dearth of means and facilities that has been felt in the Southern Field is a severe witness against the men who have proved themselves untrustworthy. The money raised for the work in the South was not donated to the General Conference, neither was it donated to the Pacific Press Publishing House. It was no more the property of the General Conference or the Pacific Press than it was my property. The diverting of this means from its proper channel was a fraudulent transaction, which stands recorded against the actors. Every dollar of this money, the principal, and the interest up to the present time, should be placed where God designed it should be. I accuse no one; but God knows every action.<sup>14</sup>*LtMs, Lt 98, 1899, par. 9*

The God of heaven will not prosper those who cannot distinguish between righteousness and fraud. He has seen and heard the prayers and tears and want of the Southern Field, and those who by selfishness, by withholding the means so much needed in that field, will be held responsible for the work that should have been done and is not done. For permitting men to divert the means raised for the South the General Conference will have to render an account to God.<sup>14</sup>*LtMs, Lt 98, 1899, par. 10*

Will the men who should have a sharp sense of justice and equity continue to work upon a worldly, fraudulent policy? When the Lord moves upon His people to give of their means for a certain purpose, will the men at the head of the work be partakers in an unholy, selfish, covetous course of action? Where is the strength of righteous principle that should be brought into the work? Shall those who have the privilege of handling the sacred fire turn from it to the common fire? To the father of Nadab and Abihu God declares through Moses, "I will be sanctified in all them that come nigh me, and before all the people I will be glorified." [*Leviticus 10:3.*]<sup>14</sup>*LtMs, Lt 98, 1899, par. 11*

Who are keeping the commandments of God? There are those who know the truth, but who walk not in its light. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Christ left him to answer his own question. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love



the Lord thy God with all thy heart, and with all thy strength, and with all thy mind, and thy neighbor as thyself." "Thou hast answered right; this do, and thou shalt live." Willing to justify himself, the lawyer asked, "Who then is my neighbor?" [*Luke 10:25-29.*] And by the parable of the good Samaritan, Christ showed who he was to regard as his neighbor. *14LtMs, Lt 98, 1899, par. 12*

Those who have been waiting for the means which they knew was raised for the Southern Field have been anxious and troubled. They have had to work in a field destitute of means, and they have been tempted, because they knew the money they should have had was in somebody's grasp, kept away from the Southern Field. They have made every effort to earn a little money by combining business and work, but these efforts have brought disappointment, yet much good has been done through the self-sacrificing efforts made. *14LtMs, Lt 98, 1899, par. 13*

And at the same time those men who should have helped stood off and criticized most unjustly. God will not hold them guiltless. "Shall I not judge for these things?" He asks. [*Jeremiah 5:9.*] How many trials would have been saved the workers in the Southern Field if men had not interposed themselves to counterwork the purposes of God. The work there would have been years in advance of what it now is. Let those who have appropriated the means raised for the Southern Field remember that they have misappropriated money that did not in any way belong either to the conference or to the Pacific Press. *14LtMs, Lt 98, 1899, par. 14*

May the Lord open the eyes of His people that they may see, and give them understanding that they may perceive. I cannot describe to you, as I have been shown, God's displeasure at the robbery of a field of its own donated treasure. This money should never have been used to cancel debts. If the institutions in Battle Creek owed the Pacific Press, should the Pacific Press have laid hands on the money sacredly dedicated to the Lord, donated by His people to the Southern Field? Is it thus that the work of God is to be mingled with the wood, hay, and stubble of man's inventions? Is it not time that in every one of the Lord's institutions faithful, trustworthy men be appointed by the people to examine every business transaction? *14LtMs, Lt 98, 1899, par. 15*

**Lt 99, 1899**

Kellogg, H. W.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 10, 1899

Previously unpublished.

Dear Brother:

I write to ask you, Will you sell me the right to *The Gospel Primer*, that I may as far as possible, remedy the grievous work that has been done in handling it? Unfair means were used; a complication of schemes which were not devised by the Holy Spirit was put in operation to obtain possession of this work, and as far as possible the publishing house should redeem their evil schemes and work. The men who took a part in this business will not meet their record with joy in the day of final account.<sup>14</sup>*LtMs, Lt 99, 1899, par. 1*

I wish to send means to Edson to help him in his work in the Southern Field, for he cannot obtain facilities. Had the responsible men in the Review and Herald Office been influenced by the Spirit of God, they would have done the right thing in this matter, and the Lord would have blessed them. But they failed to do justly and to love mercy. They manifested little interest in the work in the South.<sup>14</sup>*LtMs, Lt 99, 1899, par. 2*

If you will sell me the right to this book, I will use the proceeds from its sale for the work in this field, and try at this late date to do what should have been done years ago. If this plan meets your mind, let me hear from you. I greatly desire that the work shall be made straight, and the wrong righted if possible.<sup>14</sup>*LtMs, Lt 99, 1899, par. 3*

W. C. White carries the other half of this interest, and he will pass the profits into Edson's hands, as soon as he receives certain money which he has invested. He has not received the high wages which many in the Review and Herald Office have had.<sup>14</sup>*LtMs, Lt 99, 1899, par. 4*

In the night season I was presenting the needs of the Southern Field before our brethren in America. I said to them, The Lord calls upon you to make decided efforts to help your neighbors in the South, but how little you have done. You erected a sanitarium in Colorado, with the money that should have been given to the Southern Field. Every year barriers are being formed which make the work of presenting the truth more difficult. The high wages which are being paid to workers in our institutions are binding up the means and bringing in a train of evils which make it very hard to enter new fields. When those in high positions shall see the evil of these large salaries, and repent of the covetousness which they have manifested and the bitterness which has resulted from their covetous spirit, the Lord will turn His face toward His people.<sup>14</sup>*LtMs, Lt 99, 1899, par. 5*

In the month of April a scene in the Southern Field was presented before me. O what destitution there was! What need of help! In March there had been some confusion in the South which I could not explain. Our people were in trouble with the Southerners, who were making efforts to hinder the work from being established. Thousands of the colored people cannot read, and therefore cannot study the Word of God for themselves. And there are very many among the white people who do not want us to give assistance to this poor, ignorant, half-clad, half-fed people. They do not want them to be taught how to work, how to become self-sustaining, and they are seeking to revive the spirit of slavery in the South.<sup>14</sup>*LtMs, Lt 99, 1899, par. 6*

Thus it is becoming dangerous to teach the truth to the colored race. I heard mutterings and threats against the work Edson White is doing. I heard secret plottings to destroy both work and workers if they did not desist. Then I said to the company I was addressing, "For years the Lord has been pointing out that the Southern Field should be worked in a careful, judicious way. No words should be spoken in reference to the ill-treatment of the blacks."<sup>14</sup>*LtMs, Lt 99, 1899, par. 7*

While I was speaking, some voices were raised, saying, "We have been told that these great precautions are not necessary, and that altogether too much has been said in regard to the dangers existing

in the South.” I turned to the speakers, and said, “You do not understand the elements to be dealt with in the Southern Field. As soon as an effort is made to educate and uplift this people, who have so long been held in ignorance and slavery, the jealousy of the whites is aroused. It will not do to work that field with the same freedom that you would bring into your work in the Northern states. On many subjects a discreet silence must be maintained, or a state of things will be brought about which will close the field against us. Those who apprehend no danger, and think they can work on the same lines in the South as in the North, have no real wisdom. In the South the spirit of slavery is not eradicated; it has only been smothered for a short time.” *14LtMs, Lt 99, 1899, par. 8*

“The desire to show their masterly authority over the blacks is still burning in the hearts of many who claim to be Christians, but whose lives declare that they are standing under the black banner of the great apostate. When the whites commit crimes, they are often allowed to go uncondemned, while for the same transgressions the blacks, ignorant, debased, knowing nothing of the Word of God, and scarcely knowing their right hand from their left, are treated worse than the brutes. The demon of passion is let loose, and all the suffering that can be devised is instituted against them. Will not God judge for these things? As surely as the whites have brought their inhuman cruelty to bear upon the negroes, so surely will God’s vengeance fall upon them.” *14LtMs, Lt 99, 1899, par. 9*

God is cognizant of the means of which mission fields have been robbed, and He has written it all in His book. Years that might have been spent in educating the colored people have been lost, and this neglect testifies against all Christendom, and especially against those who have been entrusted with the last message of warning to be given to the world. May the Lord help His people to see where they have been unfaithful stewards. My heart is pained when I am made to understand the treachery of the human heart. So many unworthy motives prompt to action; so much double-dealing is manifested; so many crooked methods are resorted to accomplish the ends desired. Under a garb of piety these evils work until the deceived ones discover that they have been robbed, and that the practices of God’s professed people are the same as those of the world. But the tares and the wheat must grow together until the

harvest. *14LtMs, Lt 99, 1899, par. 10*

Brother Ballenger's idea of forming a settlement in the South will not succeed. The most quiet methods of work must be adopted. Time and experience will show you that permanent settlements cannot be made there. When one portion of the field is closed against them, the Lord would have His messengers take up their work in another part. They are not to form communities, for nothing can be permanent in this field. *14LtMs, Lt 99, 1899, par. 11*

There is only one power that can make man steadfast and keep him so, and that power is the grace of Christ. If the truth of God is rooted in the heart, it will be the mainspring of every action. He who trusts in aught else leans for support on a tottering wall. *14LtMs, Lt 99, 1899, par. 12*

We have had trying times in this field. God's voice has called us to go forward, when apparently there was no path but the Red Sea. But we moved forward in faith, and planted the standard in places where the truth had never been preached. And now we see no limit to the work. The warning message must go to every town between Cooranbong to Queensland, and from Queensland to the regions beyond. We are obeying the command, "Go forward" [*Exodus 14:15*], and the Lord will open the way by sending means and facilities to carry on the warfare. *14LtMs, Lt 99, 1899, par. 13*

Brother Kellogg, you have felt the truth of God in your heart. You have loved the truth, and I would say to you, Be steadfast. The truth as it is in Jesus will keep you from every snare, and will refine and purify and ennoble you. We have no time now to relax our efforts. Each minute we are to look to Jesus, and by beholding Him be changed into the same image. Be determined that you will be true to principle. You understand how the work in our institutions was established—by self-denial and self-sacrifice. You are to co-operate with One who knows no failure. I greatly desire that you may stand among the number who overcome by the blood of the Lamb and the word of their testimony. *14LtMs, Lt 99, 1899, par. 14*

**Lt 100, 1899**

Ballenger, A. F.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 2, 1899

This letter is published in entirety in *SWk 88-90*.

Dear Brother Ballenger:

In the South there are some places where work can be done. But the neglect of our people to respond to the light God has given has closed some openings which it will now be very difficult for them to enter. I inquire, What do our people mean by this neglect to work the Southern Field? True, it is not a desirable field, and unless the Lord shall inspire with His love the hearts of His people, they will not succeed. They are not to begin by publishing the great and wonderful things they are going to do. Cannot they see that if they do this, the gate will be closed against them? That which might have been done years ago in the South can now be done.<sup>14</sup>*LtMs, Lt 100, 1899, par. 1*

When the children of Israel were encamped on the other side of the Jordan, “the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children the children of Israel.” [*Numbers 13:1, 2.*] Read this history, contained in the *thirteenth* and *fourteenth chapters of Numbers*. When the evil report brought back by the spies was received, God was displeased, and declared His determination concerning the people. For forty years they were to wander in the wilderness. After He had said this, the people decided to go up. But the favorable time had passed. The news of their coming had been circulated, and their enemies were prepared to resist them. And Moses said, “Go not up, for the Lord is not among you; that ye be not smitten before your enemies.” [*Numbers 14:42.*] But they presumptuously went to the hilltop to be defeated by their enemies.<sup>14</sup>*LtMs, Lt 100, 1899, par. 2*

Thus it is now with some places in the South. The doors are closed.

Yet there are others places where prejudice has not been excited, and where work may be done. I write this to our people that they may see that it is not knowledge that they need but new hearts, cleansed from all selfishness and covetousness. Those who have had every facility and convenience have shown their neglect for fields which have had so little. In some parts of the Lord's vineyard nothing has been done. *14LtMs, Lt 100, 1899, par. 3*

Money has been raised and appropriated, although not for personal advantage, yet in distinct disobedience to the Lord's requirements. Those parts of His great vineyard where the least has been done were to be worked; but methods were used to divert the means for this purpose into other channels. Through misrepresentation and misinterpretation the Southern Field has been robbed. That field has not received from the Lord's treasury its meat in due season. *14LtMs, Lt 100, 1899, par. 4*

The men whose influence cut off every advantage in the publication of books, the profits of which were to be used in the Southern Field, might better examine themselves and see what they have done in working out false theories and principles, which have brought upon the workers in our institutions the frown of God. O, I beg of every soul who has connived in these matters to repent and confess and be converted, sending their sins beforehand to judgment. *14LtMs, Lt 100, 1899, par. 5*

My brother, I will send you that which I have in regard to the Southern Field. The plans and efforts that could have been made years ago will not now succeed in some places. It is best to move when the Lord sends word to move, and not study human minds, human methods, human plans, human convenience. The Lord is wearied with the unbelief, selfishness and covetousness of His people. This has stood in the way of the advancement of His work. *14LtMs, Lt 100, 1899, par. 6*

Eighty thousand dollars, I understand, were invested in the sanitarium in Boulder, pressing upon the heart of the work a heavier load of debt than was already there. Did the Lord devise that work? No; that amount of money was needed in India, in Australia, in the Southern Field, in foreign fields, that the Lord's ministers might

carry the message of truth to places nigh which have never been worked, and to places afar off. *14LtMs, Lt 100, 1899, par. 7*

The Lord is displeased with His people, because they have worked at cross-purposes with Him. Money has been invested in various conveniences and facilities which the Lord never directed. There is earnest work to be done, but the money is consumed so that the will of God is not done. My heart is sick and sore and distressed beyond measure. May the Lord awaken His people, who are not yet half awake. *14LtMs, Lt 100, 1899, par. 8*

I have thought of Paul, the great minister who was sent to preach Christ and Him crucified to the Gentiles. On one occasion he was in a strait betwixt two. He was so weighed down with responsibilities that he knew not whether he would rather die or live, whether he would choose for the good of others to abide in the flesh, or give up the conflict. "Brethren," he writes, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [*Philippians 3:13, 14.*] *14LtMs, Lt 100, 1899, par. 9*

My brother, walk humbly with God. I wish that the work could have been done in the Southern field which God designed should be done; but men have proved untrustworthy stewards. May the Lord give His people hearts of flesh, and not hearts of steel, is my prayer. *14LtMs, Lt 100, 1899, par. 10*



**Lt 101, 1899**

Responsible Men in Our Institutions

NP

July 3, 1899

Portions of this letter are published in *6MR 270-271*.

To the Responsible Men in Our Institutions:

I call upon those who stand as presidents and overseers in our institutions to change. Altogether too much of the natural tendency of the human heart is revealed, which has nothing to do with Christ, but everything to do with self. Hear the words of the Lord to you: "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 you." [*Colossians 3:12, 13.*]*14LtMs, Lt 101, 1899, par. 1*

I testify to you that this has not been done as God requires. My fellow laborers in a high and holy calling, you have a work to do. Clear the King's highway, make His paths straight, that holy angels may come into our institutions. Remember that whatever your position, you are only men and not God. The Lord says to you, "Above all things put on charity, which is the bond of perfectness." [*Verse 14.*] What is charity? It is love for God and for your fellow laborers. "All ye are brethren," Christ declares. [*Matthew 23:8.*] He includes every soul from the highest to the least.*14LtMs, Lt 101, 1899, par. 2*

Kindness and courtesy, gentleness and grace, must be revealed in the men who bear high responsibilities. Then there will be unity, and love will be exercised toward all, for they will have "put on the new man, which is renewed in knowledge after the image of him that created him." "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free; but Christ is all and in all." [*Colossians 3:10, 11.*]*14LtMs, Lt 101, 1899, par. 3*

The Holy Spirit stands ready to work man if he will submit to the working. But you feel fully capable of working yourselves. You are too apt to criticize others. You may criticize yourself as much as you please, but refrain from criticizing your fellow workers, for if you do this, you will be left to your own ways. *14LtMs, Lt 101, 1899, par. 4*

The apostle exhorts us, “Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.” [Verse 15.] When you empty the soul-temple of self, there will be room for the peace of God to rule. With some, self has occupied the throne of your hearts ever since you professed to be converted. This self is a selfish, bigoted creature who needs to die daily. “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.” [Verse 16.] If there were less scolding, and more singing with grace in the heart to the Lord, think you not that the atmosphere of every room in the office would be changed? The workers would be easily entreated to show mercy and tenderness for every soul in need of help and strength and grace. *14LtMs, Lt 101, 1899, par. 5*

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” [Verse 17.] I am charged to say to you, Will you do whole-souled, thorough work, and let Christ abide in you? To be converted one day under the Holy Spirit’s working is not enough. Let the Spirit of God cleanse the soul-temple. Let Jesus in. He invites you to receive Him. Covetousness and the other evils that dominate in your lives are not such precious traits that you should be unwilling to part with them. I tell you that you have not attained to the height of your possibilities. You have only reached a low level, for self is cherished as if it were pure, untarnished gold. However high in the scale of piety you have risen, there are heights you have never yet reached—heights which if you do not reach, you will be “found wanting.” [Daniel 5:27.] *14LtMs, Lt 101, 1899, par. 6*

The Lord says to you, You may govern yourselves. He has provided the aid of the Holy Spirit, that you may put on Christ and build up a pure, beautiful building which God can delight in. Sit in serious, earnest judgment on your own defects. Look to Jesus, the Author

and Finisher of your faith. He gave His life a sacrifice for your sins, that He might present you pure and spotless before the heavenly universe. *14LtMs, Lt 101, 1899, par. 7*

You have knowledge, plenty of it. Have you used it as sacred fire of the Lord's kindling? If you have cultivated your knowledge, you know that it is possible for you to lay hold of wisdom. But God never elevates a man above his fellow men because of his much learning. The question the Lord asks is, Has he wisdom to appropriate that knowledge? The gathering together of so many books for study has interposed between God and man a mass of knowledge which dwarfs the mind and makes it unable to organize that which it has already taken in. The mind becomes dyspeptic. Wisdom is needed, that man may choose aright between these many authors and the Word of life, that he may eat the flesh and drink the blood of the Son of God. *14LtMs, Lt 101, 1899, par. 8*

My brethren, discard the streams of the lowlands and come to the pure waters of Lebanon. Never can you walk in the light of God while you crowd your brains with a mass of matter which they cannot handle. It is time we resolved to have heaven's help and allow the mind to be impressed with the Word of God. Let us close the door to so much reading. Let us pray more, and eat the words of life. Unless there is a deeper work of grace in mind and heart, unless we reveal true Christian charity, we can never see the face of God. *14LtMs, Lt 101, 1899, par. 9*

**Lt 102, 1899**

White, J. E.

NP

July 3, 1899

Portions of this letter are published in *TMK 117*; *OHC 174*. +<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 Son Edson:

If you and Emma come to us, we shall do all in our power to make you happy. I have no urging to do, my dear children. Ask the Lord in regard to the matter, then do what you know is your duty. We must take life's controversies and troubles to His feet, for He loves us. His every word and look invites our confidence. We want Jesus to come into our home and abide with us. He will shape and mold our characters according to His own will, and every day we shall be found asking, Lord, what wilt Thou have me to do?<sup>14</sup>*LtMs, Lt 102, 1899, par. 1*

We need not feel undue anxiety. We must learn the lesson of faith and trust. Let us commit the spiritual needs of our soul to Him who has loved us and given His precious life that He might make it possible for us to learn of Him who is meek and lowly in heart. While lifting the cross He says to us, "He that will come after me, let him deny himself and take up his cross and follow me." [*Mark 8:34.*] Christ alone can make us capable of responding when 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." [*Matthew 11:29.*] This means that every day self must be denied. Christ can give us the noble resolve, the will, to suffer and to fight the battles of the Lord with persevering energy. The weakest, aided by divine grace, may have strength to be more than conquerors.<sup>14</sup>*LtMs, Lt 102, 1899, par. 2*

We need an abiding Christ. We must render God more than a fitful

service. Learning of Jesus, we shall copy His character, His meekness and lowliness of heart. When we find ourselves in trouble we are apt to censure someone. It is not right to do this. We need to hide ourselves in God. We need confidence in God. Then we all “with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,” from character to character, “even as by the Spirit of the Lord.” [2 *Corinthians* 3:18.] The Lord does not expect impossibilities of you or of me, but beholding Him we may be changed into the same image. *14LtMs, Lt 102, 1899, par. 3*

“Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.” [1 *Corinthians* 13:4-7.] Through His inspired apostle, Christ has presented to us the measure of the character that is imbued with the love of Christ. We are to bear the marks of Christ; we are to have His likeness. This example is given us that we may know the possibilities, the heights we may reach in and through Christ. The standard He presents is perfection in Him, and through His merits we may attain to it. We come short because we are content to look at earthly things rather than at heavenly. It is by beholding Christ that we are changed from glory to glory. The eye that views common things needs to be elevated. “Now we see through a glass darkly,” the apostle says, “but then face to face; now I know in part, but then shall I know even as I am known. And now abideth faith, hope, and charity; these three, but the greatest of these is charity.” [Verses 12, 13.] *14LtMs, Lt 102, 1899, par. 4*

No man has yet measured the nature of God or the character of His Son. We must have a knowledge of God by living experience. If we follow on to know the Lord, we shall know His goings forth are prepared as the morning. We are to appreciate the talents of the words faith, hope, and charity. “As many as received him, to them gave he power to become the sons of God, even to them which believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld his glory (the glory

as of the only begotten of the Father,) full of grace and truth. And of his fulness have all we received, and grace for grace.” [John 1:12-16.]*14LtMs, Lt 102, 1899, par. 5*

Will you, my children, daily receive the gift of the Holy Spirit? What others may do, what others may say, what others may think of you, will not change God’s thoughts toward you. He that doeth righteousness is righteous, and the opinion of man will not change his character. You have a heaven to win. Christ gave His own life that you might obtain the peace and rest and love of God. Keep looking to Jesus who loves you and whom you are to love, the One whom you are to talk about, He who is the Author and Finisher of your faith.*14LtMs, Lt 102, 1899, par. 6*

Edson, Jesus loves you. Emma, Jesus loves you; and He takes no man’s measurement of your character. You are to behold Jesus and reflect His image. Keep His love in your thoughts. Invite the heavenly Guest to abide with you. “Grace and peace be multiplied unto you through the (experimental) knowledge of God and Jesus our Lord according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:2-4.]*14LtMs, Lt 102, 1899, par. 7*

The Word is plain. We have no excuse for remaining in weakness and spiritual poverty. Every provision has been made, and it rests wholly with us whether we will believe the words of God. The Lord Jesus calls you to be filled with all the fullness of God. Then you can truly represent the words of Christ, “Whoso drinketh of the waters that I shall give him shall never thirst, but the waters that I shall give him shall be in him a well of water, springing up into everlasting life.” [John 4:14.] Christ wants us to be co-laborers with Him. When we are emptied of self, He will give to us that we may impart. The two olive branches, which through the two golden pipes empty the golden oil out of themselves, will supply the cleansed vessels with light and comfort and hope and love for those who are in need.*14LtMs, Lt 102, 1899, par. 8*

My children, my words seem very tame, but try to take them in. Let your spirit be cleansed from all earthliness, all unholy, uncharitable thoughts. Let your words be clean, sanctified, vivifying and refreshing all with whom you associate. Be not easily provoked. Let the praise of God be in your hearts and upon your lips, that no evil thing may truthfully be said of you.<sup>14</sup>*LtMs, Lt 102, 1899, par. 9*

## Lt 102a, 1899

White, J. E.; White, Emma

NP

June 21, 1899

From *Lt 102b, 1899*. This letter is published in entirety in *SWk 91-93*.

Mr. and Mrs. J. E. White:

Brother [Ballenger] has sent me a letter in regard to his plans for the South, but I cannot encourage such plans. He will calculate to have all things move smoothly. A community to settle in the South, in accordance with the plans he has thought would prove a success, would prove a failure. What is the prospect for feeding and clothing this community? Where is the money to be pledged for building homes for families? The outlay would be greater than the income. There would be a gathering of good and bad, there would be the need of men of clear conception, baptized with the Holy Spirit of God, to run such an enterprise. I might present many things that make it objectionable. There cannot be any colonizing without Satan stirring up the Southern element to look with suspicion on the Northern people, and the least provocation would awaken the Southern whites to produce a state of things they do not now imagine. *14LtMs, Lt 102a, 1899, par. 1*

There must be laborers in the South who possess caution. They must be wise as serpents and harmless as doves. All who engage in this work should be men who have their pens and tongues dipped in the holy oil of *Zechariah 4:11-14*. An unadvised word will stir the most violent passions of the human heart and set in operation a state of things that will close the way for the truth to find access to the fields now in such great need of workers. *14LtMs, Lt 102a, 1899, par. 2*

It is not ministers who can preach that are needed so much as men and women who understand how to teach the truth to poor, ignorant, needy, and oppressed people. And as to making it appear



that there is not need of caution, it is because those who say such things do not know what they are talking about. It needs men and women who will not be sent to the Southern Field by our people, but who will feel the burden to go into this neglected portion of the vineyard of the Lord. Men, while their hearts burn with indignation as they see the attitude of the white people toward the black, will learn of the Master, Jesus Christ, that silence in expression regarding these things is eloquence. They all need the intelligence that will lead them to learn of Jesus Christ and the simplicity of how to work.*14LtMs, Lt 102a, 1899, par. 3*

The cultivation of the soil is an excellent arrangement, but it is not by Northern people grouping together in a community that will accomplish the work they imagine will be a success. Hot tempered men better remain in the North. Men and women who possess the true Christlike spirit of ministry may do excellent work among the Southern colored people. Make no masterly efforts to break down the prejudices of the Southern people, but just live and talk the love of Jesus Christ. There cannot be any greater harm done to the Southern colored people than to dilate on the harm and wrong done them by the white Southerners.*14LtMs, Lt 102a, 1899, par. 4*

There is need of level-headed men and women who love the Lord Jesus, and who will love the colored people for Christ's sake, who have the deepest pity for them. But the methods of \_\_\_\_\_ are not the methods that will be wise to practice. They cannot be petted and treated just as if they were on a level with the whites without ruining them for all missionary work in the Southern Field. There is a difference among the blacks as there is among the whites. Some possess keen and superior talents, that if the possessor is not made too much of, and is treated from a Bible standpoint as humble men to do a Christlike missionary work, not exalting them, but teaching them religious love, and Christlike love for the souls of their own colored race, and keep before them that they are not called into the field to labor for the whites but to learn to labor in the love of God to restore the moral image of God in those of their own race, then a good work can be done.*14LtMs, Lt 102a, 1899, par. 5*

There is a work to be done in opening schools to teach the colored people alone, unmixed with whites, and there will be a successful

work done in this way. The Lord will work through the whites to reach the black race—many of them through white teachers—but it needs the man and his wife to stand together in the work. More than one family of white teachers should locate in a place. Two or three families should locate near each other, not huddle together, but at a little distance apart, where they can consult together, and unite in worship of God together, and work to strengthen each other's hands to raise up colored laborers to work in the South.<sup>14</sup>*LtMs, Lt 102a, 1899, par. 6*

There is a mistake often made by those who labor in the Southern fields, expecting that their brethren in the Northern fields of labor can advise them what to do. Those who have had no experience in the Southern Field are not prepared to give reliable advice. Those who are engaged in this work must understand that when emergencies arise they must not depend upon men who have had no experience to advise them. They will often obtain advice that, if followed, would be ruinous to the work. Therefore it is not good policy for one family alone to settle in a locality. Men and women who have not children are best qualified for the Southern Field, and if the Southern Field is too taxing or debilitating, one family from the two or three who have settled in a locality can be spared. But let none feel that it is their bounded duty to remain in the Southern Field after their health has testified that they cannot do this safely. Some persons can endure the climate and do well. But let our brethren in the more favorable climate consider all these things and provide every facility possible to make the conditions of workers in these unfavorable locations as pleasant as possible.<sup>14</sup>*LtMs, Lt 102a, 1899, par. 7*

In places where money has been expended on buildings, and a start has been made, it is the duty of men in responsible positions to give attention to that locality, so that the workers shall be sustained in accomplishing the work designed when the plant was made. There is to be a work done in the South, and it needs men and women who will not need to be preachers so much as teachers—humble men who are not afraid to work as farmers to educate the Southerners how to till the soil, for whites and blacks need to be educated in this line. But when perplexities arise in the South, spread out your wants to the Master of the vineyard. And those who

know nothing of the Southern Field, let them be sparing and cautious what advice they give. But sympathy, kind words, and encouragement are always in place.<sup>14</sup>*LtMs, Lt 102a, 1899, par. 8*

## Lt 102b, 1899

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

June 16, 1899

See also *Lt 102a, 1899*. This letter is published in entirety in *PC 112-116*.

Dear Children, Edson and Emma White:

I have been writing out some matters in reference to the South. I have read your letters to Brother Irwin and myself. Prior to this I had written in my diary in regard to yourself and Emma. The light that I have is that you should have a change. W. C. White and I have been consulting together, and from the light given me this burden resting upon you cannot be borne with the want of co-operation evidenced. There is a spirit cherished among men at Battle Creek, those not standing in the position where they can be worked by the Holy Spirit, that they will think they see something to criticize in you, and then this is made an excuse why they do not feel a burden to do what they would otherwise do in the work in which you are engaged.<sup>14</sup>*LtMs, Lt 102b, 1899, par. 1*

And when you are straining every nerve and muscle to make the work a success, you are yourself led to be sharp in the use of the pen, and it hurts your influence to do the same work they are doing in criticizing. And as this work has been hurting them, and as the enemy sees he can hurt you, weaken your hands and discourage your heart, he is pleased. You are wearing out too fast, and the Lord does not require that you and Emma should, under the existing state of things, carry the load without the co-operation of those in responsible places. Some would encourage you if there were not such an influence to meet in doing so. Therefore you are sacrificing life and health under a great disadvantage and must have a respite. Your own spirit is becoming soured and you tempted. Now the Lord would have you come apart and rest awhile, and let the Southern Field be worked by men whom they may choose to put into it, and let the responsibility rest upon them, and

they carry it. *14LtMs, Lt 102b, 1899, par. 2*

There is a great work to be done in this [Australian] field, and there are souls just as precious in the sight of God as those for whom you are laboring. They will never have a more devoted worker, or one better adapted to the work than you have been, or who will, under the same circumstances, show better results. The lord has been your helper. *14LtMs, Lt 102b, 1899, par. 3*

How much I have needed you connected with my work no one knows or ever will know. I can support you in this field myself, but this will not be necessary. While you work for me I expect to do this. But there is an extensive field you can take, in the islands of the sea. You can visit these islands and see what can be done to help them to do the very work you are doing in the South. The experience you have had will be of value with our American workers. *14LtMs, Lt 102b, 1899, par. 4*

Willie proposes that you come by the way of England, stopping at different islands and places on the route. He thinks it would be a great help, but in talking with Brother Irwin, he thinks the very best route for you to take is the same as he took, by Vancouver. It is the best and cheapest route for you and Emma to take. You can spend two or three years here and see if you cannot avoid a complete breakdown in health. W. C. White, yourself, and Emma are subject to malaria, and the Southern Field is most taxing on your strength and vitality, and the poison of malaria will obtain a strong hold upon you. This climate where we are located, among the blue gum trees, seems to be a healthful climate. I wish you could see Willie's children. They are rugged and solid in bone and muscle. All our family are in good health except Marian, who is not strong, but not down sick. *14LtMs, Lt 102b, 1899, par. 5*

I will in this letter send you an order on Review and Herald for your passage money. The trying season will have fully opened upon you in the South before this reaches you, and it is important that you should make a change. I therefore invite you to come direct to this place, as we need you. I expect we shall have a printing press shipped from Pacific Press if they will make us a donation of such an article. We must now have a press of our own so that we can

issue small books and use these books to help us in carrying forward the work here. *14LtMs, Lt 102b, 1899, par. 6*

We are much pleased with your little paper, [*Gospel Herald*]. The editing of it is excellent. *14LtMs, Lt 102b, 1899, par. 7*

I shall not write you a long letter, but I am going to send copies of letters written. You will see I have had important matters to handle. We are doing all we can, and we desire your help to start our press and set it in operation. We do not propose to confine you to the preparation of books, but you can help us in this. If after two years' trial in this country you recover your health, you can then return, if it is your desire, and take up the work in any line you see fit. If you choose to remain here in this country and it seems to be the will of the Lord, and if your talent can accomplish more good here than in America, then you follow your own convictions. *14LtMs, Lt 102b, 1899, par. 8*

I have not been willing to call you from the Southern Field, knowing your unwillingness to leave that field. But the Lord has been giving me special light for different men who have been working in different fields, that their lives would be shortened by continuing to remain, although they themselves were reluctant to leave, but the health must be preserved. If the work is too taxing in one locality, or the atmosphere unfavorable, they must try other localities. As there is no dearth of work to be done and there are places that are in need of workers, no one need, in this country, to be confined to an unhealthful location. We have, therefore, changed the location of the workers with the best results. New Zealand has a bracing climate. Tasmania is excellent, more like Colorado. Adelaide has a mild and healthful climate. I am not disposed to recommend Melbourne. But we have the opportunity to select most any climate easy of access. *14LtMs, Lt 102b, 1899, par. 9*

Here we have plenty of fruit in its season. In August will be our crop of oranges. Our own trees are loaded with oranges and lemons. The sight is beautiful. We can begin to use them in July, but I want all who shall come to our conference to behold the show. The little trees bear five or six large oranges in a cluster on little branches. The mandarin trees are loaded with fruit of the largest size, and the

frosts are not so severe as to cut them or to do them any damage. Come, children, and see them. If you could only come so as to be here at conference time, how glad I should be; but I have not hope that you will be here then. At this conference you would see the men who have been laboring in the islands of the sea.<sup>14</sup>*LtMs, Lt 102b, 1899, par. 10*

I must now leave the matter with you, for you must consider for yourself; but you could be a great help to me. The Lord would strengthen you in making a change now. I see that W. C. White is fully in harmony with what I have written to you. He thinks that after you have been here two years you will then be settled [as to] what is best for you to do. My health is good when I do not have to stand on my feet to speak so often; but I am getting old. What I have to do I wish to do quickly and solidly. I wish now to take the Old Testament history from Solomon to the *last chapter of Malachi*, and the New Testament from the ascension of Christ to the *Revelation*; but how can I do it? Brother Colcord is helping me. W. C. White is necessarily called to advise and to attend frequent councils, for with the buildings being erected we need constant help from the Lord to teach us His way and His will.<sup>14</sup>*LtMs, Lt 102b, 1899, par. 11*

I now leave the matter with you. Write me at once. I have good help in the three lady workers, Maggie Hare, Minnie Hawkins, and Sarah Peck. But there must be those who have been with me from my earliest experience, who understand the workings of the cause and our history from earlier dates. My memory is good. Trusting in the Lord, my writing ability continues; but how long this will be I know not. But I now have to leave this with you and Emma. Certainly if you continue as you have been doing, your health will not endure the strain of the Southern climate, and my need of you is now very great.<sup>14</sup>*LtMs, Lt 102b, 1899, par. 12*

If I can get out my books I can then have something to pay you and keep all my workers. You have no need to fear in that matter. There is to be a holding of the four winds a little longer, and when they are let loose there will be no peace any longer upon the earth. The truth is now our only shield and buckler. It is our front guard and rearward. May the Lord work for His people is my prayer. I am now writing to our people on important subjects. But I must close this

letter. I am up at half past two o'clock in the morning.<sup>14</sup>*LtMs, Lt 102b, 1899, par. 13*

June 21, 1899

The mail leaves today. Brother Irwin goes to Sydney today to spend the Sabbath, and from there to Melbourne and Adelaide and will then return to the conference here at Cooranbong. He will then return by direct route to America, spend one Sabbath in California, and then pass on to the center of the work at Battle Creek.<sup>14</sup>*LtMs, Lt 102b, 1899, par. 14*

Brother Ballenger has sent me a letter in regard to his plans for the South, but Edson, I cannot encourage such plans. He will calculate to have all things move smoothly. A community to settle in the South, in accordance with the plans he has thought would prove a success, would prove a failure. What is the prospect for feeding and clothing this community? Where is the money to be pledged for building homes and for families? There would be a gathering of good and bad, there would be the need of men of clear conception, baptized with the Holy Spirit of God, to run such an enterprise. I might present many things to make it objectionable. There cannot be any colonizing without Satan's stirring up the Southern element to look with suspicion on the Northern people, and the least provocation would awaken the Southern whites to produce a state of things they do not now imagine.<sup>14</sup>*LtMs, Lt 102b, 1899, par. 15*

There must be laborers in the South who possess caution. They must be wise as serpents and harmless as doves. All who engage in this work should be men who have their pen and tongues dipped in the holy oil of *Zechariah 4:11-14*. An unadvised word will stir the most violent passions of the human heart and set in operation a state of things that will close the way for the truth to find access to the fields now in such great need of workers.<sup>14</sup>*LtMs, Lt 102b, 1899, par. 16*

It is not ministers that can preach that are needed so much as men and women who understand how to teach the truth to poor, ignorant, needy, and oppressed people. And as to making it appear that there is not need of caution, it is because those who say such things do not know what they are talking about. It needs men and



women who will not be sent to the Southern Field by our people, but who will feel the burden to go into this neglected portion of the vineyard of the Lord—men who, while their hearts burn with indignation as they see the attitude of the white people toward the black, will learn of the Master, Jesus Christ, that silence in expression regarding these things is eloquence. They all need the intelligence that they may learn of Jesus Christ and the simplicity of how to work. *14LtMs, Lt 102b, 1899, par. 17*

The cultivation of the soil is an excellent arrangement, but it is not by Northern people grouping together in a community that will accomplish the work they imagine will be a success. Hot tempered men better remain in the North. Men and women who possess the true Christlike spirit of ministry may do excellent work among the Southern colored people. Make no masterly efforts to break down the prejudices of the Southern people, but just live and talk the love of Jesus Christ. There cannot be any greater harm done to the Southern colored people than to dilate on the harm and wrong done them by the white Southerners. Just keep the lips closed, although there cannot but be the burning indignation that longs to express itself. *14LtMs, Lt 102b, 1899, par. 18*

There is need of level-headed men and women who love the Lord Jesus, and who will love the blacks for Christ's sake, who have the deepest pity for them. But the methods of Sister S. are not the methods that will be wise to practice. They cannot be petted and treated just as if they were on a level with the whites without ruining them for all missionary work in the Southern Field. There is a difference among the blacks as there is among the whites. Some possess keen and superior talents, that if the possessor is not made too much of, and is treated from a Bible standpoint as humble men to do a Christlike missionary work, not exalting them, but teaching them religious love and Christlike love for the souls of their own colored race, and keeping before them that they are not called into the field to labor for the whites but to learn how to labor in the love of God to restore the moral image of God in those of their own race, then a good work can be done. *14LtMs, Lt 102b, 1899, par. 19*

There is a work to be done in opening schools to teach the colored people alone, unmixed with whites, and there will be a successful

work done in this way. The Lord will work through the whites to reach the black race—many of them through white teachers—but it needs the man and his wife to stand together in the work. More than one family of white teachers should locate in a place. Two or three families should locate near each other, not huddle together but at a little distance apart, where they can consult together, and unite in worship of God together, and work to strengthen each other's hands to raise up colored laborers to work in the South.<sup>14</sup>*LtMs, Lt 102b, 1899, par. 20*

There is a mistake often made by those who labor in Southern fields, expecting [that] their brethren in the Northern fields of labor can advise them what to do. Those who have had no experience in the Southern Field are not prepared to give reliable advice. It is those who are engaged in the work that must understand that when emergencies arise they must not depend upon men who have not any experience to advise them. They will often obtain advice that, if followed, would be ruinous to the work. Therefore it is not good policy for one family alone to settle in a locality. Men and women who have not children are best qualified for the Southern Field, and if the Southern Field is too taxing or debilitating, one family from the two or three who have settled in a locality can be spared. But let none feel that it is their bounden duty to remain in the Southern Field after their health has testified that they cannot do this safely. Some persons can endure the climate and do well. But let our brethren in the more favorable climate consider all these things and provide every facility possible to make the conditions of workers in these unfavorable locations as pleasant as possible.<sup>14</sup>*LtMs, Lt 102b, 1899, par. 21*

In places where money has been expended on buildings, and a start has been made, it is the duty of the men in responsible positions to give attention to that locality, so that the workers shall be sustained in accomplishing the work designed when the plant was made. There is to be a work done in the South, and it needs men and women who will not need to be preachers so much as teachers—humble men who are not afraid to work as farmers to educate the Southerners how to till the soil, for whites and blacks need to be educated in this line. But when perplexities arise in the South, spread out your wants to the Master of the vineyard. And

those who know nothing of the Southern Field, let them be sparing and cautious what advice they give. But sympathy, kind words, and encouragement are always in place. *14LtMs, Lt 102b, 1899, par. 22*

Your Mother. *14LtMs, Lt 102b, 1899, par. 23*

**Lt 103, 1899**

Caro, Dr. [E. R.]; Morse, Mr.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 3, 1899

Previously unpublished.

Dear Brethren:

Brother Stephen Belden will be at the Health Home this evening. He is to visit the dentist and have his teeth fixed. He will need good treatment. Do all you possibly can for him. Give him a thorough looking over, and tell me, if you can, how his case stands. How is his heart? How are his lungs? He thinks of going back to Norfolk Island, and the people there are urging him to return. He feels the cold, sharp air here, and it may be best for him to go. We cannot tell.<sup>14</sup>*LtMs, Lt 103, 1899, par. 1*

He is full of ambition, and thinks he can do much, but he is very feeble, and can do very little. If he exerts himself, he is all out of breath. Give him the very best treatment, and see if he will improve; and charge his expenses to me.<sup>14</sup>*LtMs, Lt 103, 1899, par. 2*

**Lt 104, 1899**

Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 1, 1899

This letter is published in entirety in *15MR 47-53*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Haskell:

Again last night I was speaking with you in regard to the textbooks in our schools. I was commissioned to give you a warning. Do not, as you shall meet our schools in California and other places, present to them the ideas that look so clear and plain to you in reference to the textbooks in our schools. They are not prepared for this, and already confusion is working and will work with reference to this point. There are many things to be considered in regard to this matter. There must be no introduction of anything which will sanction Brother Sutherland pushing things to extremes.<sup>14</sup>*LtMs, Lt 104, 1899, par. 1*

The young lady, Miss Ellis, may be hurt, and is already hurt, so that she will not be of the use in the cause of God that she might have been, but will do superficial work if the classwork under her care is carried forward in accordance with the methods which are now advancing. Had this young woman been left to come out without being exalted and made to think that she was some superior being, she would in walking humbly with God, have been willing to be instructed. But she is working superficially. Less harm will be done by using the simple books which have been used in our schools than by taking them away altogether, as is according to her ideas. Reading books will have to be made by selecting portions of Bible history. The Lord of the gospel is satisfied when the great end is achieved.<sup>14</sup>*LtMs, Lt 104, 1899, par. 2*

What are the attributes most prized in man by a crucified, risen, and

ascended Saviour? Meekness, and lowliness of heart, which He declares those whom He calls shall learn of Him. If we would teach, we must be learners. If we would meet the highest standard, we must love God supremely and our neighbor as ourselves. Everyone who has purity and love is born of God and knoweth God.*14LtMs, Lt 104, 1899, par. 3*

I have had presented before me Brother Sutherland's danger in hearing the testimonies, and your lessons upon teaching the Bible alone and listening to the voice of nature, which teaches beautiful lessons. If we follow on to know the Lord, we shall see things more clearly than we discern them now. But neither teachers nor students are prepared to make rapid changes. We need the baptism of the Holy Spirit, else minds will misinterpret the subjects and handle them in such a way as to bring confusion rather than light.*14LtMs, Lt 104, 1899, par. 4*

As you shall go into the study of opening the Scriptures to the schools, do not introduce the matter of simple books being discarded. It will do harm to the uninformed, who, half catching at things, and supposing they know it all, yet utterly unable as teachers to understand the matter in all its bearings, will advance theories which one and another will grasp at, but will not understand. Brother Sutherland is making a mistake. Please be guarded. The subjects you have long studied will in Brother Sutherland's hand be carried to extremes, and in the present state of things this will result in matters which we cannot handle or adjust.*14LtMs, Lt 104, 1899, par. 5*

Brother Sutherland has caught up the idea that there must be many church schools built; but this would mean the misappropriation of means that are called for to open new fields for the ministry of the Word. Wherever there is a settled church, a small building should be erected as a church school. In whatever locality a meetinghouse is erected, let a schoolroom be prepared for that locality, and let teachers of good ability work in instructing the students. But there must be no catching up, without discretion, of rays of light, beautiful light, mixing with it erroneous matters and calling it truth, which each supposes he can prove from the testimonies. I am afraid to write out many things which are exceedingly precious. I am afraid to

introduce them. *14LtMs, Lt 104, 1899, par. 6*

In the providence of God this Sister Ellis, who I believe is a jewel, may be properly taught. But as the matter stands, she has been praised and petted, and set to do a work which she cannot do. It seems like the representation of the Gospel Wagon scheme. The aftersight reveals a work which, in her case if properly handled, would be a good and beneficial work. Why cannot our people study from cause to effect? Why cannot they understand that the greatest wisdom is needed in establishing church schools on an entirely new plan? This undertaking means more than they can properly comprehend. *14LtMs, Lt 104, 1899, par. 7*

I write you now, my brother, that you may be cautious. Do not state anything I have told you personally in regard to the matter of change in books. I know that Brother Sutherland needs to put on the brake, and move no faster than the Lord has designated. He has obtained ideas from your writings and mine in reference to schools and the changes he is making in what they call textbooks. They will move faster at this time than the people can be carried. Such changes cannot be made intelligently unless those making them have a clearly defined basis on which to construct their building. All the haphazard movements which they will make in the school work will be proved, as they suppose, from that which Sister White has said. But when they mix and mingle their own ideas as to what can be done, and there is no definite plan of work, the workers will weave in a mass of suppositions and call it that which Sister White has been shown of God. *14LtMs, Lt 104, 1899, par. 8*

Brother Haskell, please let us both be guarded. Do not let us dwell on the changes to be made until we have something definite to work to. I fear that fanaticism will be brought in. The beautiful theories and suppositions that can be dwelt upon might better be left unsaid until there is something clearly defined, until all can see and understand for themselves. *14LtMs, Lt 104, 1899, par. 9*

You could not possibly work out the changes that could safely be made at this period, when there is need of great reformation in many lines, need of the transformation of the Spirit of God upon men's characters. Move solidly. You may give expression to the

thoughts you have in mind, and others will take up these ideas, and attempt to bring in a new order of things, and make an entirely different structure, calling it your plan or mine. They cannot see the aftereffect of the working out of ideas which have been taken into the mind but not clearly discerned. They endeavor to carry them out, mixing with them Sister White's testimonies, and they make the work that should be kept sacred a common matter. Descending to the little things and definiteness which some have brought in in regard to education, leads away from the things the Lord would have carried out. *14LtMs, Lt 104, 1899, par. 10*

Sister Ellis has been set to work in a way which she supposes is right, but one who has so short an experience should not be entrusted with the work of putting before the minds of students problems they know not themselves how to solve. The present inaccurate phases of supposed reforms will bring into the ranks of Sabbathkeepers a state of things that will make confusion in educational lines. I see no call to take church schools over grounds that are entirely new, according to the methods and plans that the minds of uninformed teachers would inaugurate. If changes are to be made, we must know what counsel to give and what changes to make, and how to present every line of work intelligently. Decided changes are to be made in every one of our churches in America, but everything cannot be introduced now. The working of the Holy Spirit must be seen, and this Spirit is not to be controlled by any human plans or methods. There are plans to be established in every church. God will work Himself, and man must cooperate. *14LtMs, Lt 104, 1899, par. 11*

The primary classes may keep the same books without disturbance until better books are prepared. The Bible lessons should be given in clear, definite simplicity, so that the minds of the students can grasp them. Until the new methods are understood, let not the present methods be all broken up before better ones are prepared with great care. Let not things be presented to the children which they cannot understand. The light given me is, Move cautiously at ever step. Do not bring in the many things that may be said upon nature as a lessonbook until small books are prepared on this subject which may be presented as textbooks. This work has not yet been done, and until it is done, the minds of the children will



only be confused by the fragmentary items being brought in, which may be all truth.*14LtMs, Lt 104, 1899, par. 12*

In regard to state schools, I know not what our brethren mean. If any such thing as state schools has come into my testimonies, I am in darkness as to how it came in. The subject of state schools as they now exist may be mentioned, but to create state schools is the farthest from any movement that should be made.*14LtMs, Lt 104, 1899, par. 13*

Altogether too large sums of money have been invested in the school building at Battle Creek, and too little wisdom and brain power has been brought into the practical methods to stop the increasing indebtedness of each year. It would have been far better to have closed the school until it should become a science how to conduct the schools in different localities on a paying system. When one year after another passes, and there is no sign of diminishing the debt, but it is rather increased, a halt should be called. Let the managers say, I refuse to run the school any longer unless some sure basis is devised.*14LtMs, Lt 104, 1899, par. 14*

The very highest kind of education you could give, is to shun debt as you would shun disease. For Christ's sake, as the chosen people of God, call yourselves to task, and inaugurate a different system in the school. This is to be your education as churches in every place. As church schools have been established, the best education the people of God can have is to learn how to conduct their school on a basis of financial success. If this cannot be done, close the school until a plan can be devised to carry it on, with the help of God, without the blot of debt upon it.*14LtMs, Lt 104, 1899, par. 15*

This can be done, and should be done. The Lord is not pleased with the kind of management that has been revealed in the past, for it shows a lack of judgment. Let teachers take less wages, and let the students' fees be raised. Let the strictest economy be practiced in the provisions made for the table. Let the one who has charge of the cooking gather up the fragments, that nothing be lost. In families there is often great waste in throwing into the waste pail a large amount of food that could be worked into palatable dishes. There is

enough wasted here and there in different places to support one or two families. These are lessons that need to be studied carefully, and practiced diligently and conscientiously. *14LtMs, Lt 104, 1899, par. 16*

The students should have plenty of good wholesome food. The fruit should be fresh and palatable, and free from decay. But as to the many dishes for dessert for which we have recipes, I have no light in regard to them except that they should not be made. We want decided reforms among reformers. We feel the necessity of this matter most deeply. But I am not as well as usual, and will write more fully at another time, if the Lord will give me strength and freedom. *14LtMs, Lt 104, 1899, par. 17*

**Lt 105, 1899**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

July 30, 1899

Portions of this letter are published in *7MR 390*.

Dear Brother and Sister Haskell:

You have left us, and we shall miss you very much. I awake at eleven o'clock, unable to sleep.<sup>14</sup>*LtMs, Lt 105, 1899, par. 1*

We were assembled in a meeting, it seemed in Stanmore, and we were listening to one of authority who seemed to be counselling one and another of the ministers. He said to you, “The Lord has a work for you to do in America. You and your wife must link together in the work, strengthening one another. Give no occasion for any one to think that your imagination is at fault. In America, and in other places, you have often viewed in an untrue light your brethren’s ideas and feelings in regard to you, and this has led you to draw apart from them. This hurts you. It has hurt your influence wherever you have been. Your thoughts and suppositions, acted upon, have brought about the very state of things which you supposed existed. Give no place to the devil. Stand forth before the people as a servant having a commission from God.”<sup>14</sup>*LtMs, Lt 105, 1899, par. 2*

“Satan will seek to uproot your influence by misrepresentation of your brethren’s feelings. Come close to your brethren. You have been greatly blessed by the Lord. Do not impose upon your strength by doing too much. Your message God will give you. It is your privilege to stand under the power of the Holy Spirit’s influence. Your words, your course of action as a messenger from God, weighted with the burden of the most solemn truth for this time, will, with God’s help, help the souls who need help to set things in order.”<sup>14</sup>*LtMs, Lt 105, 1899, par. 3*

The Lord has a message for you to bear. You are under His

guidance and protection. Be of good cheer, and show that you have God to support you. Do not show the least weakness, and thus hurt your valuable influence. Be careful not to give one word to any that will lead them to think that your mind is weakened, for it is in reality only as you make it thus by imagining things that lead you away from yoking up with your brethren. *14LtMs, Lt 105, 1899, par. 4*

Show a firm, undeviating trust in God. Be ever true to principle. Waver not; speak decidedly that which you know to be truth, and leave the consequences with God. Bear in mind that God tests the genuineness of your desire. Believe in the Word of God, and never cease to press your petitions to the throne of grace with sanctified, holy boldness. "Men ought always to pray, and not to faint." [*Luke 18:1.*] Keep the standard by precept and example. Your testimony, in its genuineness and reality, God will make powerful in the power of the life to come. The Word of the Lord will be in thy mouth in truth and righteousness. *14LtMs, Lt 105, 1899, par. 5*

You have not the least need to demerit yourself, even if you feel that others demerit you. These ideas have brought about consequences which need not have existed. You are to meet with people of perverted judgment. Long have they been without clear discernment, and some will manifest this lack in themselves; but this need not create any deficiency in you. None are rewarded according to their experience, but according to their humble, trustful faith in God. I know that the Lord will lead and guide you if you will have a faith and trust in Him. Be of good courage. Show yourself a man sustained in your work by the Lord God of heaven. Make no complaint that you cannot work with this one and that one, but yoke up with Christ, and as a true, bold soldier do the work He has given you. *14LtMs, Lt 105, 1899, par. 6*

**Lt 106, 1899**

Managers of the Pacific Press Publishing House

“Sunnyside,” Cooranbong, New South Wales, Australia

August 1, 1899

Previously unpublished.

To the Managers of the Pacific Press Publishing House:

Will you please to publish and handle the small cook book by Sister Colcord? Brother and Sister Colcord seem to think that if I were to write and advise you to publish this book, you would do it. I think it would be as profitable as many other books which have been published and highly exalted, but which mean simply nothingness. I therefore, in behalf of Brother Colcord, who is seeking to send his children to school, and to aid the work of God as a preacher of the Word and by gifts to the various enterprises that are constantly being created through the advancement of the work in this new country, ask that you will publish this book. I see no objection in your taking this book, as you have many other books, and handling it in behalf of the interests of your brother, as you have done for others. It is a cheap book, costing the purchaser only one shilling.<sup>14</sup>*LtMs, Lt 106, 1899, par. 1*

In haste.<sup>14</sup>*LtMs, Lt 106, 1899, par. 2*

**Lt 107, 1899**

Managers of the Colorado Sanitarium

“Sunnyside,” Cooranbong, New South Wales, Australia

August 1, 1899

Previously unpublished.

To Those Who are Managers of the Sanitarium in Colorado

Dear Brethren:

I have seen your call for twenty thousand dollars to erect a building in Colorado for consumptives. But why do you make me your authority? I have had light upon these things, but without obtaining that light direct from me, you make a call for twenty thousand dollars. This is the way many are doing in various localities. Can you not stop and consider that you already have a building which in its erection laid an immense debt upon the conference? Have you thought where that money is coming from? Will you study the lesson that Christ gave His disciples, that in building a tower, it is advisable first to sit down and count the cost, lest when they begin building they find they have not means to finish, and hence are a derision to their neighbors? Brethren, just wait and consider. *14LtMs, Lt 107, 1899, par. 1*

If this matter were presented to the world—who are wasting the Lord’s money, if they were called upon to help to create such an institution, the money would not be drawn from Seventh-day Adventists which is so much needed to open new fields where the standard of truth has not yet been uplifted. This erecting of so many sanitariums, thus laying upon the conference debts of thousands of dollars, is not approved by God. The institution which has been established in Colorado is sapping the funds so much needed in the work of foreign missions, to prepare the way for the message to be given and a people prepared to be saved for the Lord Jesus Christ. I will write no more now, for this must go to the office in time for the nine o’clock mail, and it is now past seven o’clock. I will write more at another time. *14LtMs, Lt 107, 1899, par. 2*

**Lt 108, 1899**

Those Working in Educational Lines

NP

July 27, 1899

Portions of this letter are published in *3SM 227*; *5BC 1102*; *6BC 1088*. +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 Those Who are Working in Educational Lines

Dear Brethren:

I must speak to you in reference to the conducting of the school in Battle Creek, for I do not want you to make a mistake in this matter. If I understand correctly, plans are being laid to have the school divided into classes, and each teacher carry all the lines of study for the class appointed him. This course is thought to be justified by the example of Christ, who taught His hearers in all lines.<sup>14</sup>*LtMs, Lt 108, 1899, par. 1*

Should we not bear in mind who Christ was—the Light of the world, the first, the last, the best in everything? We are to be learners in the school of Christ. No teacher will succeed with the methods you propose. The lessons given to the students should be worked out from books that are far from erroneous and trivial sentiments, the Bible underlying all the education given; but many instructors have not a first class knowledge of how to teach in this way. One mind, one mold of character, is not sufficient for the perfect education of any soul.<sup>14</sup>*LtMs, Lt 108, 1899, par. 2*

In every school the education given should be as simple and easy to be understood as were the truths Christ taught; but this cannot be until Christ abides in the heart of the teacher and he becomes a daily learner in the school of Christ. The use of long words, which perhaps very few of the hearers understand, only confuses the mind and eclipses the simplicity and beauty of the truth. The

language of Christ is not criticized. Its simplicity is above criticism. We must learn to teach spiritual truths by comparing them with the things of our everyday experience. Christ did this, that He might make the subject more familiar to His hearers. *14LtMs, Lt 108, 1899, par. 3*

In every place where there is a church, large or small, there a school should be established. If the membership is small, one teacher, with the assistance obtained from the older pupils, can carry the work for a time. But even that teacher should not be permanently settled in one locality. Exchanges should be made and the faculties of other teachers brought in. A larger place will require more teaching ability. *14LtMs, Lt 108, 1899, par. 4*

My brethren, take a right course in the school in Battle Creek. Raise the fee for tuition, but before you do this, lay the matter before the parents of the students, showing them that the fee has been placed too low, and that a heavy debt rests upon the school as a result. This matter should be placed upon a proper basis. Although there are a large number of students in attendance at the school, the debt still remains undiminished. This is not necessary, and God is not pleased with such a showing. Without delay the inquiry should be made, Why is this so? As teachers, you may possess a Christlike excellence in serious, solid thinking and planning to improve this state of things. *14LtMs, Lt 108, 1899, par. 5*

I have much to say in regard to many things, and how shall I say it? May the Lord give me wisdom to speak. If the teachers in our schools receive the Saviour in living faith and love, they will study in a new light the words of the disciple John when speaking of Christ. He said, "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." [*John 1:11-13.*] These words show us that grace is not inherent in us. It is obtained by receiving Christ in faith. *14LtMs, Lt 108, 1899, par. 6*

The work of redemption will unite the soul to Christ. But the mind must not be left to drift in accordance with natural inclination. We



are to train our minds to comprehend the possibilities before every soul who has a knowledge of God and of Jesus Christ whom He hath sent. We are to understand the great, unmeasured love of Christ for His creatures. As our minds grasp the great plan of redemption, our narrow faith and limited views will enlarge. *14LtMs, Lt 108, 1899, par. 7*

We need feel no uncertainty in regard to our salvation. Our hope as children of God is not to be indefinite. We are to live under the influence and guidance of the Holy Spirit. God help those of feeble faith to have boldness in confessing Christ. As teachers we are to educate the students to hold fast that which they have, that in their religious experience they may gain firm confidence. Then when temptations come, the power of resistance will be sent from the One who has wrought out redemption for them. Grasp by faith every promise, believing that Christ is behind the promise. *14LtMs, Lt 108, 1899, par. 8*

Present before your students the illustration Paul has given of the games engaged in with such earnest purpose in his day. "Know ye not," he says, "that they which run in a race run all, but one receiveth the prize. So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway." [*1 Corinthians 9:24-27.*] *14LtMs, Lt 108, 1899, par. 9*

Through His servant Jeremiah God speaks, saying, "I have set thee for a tower and a fortress among my people, that thou mayest know and try their way. They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters. ... Reprobate silver shall men call them, because the Lord hath rejected them." [*Jeremiah 6:27, 28, 30.*] *14LtMs, Lt 108, 1899, par. 10*

"Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the

God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.” [Jeremiah 7:2-7.]*14LtMs, Lt 108, 1899, par. 11*

Again God speaks through the apostle, “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.”*14LtMs, Lt 108, 1899, par. 12*

“For 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.” [2 Corinthians 13:5-10.]*14LtMs, Lt 108, 1899, par. 13*

Our work is a peculiar work, and one which the world cannot appreciate; for it is not understood by the world. Individually we must stand in God. “Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.” [2 Corinthians 2:14-17.]*14LtMs, Lt 108, 1899, par. 14*

This work for the perfection of saints is not yet done as it should be. The apostle places before us the work of transformation which must

go on in our lives. “We all with open face,” he says, “beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,”—from character—“even as by the Spirit of the Lord.” [2 *Corinthians* 3:18.] This work goes forward in all simplicity as we keep the eye single to the glory of God. *14LtMs, Lt 108, 1899, par. 15*

Our great need is to walk in the light as Christ is in the light, “giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left.” [2 *Corinthians* 6:3-7.] *14LtMs, Lt 108, 1899, par. 16*

Every provision essential has been made for the Lord’s vineyard. But our churches are only half converted. The men who carry on the work in our institutions are not clothed with the righteousness of Christ. God requires of His people, not spasms of repentance, but sincere repentance. Set your house in order, my brethren, and the reformation will be obvious to all with whom you associate. *14LtMs, Lt 108, 1899, par. 17*

Those who carry responsibilities, are they softened and subdued by the Spirit of God? Is there a growing increase in faith and purity? Is advancement made in personal holiness and sanctification through the Spirit? Is the truth purifying the soul-temple of the buyers and the sellers, casting down the idols? Has Christ been formed within, the hope of glory? Is the Saviour revealed in words and works? Are these men converted, soul, body, and spirit? Are they living by every word that proceeds out of the mouth of God? Are the truths to which they assent strengthening into settled convictions and assurance? Do their actions correspond with their professed faith in these great and mighty truths? If they are sanctified, the love of Christ will pervade the soul and be revealed in the character. *14LtMs, Lt 108, 1899, par. 18*

My brethren, when Christ is abiding in you, He will be your teacher.

You will not need that any man teach you. Christ in the heart is revealed in the words and the spirit, and in every business transaction. He journeys with you, and you buy and sell as if in full view of the heavenly universe. A Witness stands by your side. He keeps watch at the door of your lips. When He is your constant companion, you will not elbow others to make a place for "I." Your soul-temple will be sanctified, and instead of looking upon your own things, you will look upon the things of others. The Christ within you will recognize the Christ revealed in your brother. *14LtMs, Lt 108, 1899, par. 19*

We are to die to self daily. This crucifixion every soul must experience who would be [a] partaker with Christ in His suffering. The self-denying, self-sacrificing spirit you manifest reveals that you are a missionary in heart, in sentiment, in principle. You are to manifest a zeal that will not seek to crush out, but to restore, the moral image of God in man. When the mighty cleaver, the truth, has taken men and women out of the quarry of the world, and brought them into the workshop of God, the axe and the chisel and the hammer must be used. These rough stones must be smoothed, the rough edges removed. Then the polishing work begins, that every stone may be a prepared stone, a living stone, emitting light. When Christ is loved more than self, the Saviour's beautiful image is reflected in the believer. *14LtMs, Lt 108, 1899, par. 20*

No man or woman can see Christ as He is unless the truth exerts its sanctifying influence upon the life. "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.] The Saviour says to His people today as He said to His disciple Philip, "Have I been so long time with you, and yet hast thou not known me?" "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. Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake." [*John* 14:9-11.] *14LtMs, Lt 108, 1899, par. 21*

Where is the faith of Seventh-day Adventists today? What we need

now is a preparation that will accord with the grand truths uttered by Christ. We have not a vestige of excuse for failing to respond to the truths we hold in theory, for failing to allow them to exercise their sanctifying power on life and character. Have you beheld His glory, full of grace and truth? If you have, then others will behold it in your words and actions. You will manifest unselfishness and integrity, and the unbelieving will take knowledge of you that you have been with Jesus. Beholding Christ, you will be inspired by that faith which works by love and purifies the soul.*14LtMs, Lt 108, 1899, par. 22*

“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 2:11, 12.*]*14LtMs, Lt 108, 1899, par. 23*

The trouble with the experience of very many is that they have tried to hold fast to self and to Christ at the same time. Their experience is spoiled. Until self is laid upon the altar of sacrifice, Christ will not be reflected in the character. When self is buried, and Christ occupies the throne of the heart, there will be a revelation of principles that will clear the moral atmosphere surrounding the soul. The King’s highway will be discerned, and crooked paths will be made straight. Then a power will attend the people of God.*14LtMs, Lt 108, 1899, par. 24*

But just as surely as we refuse to fall on the Rock and be broken, clouds and darkness will envelop the soul. We shall feel for the wall as blind men, and will not be able to find it. Must the alternative spoken of by the Saviour come? The Rock will surely fall upon all who are not renewed in knowledge and true holiness. The damage that Satan has done to the soul is great. The poison has circulated through the life blood. It has throbbled in every rebellious pulse. Self-righteousness is not the righteousness of Christ. It is only a stumbling block to sinners.*14LtMs, Lt 108, 1899, par. 25*

The atoning sacrifice is full and sufficient. It is the new covenant, sealed with His blood, which was shed for many for the remission of sins. This Christ declared at the last supper. In this cup there is to

those who drink in faith, peace-making, soul-cleansing efficacy. It is the balm of Gilead, which God has provided to restore health and soundness to the sin-stricken soul. The Holy Spirit takes the truth concerning Jesus, and applies it to the understanding. Come to Jesus, you who are only half converted. Read carefully the *eighth* and *tenth chapters of Romans* with an earnest longing of soul, and see if you do not enter into the light there revealed. *14LtMs, Lt 108, 1899, par. 26*

**Lt 109, 1899**

Brethren and Sisters in Africa

NP

August 8, 1899

Portions of this letter are published in *1BC 1092; 12MR 42; CTr 72*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren and Sisters in the Faith in Africa:

I learn that you do not yet believe that John Wessels should have left Africa for Australia. Well, I am sorry your mind has not been in harmony with the mind of God. If John Wessels had left Africa one year ago, he would have been doing the very thing the Lord designed he should do. It was the voices of his brethren in the conference, and of his relatives and family connections that held him. He promised me he would come. Had it not been for this promise, which we depended on him to fulfill, the work here would have been one year ahead, which would have been just as the Lord purposed it should be. *14LtMs, Lt 109, 1899, par. 1*

I did not say that John should come against his own judgment and his own will, but I asked him to follow the convictions of his conscience, and in this I did just what I know it was my duty to do. If you had done the same, and had not urged and persuaded and put your will in opposition to the will of God, John would have followed his convictions of a year ago which finally led him to prepare to come. *14LtMs, Lt 109, 1899, par. 2*

God forbid that you should ever repeat this kind of work. In view of the manifest will of God I wrote to John, asking him to come. I was instructed to do this. I would have made no call for him to come had I not had sufficient reason to do so. It was necessary that he should be convicted himself, and he was convicted. But the influences brought to bear on him led him at last to stay. He tied up his means in buildings that ought not to have been erected; and other buildings

which he could have erected with his means, but which were not built, which would have given character to the work, are witnesses against you who used your influence to make it appear a necessity for John to stay in Capetown.*14LtMs, Lt 109, 1899, par. 3*

I cannot see how you dared to interpose your wishes and your way between John and the Lord. The money John has tied up in the building in Africa was needed here one year ago, where there is nothing to represent the work. That building will stand as a witness against you. Your unbelief has retarded the work one year, and that means two years in reality, for if we had had a proper building for our sanitarium, the work would have advanced in a way which would have been like multiplying the talents put out to usury.*14LtMs, Lt 109, 1899, par. 4*

The perilous condition of the Wessels family, in which I have the most sincere interest, is kept before me. The Lord says of the family, They are in peril. I saw Philip in danger. The Lord presented him before me as not understanding himself. He has not humbled his heart before God. He has not been converted anew. It is hard for him to die to self, to have a realizing sense as to why he has taken his position with the disloyal, and so greatly dishonored God. In so doing he has absorbed means which might have been blessed by God in creating facilities to advance the work of God. This he might have done if he had kept the faith and walked in the light of the Lord, instead of investing his means, and the means of his mother and others who were sustaining him, in worldly enterprises which were separating his soul from God.*14LtMs, Lt 109, 1899, par. 5*

The influences that surrounded him were not of a character to give him true ideas of himself, as he was when trying to keep the Sabbath, and as he was when separated from the truth. Had his mother and Brother Lindsay had clear perceptions of their duty, they would have seen that when helping relative or friend to invest means where the Lord could in no way be glorified, they were working in a way which God could not approve. They must render an account for the means thus used.*14LtMs, Lt 109, 1899, par. 6*

I cannot but write the things which have been presented before me.



Brother Philip Wessels' relatives assisted him to continue in a business in which he was transgressing the fourth commandment, and God could not prosper him in his disobedience, neither could he prosper those who invested their means to sustain him in the path of transgression he had chosen. Those who have helped Philip in his worldly investments need spiritual enlightenment, that they may be able to look into things unseen, grasping with firm hold things that are as yet intangible. This great lack of true faith is evidence of the want of daily conversion. *14LtMs, Lt 109, 1899, par. 7*

Philip could have used his capital of means where it would have brought him rich returns, great satisfaction, and heavenly blessings in this life. As he put his means into this work, he would have grown strong spiritually, in the place of losing his faith and drawing back from the truth. He would have set in operation a work for the Master by seeing that our publications were translated into Dutch and in other languages. Humble and obedient, he would have done all possible to co-operate with Christ as a laborer together with God. His backsliding has had an influence upon the whole family. He could have used his means to bring the truth before many people. This was his work. He could have exerted his influence to strengthen the whole Wessels family. The Lord sees that his influence has led away from Christ. O how could he do it! how could he do it! *14LtMs, Lt 109, 1899, par. 8*

Peter Wessels has taken hold of worldly business. He placed his means where it would not be used for the upbuilding of the kingdom of God in our world. As he engaged in this enterprise, he mingled more and more with the world in associations. He will catch the spirit of the world and lose his hold on God. His love for Jesus and the truth is not increasing. Christ declares, "He that gathereth not with me, scattereth abroad." [*Matthew 12:30.*] *14LtMs, Lt 109, 1899, par. 9*

I have been shown the different members of the Wessels family. John loves business, and to engage in worldly enterprises would be his temptation. He has at times been strongly tempted. I knew the position of every member of the family. I knew that the prospect was not favorable for their long continuance in the love of the truth,

for they were cherishing false principles and false ideas in regard to their true spiritual condition. This made my soul very sad, and the Lord instructed me to write to John Wessels, asking him to break away from his kindred, and come to Australia, where he could use his means as the Lord's entrusted goods should be used, and at last have the eternal satisfaction of hearing the words, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." [*Matthew 25:21.*]<sup>14LtMs, Lt 109, 1899, par. 10</sup>

I saw Philip and other members of the family putting their money in a bag full of holes, and I was instructed to call upon them to put the Lord's money in the bank of heaven, where it would accomplish a work for Him in saving souls. Thus they would put their means into bags without holes, beside the throne of God. In this way they would return to the Lord His own. All that we have is the Lord's, and we may use it in the way He designs it shall be used.<sup>14LtMs, Lt 109, 1899, par. 11</sup>

I present to you what has been pointed out to you before. The Wessels family have been binding themselves up in worldly enterprises. The enemy has been working his hardest to cheat them out of the inheritance of the saints in light, and he has been succeeding better than they have any idea of.<sup>14LtMs, Lt 109, 1899, par. 12</sup>

Paul wrote to Timothy by the inspiration of the Holy Spirit, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions 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; from such withdraw thyself. ... They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." [*1 Timothy 6:3-5, 9, 10.*]<sup>14LtMs, Lt 109, 1899, par. 13</sup>

Words pass from one to another of the Wessels family that answer the description here given. I greatly fear that the love of money will result in the loss of your souls. I knew that if John stayed in Africa, under the existing state of things, he would lose his faith, as have other members of the family. This is why I was persistent in calling upon him to break the net which in the hands of the enemy seemed to be enclosing the souls of so many of the family. I knew that if John should break away, a great victory would be gained. You who exerted your influence directly contrary to the word of God might better undo as fast as possible the work which has been done. *14LtMs, Lt 109, 1899, par. 14*

Let John free. Your influence bound him in Capetown, and bound his means there also. Now go to work and unshackle him. Let him have the means the Lord desires him to invest in the work here, to set in operation a sanitarium that must be built. All here will do to the very utmost of their power to advance this work. John can help us, and as you have handicapped him and bound him and his means, when one year ago he should have come to Australia, bringing his means with him, it is your duty among you to hire means, that he may have his means. He should be released in some way. We want John for his own soul's sake, as well as for the sake of the family, and we want him to have his means in his own power, to place where the Spirit of the Lord shall indicate. *14LtMs, Lt 109, 1899, par. 15*

Please read carefully the *sixth chapter of First Timothy*. It is an appeal from the Lord to the Wessels family. The Lord calls upon Philip and Peter to clear the King's highway. Prepare ye the way of the Lord. Make straight paths for your feet, lest the lame be turned out of the way. What example are you setting those of the family who are tempted and lame? You can both help them if you will be true to your profession of faith. Philip, for Christ's sake, cease to halt between two opinions. If the Lord be God, serve Him, if Baal, then serve him. Your influence and Peter's can be of no help unless you make straight paths for your feet. *14LtMs, Lt 109, 1899, par. 16*

In regard to John, he is just where he ought to have been a year ago. I could not write anything to John that would compel him to come to Australia. The Lord does not compel men and women to

pursue a course which is for their present and eternal good. *14LtMs, Lt 109, 1899, par. 17*

We cannot possibly serve God and mammon. We must choose for ourselves either one or the other. When Christ spoke to Peter, James, and John, saying, "Follow me," they obeyed, not questioning whether it was for their temporal interest to do this. [*Matthew 4:19.*] How essential it is that those to whom the Lord speaks have faith in Him, and are obedient. The Lord knows what is best for us, and we are never to reason in regard to personal advantage. *14LtMs, Lt 109, 1899, par. 18*

"By faith Abraham, when he was called to go out into a land which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went." [*Hebrews 11:8.*] In order to appreciate the obedience of Abraham, we must read his history attentively. "The Lord had said unto Abraham, Get thee out of thy country, and from thy father's house, unto a land that I shall show thee." [*Genesis 12:1.*] In the country where Abraham was dwelling, the people were idolaters. The influences surrounding him were not favorable to his receiving right traits of character. *14LtMs, Lt 109, 1899, par. 19*

Living in the midst of pleasure lovers, surrounded by influences which corrupt the senses and stupefy and dull spiritual perception, there was danger of Abraham's perception becoming so confused that he would not have a sense of the sacredness of truth and of the knowledge of the true God. So the Lord told him to leave his father's house. "And Abraham obeyed and went out, not knowing whither he went." [*Hebrews 11:8.*] His obedience pleased the Lord. He saw in Abraham one to whom He could entrust capabilities for His service. *14LtMs, Lt 109, 1899, par. 20*

There is often wisdom in the separation of families and brethren. Frequently one can exert a more healthful, wholesome influence if he is not mingling with other members of the family. Association becomes so familiar that the words of one may have little weight on the others, although he may give right advice and counsel. The Lord sees what man cannot see. He knows when it is best for families to separate and some members live by themselves. *14LtMs,*

*Lt 109, 1899, par. 21*

One member of the family, in changing his position and going where the Lord may call him, may be led to view matters in a clearer light. If he remains, the many speeches of tongues that are not anointed with the holy oil, may so confuse right sentiments and right principles that nothing will remain sure and clear in his mind. Let him change, and go out from his father's house and from his kindred, into a land which the Lord will show him. Abraham, not knowing whither he went, took his possessions with him, that he might use all he possessed as the Lord required.<sup>14</sup>*LtMs, Lt 109, 1899, par. 22*

Abraham was tested, to see whether he would hear the voice of God and obey. The Lord saw that it was not for his best spiritual interest to remain in his country and among his relatives where he could not exert that influence over them that would be a blessing. He told him to leave them. Abraham was a rich man, but in the greatest simplicity he obeyed God, and went out, a sojourner into a strange country. As he left his home and his kindred, God assured him that he would have earthly greatness and prosperity in the land of Canaan. Why did not Abraham make use of all his means to bring about this prosperity? Why did he not invest his means to enrich himself with wealth and influence above any man with whom he was brought in contact? Abraham did not do anything to glorify himself. He did not aim at power. He did not aspire to greatness by building up cities and calling them by his name. He was content.<sup>14</sup>*LtMs, Lt 109, 1899, par. 23*

The record tells us that Abraham took Lot, his nephew, with him, and for a time they lived together. But their families were large, and there was a quarrel between the herdsmen of Abraham and the herdsmen [of Lot] over their cattle. "And Abraham said to Lot, Let there be no strife, I pray thee, between thee and me, or between thy herdsmen and mine, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right, and if thou depart to the right hand, I will go to the left." [*Genesis 13:8, 9.*]<sup>14</sup>*LtMs, Lt 109, 1899, par. 24*

Lot's choice was the land of Sodom. Abraham dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and he pitched his tent toward Sodom. But the men of Sodom sinned before the Lord exceedingly.<sup>14</sup>*LtMs, Lt 109, 1899, par. 25*

Here is brought to view another separation. It makes a great difference when and how a separation takes place. It was Lot's privilege to inquire, to be very careful where he should go, very careful in regard to the society he chose for his family. But without reference to the inhabitants he chose a land which was beautiful in situation, which promised great returns. Lot went in rich, and came forth with nothing as the result of his choice. It makes every difference whether men place themselves in positions where they will have the very best help of correct influences, or whether they choose temporal advantages. There are many ways which lead to Sodom. We all need anointed eyesight, that we may discern the way that leads to God.<sup>14</sup>*LtMs, Lt 109, 1899, par. 26*

Privileges, large and full and abundant, were granted to the Jewish nation. They were entrusted with all the advantages and benefits of a goodly land. But all who receive God's gifts must consider the Giver, and use the entrusted goods economically, acting as He would in their place. Privileges mean responsibilities. The more one has entrusted for his use, the more deeply should he feel his responsibility. The people for whom the Lord manifested such deep and decided interest, delivering them from Egyptian slavery and caring for them in all their travels, often acted out their natural selfishness and hereditary tendencies to wrong.<sup>14</sup>*LtMs, Lt 109, 1899, par. 27*

By their murmuring and complaining and fierce jealousy, they often brought the displeasure of God upon them. They thought that Moses meant to finally enrich himself with their cattle and goods. God talked with Moses face to face, as a man talks with his friend, and He told Moses He would destroy the people. But Moses pled with the Lord to spare the rebellious people, though they afflicted his soul continually. "If thou wilt not save Israel," he said, "blot out my name from the book of life." [*Exodus 32:32.*] Again and again Moses entreated the Lord for the people who had shown such little gratitude; but only two of the adults who left Egypt were permitted to

enter the promised land. *14LtMs, Lt 109, 1899, par. 28*

Above every nation upon the face of the earth, the children [of Israel] enjoyed the favors and blessings of God. They should have yielded corresponding returns to God. They should have rendered to Him cheerful and devoted loyalty. These were the fruits which God required of them for the greatness, the theocracy, and the blessings which they enjoyed. The covenant advantages were to be theirs if they were obedient. *14LtMs, Lt 109, 1899, par. 29*

The Lord spoke to Moses, saying, "Speak thou unto the children of Israel, saying, Verily, my sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." [*Exodus 31:13.*] God has given men six days in which to work for a livelihood, and if they disregard His holy Sabbath, they show open contempt for His law, and are numbered with the unbelievers as transgressors. They are not sanctified by the Lord, for they are not rendering to Him His due. They refuse the sign which would distinguish them as the people of God. God declares, "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." [*Verse 15.*] This shows all the light in which God regards His Sabbath. The question of Sabbathkeeping is a life and death question. *14LtMs, Lt 109, 1899, par. 30*

In the days of Christ the Jewish rulers tried to fasten on Him the charge of breaking the Sabbath. Could they have made good their charge, they would have had no need to hire false witnesses to testify against Christ. But Christ declared to them that all His works were in strict obedience to the law of Jehovah. He preserved the sign by which God's chosen people were distinguished from all people on the face of the earth. "Therefore the children of Israel shall keep the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever." [*Verses 16, 17.*] God gave His chosen people special charge to keep holy His memorial, the seventh day Sabbath, which proclaimed Him the Creator of heaven and earth. *14LtMs, Lt 109, 1899, par. 31*

It is not a light matter even to mingle with worldlings in business interests, for all money is the Lord's talent, to be improved and returned to Him again. God will not sanction any such union, and when one who has had great light and unmistakable evidences shall withdraw himself from the people of God and openly transgress the law of Jehovah, he has divorced himself from allegiance and loyalty to God; but God's claims are binding still. And unless he repents and is converted, and takes up the work of honoring his Redeemer, God's hand will surely be against him. He has violated the terms of the covenant, and however much men may praise and honor Him, the Lord does not honor him, for he is a transgressor of His holy law. Obedience to the law of God means everything to us, and God requires that the Sabbath be kept holy. *14LtMs, Lt 109, 1899, par. 32*

O how much more safe and honorable it would be for all who have had the light to walk in the light as Christ their Saviour has given them example, than to follow their own way! "How much owest thou unto the Lord?" God calls for men, honest men, to fill the places of His appointment as stewards, and they are to return to Him the fruits of His vineyard. Some have not had the light and advantages that others have had who know the truth. They will not have to answer for the light they never had. But those who have received the light are required to reflect that light by precept and example upon all with whom they are associated. They are to be decidedly, intensely, in earnest in the work of drawing their fellow men from the pit of destruction. *14LtMs, Lt 109, 1899, par. 33*

The Lord never excuses idleness or pleasure-loving in any man. The Majesty of heaven came to our world to save lost, fallen humanity. His efforts included not merely the outcasts, but those in places of high honor. Ingeniously He worked to obtain access to the higher class who knew not God and who did not keep His commandments. There is a variety of hard work to be done in the vineyard of the Lord. There are different kinds of ploughing to be done, that the ground may produce a harvest of different kinds of fruit. God intends that in and through Christ by the discipline of work His people shall learn how to gain the true riches. All can, if they choose, perfect a character after the divine likeness, a character which is a sample of the character of Christ. Each may take with



him into the future life the preciousness of a complete character gained in and through Jesus Christ. This is the only treasure any one can take with him to the heavenly courts.*14LtMs, Lt 109, 1899, par. 34*

God has set His seventh day Sabbath at the end of every six working days, that men may stop and reflect what they have gained during the week of preparation for the pure kingdom which admits no sin, no transgression. Those who know the truth should each week reckon with their souls to see whether the week that has ended has brought spiritual gain or loss. The mind as much as the body is to be withdrawn from worldly business. It means eternal salvation to keep the Sabbath holy unto the Lord. To him who keeps the Sabbath aright, God says, I put my sign upon you as one who is obedient. Them that honor me I will honor.*14LtMs, Lt 109, 1899, par. 35*

God demands that every power of the human agent shall be subservient to Him. But eternal interests are neglected for earthly and temporal things. God will accept of no divided sacrifice. Christ cursed the fig tree because, notwithstanding its pretentious appearance, it bore no fruit, and under His curse, it became a seared, withered, blasted tree, left to symbolize the Jewish nation.*14LtMs, Lt 109, 1899, par. 36*

The salvation of one soul means the saving of many souls, for through that one soul Christ can work, letting heaven's light shine into the heart to be imparted to others. This God expects and requires of all His servants. Not one is excused. He who buried his one talent in the earth, that it should not be used to the advantage of the work of God, would have buried ten talents had he been entrusted with them. The warning is given to every soul not to hide his talents of intellect or of money in any business that does not tend to the saving, but the peril of the soul. Work while it is day, for the night cometh in which no man can work.*14LtMs, Lt 109, 1899, par. 37*

The Lord gives men cleverness, tact, skill, and wisdom to be employed in His service of soul-saving. First a man is to consecrate his own soul to God; and when he thus gives himself up, he

understands that all he has is the Lord's. The soul is to be cleansed and disciplined to righteous, holy practices. It is to advance the cause of God in our world by bearing fruit in every good and noble work, and is thus fitted for the grand review. *14LtMs, Lt 109, 1899, par. 38*

God calls for men and means. Those who cannot see the signs of the times in this wicked and adulterous generation will be found with those who perish under the plagues poured from the vials of God's wrath. Everyone in our world is a steward to some valuable trust on God's estate. God has given time, sense, and opportunity, all to be used to His glory. He has given His own Word and His Holy Spirit. The unfaithful steward did not utilize the advantages given him to glorify his lord. *14LtMs, Lt 109, 1899, par. 39*

Today God looks at His vineyard and sees that unwise methods and arrangements are consuming time and money. He calls upon everyone to use his God-given capabilities aright. Your mind was not made for trifling. You are on probation. God is testing you, to see whether you will prove worthy to wear a crown of immortal glory. He calls upon you to do the work which Christ came to our world to do. Deny self, take up the cross, and follow in His footsteps. The people need your God-given ability. You have no time to barter for money. All you have was entrusted to you to be used in blessing His chosen ones, who are helping you to find the strait gate and the narrow way through which you must pass if you would have eternal life. *14LtMs, Lt 109, 1899, par. 40*

**Lt 110, 1899**

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

August 8, 1899

Portions of this letter are published in *UL 234*.

Dear Sister Wessels:

You have passed through many trials in your lifetime, and if your children knew it all, they would seek to save you any extra worryment on their account. The Lord knows all about it, and He will not leave you or forsake you if you will be guided by His counsel and keep His way. Hold fast the beginning of your confidence firm unto the end without wavering. You may ever feel thankful that there is One who will never forsake you, never, never disappoint you. Keep your mind and heart stayed upon God. Be firm as a rock to the principles plainly revealed in the Word of God. Keep looking to Jesus. He knows every pang of anguish you feel.<sup>14</sup>*LtMs, Lt 110, 1899, par. 1*

I did not ask John to come to Australia to afflict you, to make you feel that he loved you less or would forget you. The dangers of your family were presented to me. Philip has the qualifications which would make him a useful worker, a Christian in heart, soul, and life, if he will submit to God, if he will bear the discipline of God. But he is not yet where he can see himself as he is. He loves business, and his danger is that if he can obtain money to engage in business, he will accept any tempting offer that may be presented to him.<sup>14</sup>*LtMs, Lt 110, 1899, par. 2*

Unless some affliction comes to purify and refine him, unless something changes the state of mind which he has been in, he will become the sport of Satan’s temptations. In that case he will be no spiritual help to any member of the family, but only an anxiety and sorrow. May the Lord impress his heart. When once he has given himself up to disregard plain light and knowledge, to break the Sabbath and become disloyal to truth and the faith once delivered

to the saints, it will be easier for him to travel over the same road again for Satan will not readily let go his hold. And if Philip will not yield for the sake of Christ, who gave His life for him, what inducement will be of sufficient weight to impress his mind and change his principles?<sup>14</sup>*LtMs, Lt 110, 1899, par. 3*

Philip has a godly wife, who has followed him with her prayers, and who has behaved herself wisely. But the work of individual action lies with Philip himself, who must be led to say, I have dishonored my best Friend. I have put stumbling blocks in the way of sinners, instead of trying to help them and win them to Christ. When Philip sees his own weakness and realizes how greatly he has dishonored God, he will co-operate with his Redeemer. He will do what he knows to be right, whether or not he has all the feeling which he thinks he should have. Feeling is of little value. Faith in God and in His Word is worth everything. If Philip lays hold of the hand reached out to save him, grasping the hand mighty to save, and keeping hold of it, saying, "I will never let go," that hand will never relax its hold. But he can refuse to hold the hand, and thus be lost.<sup>14</sup>*LtMs, Lt 110, 1899, par. 4*

The Lord is merciful and compassionate, full of pity and love. He who wept over Jerusalem has shed tears for every soul He has created, saying with mournful utterance, "O that thou hadst known, even thou in this thy day, the things which belong unto thy peace." He has not yet passed the irrevocable sentence, "But now they are hid from thine eyes." [*Luke 19:42.*] The Lord help Philip to see his refuge, and make his escape from the enemy who is seeking his life that he may destroy him. There is light and peace and joy for him if he will show that repentance that needeth not to be repented of.<sup>14</sup>*LtMs, Lt 110, 1899, par. 5*

My heart yearns after every member of the Wessels family. If Philip had been the faithful steward God designed him to be, the now wayward members of the family would not be on the enemy's side. If their brother Philip, to whom they looked for counsel, had continued to be a true servant of the Lord Jesus, co-operating with Him, these precious ones would have been helped, their feet would now have been treading the narrow path of self-denial which their Saviour trod. The Lord is still saying, "Him that cometh to me I will in

no wise cast out.” [John 6:37.] Thank God, the truth never changes, whatever course poor, tempted souls may pursue. Christ is still calling, “Return unto me, and I will return unto thee, and heal all thy backsliding.” [Malachi 3:7; Jeremiah 3:22.] “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and I will have mercy upon him, and to our God; for he will abundantly pardon.” [Isaiah 55:7.] *14LtMs, Lt 110, 1899, par. 6*

Dear Mother Wessels, I have words to speak to you. Be careful how you use the goods the Lord has entrusted to you. “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.] My sister, will you acknowledge the Lord’s ownership of you? Will you realize that all you have is the Lord’s? As a faithful steward of means, you are to study His Word and see what He says to you. The Lord requires everyone to serve Him with full purpose of heart. His Word points out the way in which we are to do this: “He that will come after me, let him deny himself, and take up his cross, and follow me.” [Mark 8:34.] We are to seek to be like Jesus, to reflect His image and imitate His example. *14LtMs, Lt 110, 1899, par. 7*

He left the glories of the heavenly world and His high command, laying off His kingly crown and the rich and glorious garments He wore as commander in the heavenly courts, and clothed His divinity with humanity, that He might become one with humanity and stand at the head of the race of fallen beings, using His divine power in their behalf. This He did that through the virtue of His character He could give man an example of what he should be and might be through faith in Him. *14LtMs, Lt 110, 1899, par. 8*

Everyone, whatever his capabilities, is God’s possession, bought with a price; and through the help that Christ can give, he may be a laborer together with God. Hear His invitation to all, not one is left out: “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.] If you are uneasy under Christ’s yoke, the fault lies in yourself. *14LtMs, Lt 110, 1899, par. 9*

Christ became poor that through His poverty we might become rich. All this humiliation the Lord of glory endured to give men and women an example of what they should do to inherit eternal life, the riches of glory. He places His goods in the hands of His people, and on these goods they are to trade, that He may receive returns. It is all His. Every dollar in our world is His, and He has a perfect right to specify how His lent talents shall be used.*14LtMs, Lt 110, 1899, par. 10*

The Lord is soon to come; and, my beloved sister, let us not who are mothers in Israel, invest our money in buildings, or in any way tie it up so that it cannot be used for the advancement of the work of the Lord in our world. It is too late now to build houses which consume the means which the cause of God needs so much. Put your means where it can be used in the Lord's work. This is what the Lord would have you do.*14LtMs, Lt 110, 1899, par. 11*

The man who hid his talent in the earth, because he did not want his lord to have the use of it, would not have borne the test any better, had he been given five or ten talents. He would have bound up his means so that his lord could not be benefited by them. How many feel just as that man did? When the lord required his own from him, with the increase that the one talent should have gained, he said, "I knew thee, that thou wast an hard man, reaping where thou hast not strewed, and gathering where thou has not sown; and I was afraid." [*Matthew 25:24, 25.*] The lord repeated his words, asking him why, if he knew he was so exacting in making his terms, he did not use his talent so that he could have brought in double through its use.*14LtMs, Lt 110, 1899, par. 12*

The way in which the unfaithful servant abused his trust showed the texture of his character. If he had faithfully used that one pound to help the work along because he had an interest in it, that one pound would have doubled under the supervision of God. He would have been given a larger amount to use in helping the work.*14LtMs, Lt 110, 1899, par. 13*

Do any of us invent places to hide or bind up the means we have no particular use for, thinking that we do not care to have it invested in the work which must be done in saving souls? One soul saved is

worth more than the whole world. Then if the money God has placed in the hands of men be hid away, so that it cannot be used in doing the very work God designs shall be done, will the Lord be pleased or displeased? We can advance God's work in the earth with the means we do not need. Instead of investing our money in buildings, we can use it to cause the gospel to be heard in new places. The truth must go to all tongues and nations on the face of the earth. *14LtMs, Lt 110, 1899, par. 14*

Christ, the Majesty of heaven, gave up all His glory, that men should not perish but have everlasting life. God did not withhold His only begotten Son, but with Him He gave all the facilities, all the advantages of heaven, that all who believe in Christ as their personal Saviour may have eternal life. He gives men and women the privilege of being co-laborers with Christ by investing in His cause the very means He has placed in their hands. The Lord of life and glory worked to bring life and immortality to light through the gospel, and He requires all who believe in Him to follow His example, working with Him as His human agencies to sound the note of warning to the world. *14LtMs, Lt 110, 1899, par. 15*

“The end of all things is at hand.” [*1 Peter 4:7.*] “Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not.” [*Luke 12:33.*] “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.” [*Matthew 6:19.*] There is danger that thousands of pounds will be lost through the business management of those who take counsel from the arch-deceiver, who is laying his plans at this important period of the earth's history to gather to himself all that should be brought to the Lord for the advancement of His work. *14LtMs, Lt 110, 1899, par. 16*

“Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.” [*Verses 20, 21.*] If the Lord's money is invested in worldly enterprises, the mind is constantly directed earthward, instead of heavenward. “The light of the body is the eye. If therefore thine eye be single (to the glory of God), thine whole body shall be full of light. But if thine eye be evil, (as was that of the slothful servant), thine whole body shall

be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.” [*Verses 22, 23.*]*14LtMs, Lt 110, 1899, par. 17*

The Lord desires everyone to work for his own spiritual and eternal good. This can only be done as we obey the lessons Christ has given. If we gain the eternal reward, we must follow the example of Christ our Pattern, who did good and only good with the Lord’s entrusted talents. He cheerfully gave up His life to ransom a wicked, apostate race. But today selfishness, worldliness, pride, and self-indulgence are constantly consuming the means entrusted to those who claim to be Christians. They are misappropriating the money which the Lord requires them to use to bring many sons and daughters to Him.*14LtMs, Lt 110, 1899, par. 18*

When Christians work as the Head of the church worked, they will not be constantly contriving how they can use the Lord’s money for their own pleasure. Is it not honor enough for them to be co-operating with the world’s Redeemer. Worldly schemes, worldly investments, made to please and glorify self, bring no returns worth the having. God condemns them, and what God condemns is not safe for any living soul to practice.*14LtMs, Lt 110, 1899, par. 19*

“Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” [*Romans 12:2.*] Here is an experience to be gained which will not prove disappointing. The mighty God, who through Jesus Christ created man, calls upon every soul to prove Him, and see what this will bring to all who do this. They are tested and tried, and in conformity to the will of God, they realize what is the good and acceptable and perfect will of their Creator. Worldly conformity is hindered and made impossible through obedience to the plain, simple “Thus saith the Lord.” Gospel sanctification and transformation of soul, body, and spirit sends the feet of all such through the strait gate into the narrow way, the path cast up for the ransomed of the Lord to walk in. In co-operation with God, they work as Christ worked for the souls and bodies of their fellow men.*14LtMs, Lt 110, 1899, par. 20*

“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.] The Lord calls upon you, my dear sister, to look at these things with eyes enlightened not by worldly advisers, but by His Spirit. Take the Word as it reads. I want you to place yourself where the riches of the glory of heaven shall shine before you and behind you and on every side of you because you are all light in the Lord. The Lord does not want you to be worried and troubled by seeing the goods He has lent you invested where His blessing is withdrawn from their use. Those who invest their money in this way will become literally poor; for God cannot bless their means.*14LtMs, Lt 110, 1899, par. 21*

I might say more, but I have not time. I have not slept since half past two this morning.*14LtMs, Lt 110, 1899, par. 22*

I remain, my dear sister,*14LtMs, Lt 110, 1899, par. 23*

Yours with much love.*14LtMs, Lt 110, 1899, par. 24*

**Lt 111, 1899**

Lindsay, Harmon

“Sunnyside,” Cooranbong, New South Wales, Australia

August 4, 1899

Previously unpublished.

Dear Brother:

I have a deep, earnest desire that you shall succeed, and that your wife, Annie, shall stand by your side, as she has not yet done, to help you in bearing responsibilities. She is but a child yet in experience and burden bearing. Philip and Peter can be a help to the family to bind them together, but they can only do this by rising in their God-given manhood, and for the sake of Him who gave His life for them, giving themselves to God. The Holy Spirit alone can work them to do His will.*14LtMs, Lt 111, 1899, par. 1*

John is here, and I am glad of this. He wants his money and should have it. You can, and if you truly realize the situation, you will find means to release his money. Please see what you can do. If John will walk humbly with God, the Lord will lead and guide him. He has done right in coming, but he would have done far better had he come one year ago. This was the Lord’s will and time. Had you, his brother, had moral stamina to stand in God as a co-worker with Christ, you would have gone forward and upward from grace to grace, from victory to victory, taking others of the Wessels family along with you; but now the battles you have to fight will be much harder. Your helpless human nature turns from the combination of circumstances which have been brought about.*14LtMs, Lt 111, 1899, par. 2*

The failure of Philip has not humbled him. He is not reconverted. But while we regret his disloyalty, we know there is hope for him if he will make an entire surrender of himself to God. If you and his mother had invested your means where it would have brought returns to God, Philip would have been better today, and you would have treasure in heaven that is imperishable. But you have caught

the spirit of those who needed your wise counsel; you have substituted idols for the Lord. Sister Wessels' mother-heart is bound up in her children, and when they call for means to help them out of difficulties she thinks she cannot refuse. But you should have had keen spiritual eyesight to discern what would be the outcome of this business, when Philip was casting off his obligations to the truth and transgressing the Sabbath of the Lord.*14LtMs, Lt 111, 1899, par. 3*

In bolstering up Philip with money for his business, you and Mother Wessels have not been helping to save his soul, but you have been taking from the treasury of God that which He calls upon you to invest in it for the advancing of His work. Sister Wessels thinks that if John had remained behind, she could lean upon him. If John would have clear eyesight, he must lean upon God for support; but with the example of Philip before him, who ought to have stood true as steel to principle, what could he do? Your mother is not always judicious, Harmon, and when she becomes confused she needs you to advise her and see things in a correct light.*14LtMs, Lt 111, 1899, par. 4*

What is money? What are temporal advantages but the means which God uses to see if you will co-operate with Him? But you have nearly lost God out of your life. Had you been left penniless to make your way, you would have put to the stretch all your God-given energies to make a success in life. Will you not now, with determined effort, bring your mind back to God even if you have to carry your wife with you at every step?*14LtMs, Lt 111, 1899, par. 5*

You have battles to fight. By becoming a member of the Wessels family, you placed yourself where, if you had maintained a right influence, you would have been a great blessing to that family. You have inherited different traits of character from them. Your education in childhood and youth, your knowledge of the truth are different; and therefore you should have been a steward of large foresight, to exert an influence for good. But by your lack of growth, your failure to see the necessities of the cause and put to the tax every God-given talent, by your refusal to arise and shine, you have dishonored God when it was your privilege to be regarded as a success in any position in which you might stand. You have a

knowledge of that which the Bible declares to be your birthright, but you have nearly sold it for a mess of pottage.*14LtMs, Lt 111, 1899, par. 6*

Will you now repent? Will you trust in the living God, and make restitution to God by doing your best in the use of His talents? The hindrances you now have will always be hindrances, but you must rise above them. You must show a God-given purpose and no longer succumb to the inevitable. Put on, not pieces of the armor, but put on the whole armor of God. Fight manfully the battles of the Lord. God helps those who help themselves. God has not given you qualifications for a home servant, but to do special service for Him. He wants you now to take up your God-given work and redeem the time. Gain the respect of those around you by being in every sense a man of opportunity. The inheritance of money does not qualify men to act in positions of responsibility. God works through all who will be worked.*14LtMs, Lt 111, 1899, par. 7*

Circumstances may arise that will weaken and discourage you, but never sink into a sleepy lethargy. Awake, my brother, I beg of you; awake and gather strength from God who is able to keep you unto the end. I have written to you, because you understand things better than other members of the family. This dear family, beloved of God, are becoming pleasure lovers. I feel a deep interest in your wife. She needs to have serious thoughts, that the conviction of the Spirit of God may take hold of her soul. O that she may turn to the Lord and be converted. I love Annie, and I want her to give her heart to God. I feel so distressed as I see the family growing to be lovers of pleasure more than lovers of God. The Lord has given them warnings, but they do not heed His voice.*14LtMs, Lt 111, 1899, par. 8*

The whole danger of John was presented before me. As to placing his means in a sanitarium, he could have invested something one year ago which would bring returns to him.*14LtMs, Lt 111, 1899, par. 9*

You have misapplied the means that were in your power. It was your privilege, my brother, to help us even more than you have done, that we might be placed on vantage ground to help others.

Your entrusted talents, rightly applied, would have doubled in the work. You can thank God that you helped us here when the work was in great need. I desire that your wife shall see that it is her privilege to conduct herself so that she may not lose the reward. You and she can rise unitedly to be more faithful stewards for God.<sup>14</sup>*LtMs, Lt 111, 1899, par. 10*

“We are laborers together with God,” the apostle says. [*1 Corinthians 3:9.*] God is the great worker, and if we place ourselves into working lines, the Lord will fulfill His part. But God does not want you and the Wessels family to invest your means in buildings. Your money is needed in the cause of God. You are not at liberty to tie up your talent in a napkin—in buildings—and bury it where it cannot do service for God. “Ye are God’s husbandry; ye are God’s building,” he declares. [*Verse 9.*] He works in us to will and to do of His good pleasure.<sup>14</sup>*LtMs, Lt 111, 1899, par. 11*

**Lt 112, 1899**

Lindsay, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

August 8, 1899

Previously unpublished.

Dear Brother and Sister Lindsay:

I received your kind letter and was glad to hear from you, and to learn that you were entrusted with responsibilities. Give yourself wholly to the Lord. Recover, if possible, that which you have lost. Redeem the time, I beseech of you, in the name of the One who gave His life for you.<sup>14</sup>*LtMs, Lt 112, 1899, par. 1*

“It is required in stewards, that a man be found faithful.” [*1 Corinthians 4:2.*] I have a warning for you. You are occupying a position of trust and honor. All you possess, in influence and capability and knowledge, comes from God and is to be returned to Him again. You are trading on your Lord’s goods. All that you are handling, all that I am handling, is the Lord’s, to be put out to the exchangers for the advancement of His cause, that souls may be saved to Christ. The work devolving on you is to be done intelligently. The Lord’s goods must not be tied up in business, but be used in bringing souls into the truth. Your talents must be increased that the truth may go to places that have never heard the third angel’s message.<sup>14</sup>*LtMs, Lt 112, 1899, par. 2*

I give you the note of warning: Be on guard. Improve your talents for the Master as faithfully as you would if you were to reap all the benefits for yourself, for if you are faithful it will all be yours. Identify yourself with your Redeemer, and He will identify Himself with you. In word and spirit and deed you are to be an example of the truth. You are to manifest an unselfish interest in the Master’s property that it may accumulate and spread the knowledge of the truth. This Christ has done for us, and He requires that now, while the way is open, advance moves shall be made in lifting the standard of truth in new places.<sup>14</sup>*LtMs, Lt 112, 1899, par. 3*

The Lord has a work for every soul to do in advancing His kingdom in the world. Yours, my brother, is to “sanctify the Lord God in your hearts, and be ready always to give a reason of the hope that is in you with meekness and fear.” [1 *Peter* 3:15.] This epistle is addressed to the believing ones who are scattered abroad. To the “strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,” Peter says, “elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace, be multiplied.” *14LtMs, Lt 112, 1899, par. 4*

“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* 1:1-5.] *14LtMs, Lt 112, 1899, par. 5*

This hope in every way differs from the hope that arises in the natural heart. It is a living hope. The apostle of Jesus Christ presents a guarantee of its fulfillment. When the new life enters the soul, a quickening power takes possession of the whole man through faith in the resurrection of Christ from the dead. Here is the assurance. We are quickened together with Christ. *14LtMs, Lt 112, 1899, par. 6*

**Lt 113, 1899**

Lindsay, Kate

“Sunnyside,” Cooranbong, New South Wales, Australia

August 9, 1899

This letter is published in entirety in *19MR 144*.

Dear Sister Lindsay:

We are very desirous that you should come to Australia before you return to America, for help is greatly needed here. I know of no one whom I would be more pleased to have tarry with us awhile than yourself, so, understanding the needs of the field, I, as the steward of God, ask you to come. *14LtMs, Lt 113, 1899, par. 1*

You may have received a telegram before this reaches you. I hope you have. Several of us talked the matter over and decided to telegraph; but the seat of operations in business lines moved to Stanmore, and we have had no special information concerning the matter. But if you are in Capetown when this reaches you, come, by all means, and see us. See what has been done, and what still needs to be done in this field. I have sent several letters to the responsible men in Capetown. May the Lord reveal His good pleasure to you, and impress your mind that this is the right thing for you to do, is the prayer of *14LtMs, Lt 113, 1899, par. 2*

Your sister. *14LtMs, Lt 113, 1899, par. 3*



**Lt 114, 1899**

Lindsay, Harmon

“Sunnyside,” Cooranbong, New South Wales, Australia

August 9, 1899

Previously unpublished.

Dear Brother:

I send the enclosed article for your mother and all the Wessels family. They need these words. I have tried to write to you also. Will you please make this matter clear to Mother Wessels. If she is not very guarded, she will send the means which belongs to God into the enemy's lines, and then what? She will obtain no blessing; she will receive no reward, and may lose every dollar. She is not safe in misappropriating the Lord's goods. I do not want her to manage the goods entrusted to her so as to bring loss to herself, for so it will be eventually if she does not invest her means in such a way as to bring proper returns to the Lord. *14LtMs, Lt 114, 1899, par. 1*

I hope you and Mother Wessels will not put your money into buildings, thinking to make money. The safest way to make money is to lay it up in the bank of heaven. The wisest circulation of your means you will find in spending it to do good and add souls to the cause of God. *14LtMs, Lt 114, 1899, par. 2*

I am very anxious that Mother Wessels and Andrew shall visit us. We think it would be well for them to change their associations. We want to see Andrew moving solidly in the lines of duty. *14LtMs, Lt 114, 1899, par. 3*

**Lt 115, 1899**

Wessels, Peter

“Sunnyside,” Cooranbong, New South Wales, Australia

August 8, 1899

Previously unpublished.

Dear Brother Peter Wessels:

You have not moved wisely. You have acted unadvisedly in engaging and in investing your means in worldly business. Is this the work you are to do? No, I answer, no. If you continue in this work you will soon lose your interest in present truth. Is it not a time now when we should be preparing our souls to do work for the Master? Is it not a time when your whole mind and soul and heart and strength should be employed in trading on the talents entrusted to you, a time to seek the Lord with heart, soul, mind, and strength?<sup>14</sup>*LtMs, Lt 115, 1899, par. 1*

Make a full surrender to God. Place yourself in right relation to Him, and be ready to do anything that He would have you do. The work you are now engaged in will bind up the means that should be used to bring souls to a knowledge of the truth. Look at Philip. What has he to show for all his labor, all his work? The Lord has not prospered him. How much better would it have been for him to have humbled his heart before God and worked out God’s plans. My brother, you are not working out God’s plans, but are following your own wisdom.<sup>14</sup>*LtMs, Lt 115, 1899, par. 2*

Now is the time for us to do our appointed work. Now is the time for us to reveal living faith. I ask you to prepare for what is coming upon the earth—plagues, war, and confusion of nations. I pray that the Lord may hold the four winds until the servants of God are sealed in their foreheads. We have no time to halt between two opinions. Let us do the work that must be done in these last days—set our own hearts in order, that they may be purified, refined, elevated, and ennobled.<sup>14</sup>*LtMs, Lt 115, 1899, par. 3*

The Lord would have you review your own experience. In some things you have been greatly out of the way. I have longed so much to hear from you that you had despised and abhorred your own course of actions and cleansed yourself from all impurity of the flesh and of the spirit, perfecting holiness in the fear of the Lord. Your lips must be touched with a live coal from off the altar. You must, if you answer the last call to the supper, be clothed with the white robe of the righteousness of Christ. How sorrowfully have the angels of God looked upon you, a man who could do good as the Lord's messenger, but who could not be trusted; for temptation in a certain line so mastered your senses that it has had all the attraction for you of a gambling hell, the worst and deepest deception that could come upon the human mind. *14LtMs, Lt 115, 1899, par. 4*

Has this spell been broken? Have you a pure heart and clean hands? Have you washed your robes of character in the blood of the Lamb? Have you purified your moral taste, so that you behold Jesus, and, by beholding, are becoming changed into His likeness? God help you, is my prayer. *14LtMs, Lt 115, 1899, par. 5*

**Lt 116, 1899**

Wessels, Philip

“Sunnyside,” Cooranbong, New South Wales, Australia

August 10, 1899

Portions of this letter are published in *1SM 94-97*.

Brother Philip:

I have words to say to you. Now for you is the accepted time, now is your day of salvation. Trifle not with your soul's eternal interest. Account of little value the flattery of men. What will it all avail you in the perils which are coming upon our world? The last call of mercy is being made to a guilty world, and it is for your present and eternal good that you do not flatter yourself or make any account of the praise and flattery of men. Satan is the great flatterer, the great seducer. The Lord God of heaven is He who measures every character and the value of every man by his willing obedience to the laws of His kingdom. God alone estimates without any mistake the value of man. His Word declares that the haughtiness and pride of men shall be brought low.*14LtMs, Lt 116, 1899, par. 1*

All our hope of eternal life is through Jesus Christ, and did He not come to our world in the greatest humility? When He found Himself in fashion as a man, He humbled Himself. This is the lesson we are all to learn. We are to humble ourselves under the mighty hand of God. If the Majesty of heaven, the King of glory, humbled Himself, it is a lesson every human being will have to learn—to humble self. Let the Lord do all the exalting. Let the Lord Jesus do the fashioning of the mind and of the disposition and character. Let Christ be our hope and crown of rejoicing.*14LtMs, Lt 116, 1899, par. 2*

The Lord will save Philip Wessels if he will seek God with all his heart. If he comes, humble and repentant, God will mold and fashion his character, so that He can use Philip Wessels to His name's glory. If he seeks his own honor, if he thinks he knows best how to manage himself, then the Lord cannot work with him or for him. Satan is the spirit that worketh in the children of disobedience,

but the Lord has passed through the scenes of temptation, point by point, in behalf of man. He knows the strength of Satan's temptations. He knows how to lift up in behalf of the tempted a standard against the enemy. He will do this if man will call upon Him sincerely; if he will recognize that his disobedience was sin and dishonor to God, and that he was in co-partnership with satanic agencies in making of none effect the Word of the living God.*14LtMs, Lt 116, 1899, par. 3*

In the presence of your enemies you can magnify the law, but you will have no strength given you from God in justifying the course of disobedience, transgression and sin. Had you lost your life in your unrepentant life, you would have perished in your sins.*14LtMs, Lt 116, 1899, par. 4*

Now Philip, I beg of you to consider Jesus your Pattern. He was tempted in all points like as we are, yet without sin. He came out of the wilderness of temptation a conqueror. You lost your hold on God and were conquered. But Christ your Redeemer has thoughts of mercy toward you. He will receive you if you humble your heart before Him.*14LtMs, Lt 116, 1899, par. 5*

It is expressly stated that Satan works in the children of disobedience, not merely having access to their minds, but working through their influence, conscious and unconscious, to draw others into the same disobedience. If evil angels have such power over the children of men in their disobedience, how much greater power the good angels have over those who are striving to be obedient. When we put our trust in Jesus Christ, working obedience unto righteousness, angels of God work in our hearts unto righteousness. It is due to the guardianship and working of the angels of God for your wife that she has not apostatized. Heavenly angels have guarded her. Now it is time that you took your position beside her as a houseband, to bind up your children, yourself, and your wife in solemn covenant with God, to obedience unto obedience.*14LtMs, Lt 116, 1899, par. 6*

The Spirit of God will lead Philip Wessels if he will be led to understand that he cannot have his own way. He cannot follow the working out of his own will. Angels came and ministered to our Lord

in the wilderness of temptation. Heavenly angels were with Him during all the period in which He was exposed to the assaults of satanic agencies. These assaults were more severe than man has ever passed through. Everything was at stake in behalf of the human family. In this conflict Christ did not frame His words even. He depended upon "It is written." In this conflict the humanity of Christ was taxed as none of us will ever know. *14LtMs, Lt 116, 1899, par. 7*

The Prince of life and the prince of darkness met in terrible conflict, but Satan was unable to gain the least advantage in word or in action. These were real temptations, no pretense. Christ "suffered being tempted." [*Hebrews 2:18.*] Angels of heaven were on the scene on that occasion, and kept the standard uplifted, that Satan should not exceed his bounds and overpower the human nature of Christ. In the last temptation Satan presented to Christ the prospect of gaining the whole world with all its glory if He would only worship him who claimed to be sent of God. Christ must then issue His command. He must then exercise authority above all satanic agencies. *14LtMs, Lt 116, 1899, par. 8*

Divinity flashed through humanity, and Satan was peremptorily repulsed. "Get thee hence, Satan," Christ said, "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [*Matthew 4:10.*] It was enough. Satan could go no farther. Angels ministered to the Saviour. Angels brought Him food. The severity of this conflict no human mind can compass. The welfare of the whole human family and of Christ Himself was at stake. One admission from Christ, one word of concession, and the world would be claimed by Satan as his; and he, the prince of the power of darkness would, he supposed, commence his rule. There appeared unto Christ an angel from heaven, for the conflict ended. Human power was ready to fail. But all heaven sang the song of eternal victory. *14LtMs, Lt 116, 1899, par. 9*

The human family have all the help that Christ had, in their conflicts with Satan. They need not be overcome. They may be more than conquerors through Him who has loved them and given His life for them. "Ye are bought with a price." [*1 Corinthians 6:20.*] And what a price! The Son of God in His humanity wrestled with the very same

fierce, apparently overwhelming, temptations that assail men—temptations to indulgence of appetite, to presumptuous venturing where God has not led them, and to the worship of the god of this world, to sacrifice an eternity of bliss for the fascinating pleasures of this life. Everyone will be tempted, but the Word declares that we shall not be tempted above our ability to bear. We may resist and defeat the wily foe. *14LtMs, Lt 116, 1899, par. 10*

Every soul has a heaven to win, and a hell to shun. And the angelic agencies are all ready to come to the help of the tried and tempted soul. He, the Son of the infinite God, endured the test and trial in our behalf. The cross of Calvary stands vividly before every soul. When the cases of all are judged, and they are delivered to suffer for their contempt for God and their disregard of His honor in their disobedience, not one will have an excuse, not one will need to have perished. It was left to their own choice who should be their prince, Christ or Satan. All the help Christ received, every man may receive in the great trial. The cross stands as a pledge that not one need be lost, that abundant help is provided for every soul. We can conquer the satanic agencies, or we can join ourselves with the powers that seek to counterwork the work of God in our world. *14LtMs, Lt 116, 1899, par. 11*

On which side are you, Philip? Are you on the Lord's side? You are on one side or the other. It is a life and death question now with the members of the Wessels family. How long will they halt between two opinions? "If the Lord be God, serve him; if Baal, serve him." [*1 Kings 18:21.*] I have more to say in regard to these matters, but time fails me. Your safety, Philip, is in clinging to the stronghold for refuge. You have no time to lose. Dally not. We have an Advocate pleading in our behalf. The Holy Ghost is continually engaged in beholding our course of action. We need now keen perception, that by our own practical godliness the truth may be made to appear truth as it is in Jesus. *14LtMs, Lt 116, 1899, par. 12*

The angelic agencies are messengers from heaven, actually ascending and descending, keeping earth in constant connection with the heaven above. These angel messengers are observing all our course of action. They are ready to help all in their weakness, guarding all from moral and physical danger according to the

providence of God. And whenever souls yield to the softening, subduing influence of the Spirit of God under these angel ministrations, there is joy in heaven; the Lord Himself rejoices with singing. *14LtMs, Lt 116, 1899, par. 13*

Men take altogether too much glory to themselves. It is the work of heavenly agencies co-operating with human agencies according to God's plan, that brings the result in the conversion and sanctification of the human character. We cannot see and could not endure the glory of angelic ministrations if their glory was not veiled in condescension to the weakness of our human nature. The blaze of the heavenly glory, as seen in the angels of light, would extinguish earthly mortals. Angels are working upon human minds just as these minds are given to their charge; they bring precious remembrances fresh before the mind as they did to the women about the sepulcher. *14LtMs, Lt 116, 1899, par. 14*

A created instrumentality is used in heaven's organized plan for the renewing of our nature, working in the children of disobedience obedience unto God. The guardianship of the heavenly host is granted to all who will work in God's ways and follow His plans. We may in earnest, contrite prayer call the heavenly helpers to our side. Invisible armies of light and power will work with the humble, meek, and lowly one. They that [be] for us are more than they that be against us. Take courage. Be hopeful. *14LtMs, Lt 116, 1899, par. 15*

"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 he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; peace, peace to him that is far off, and to him that is nigh, saith the Lord; and I will heal him." [*isaiah 57:15-19.*] *14LtMs, Lt 116, 1899, par. 16*



**Lt 117, 1899**

White, J. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 11, 1899

Portions of this letter are published in *OHC 174, 184, 274*. +<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 son Edson:

You must not let your feelings run so high. You cannot leave a correct impression upon minds when you take the words I have written and make it appear as Elder Tait's book must be drawn from the field. I do not wish the things I write to be circulated in such a way as to make dissension and confuse minds that are not able, because not cultivated, to distinguish between right and wrong. I am pained because so little humble, Christlike love is cherished in hearts today. *14LtMs, Lt 117, 1899, par. 1*

If I had light on the points you mention, I should be very loath to give it. If Elder Corliss has not stated things correctly, he must answer for this to God. It was certainly not a wise thing for you to burn his manuscript, for you know not what might arise from him. I consider the condition of the man's head, and feel sorry for him. And I am more sorry than I can tell you that you have anything to do in bookmaking with him. *14LtMs, Lt 117, 1899, par. 2*

Do not allow your mind to dwell upon things that will not lead to peace and unity. Cultivate meekness, love, and true Christian courtesy. We must learn of Christ. If it is our duty to work and wait, then so be it. *14LtMs, Lt 117, 1899, par. 3*

Edson, my dear son, and Emma, my daughter, I love you both; but there is a great deal of mischief working which will make hearts sad. If I could shield you, I would. But you know that Jesus is a very present help in every time of need. Do not be troubled by what

other people think or say. God help you, my son, to stand on the platform of eternal truth. Do not be troubled, but cling to the Lord; He will never fail you. Encouragement from humanity is not abiding, but looking unto Jesus you will always find encouragement. *14LtMs, Lt 117, 1899, par. 4*

The Lord is merciful, full of tender compassion and loving kindness. When mistakes are made, because the counsel of the Lord is not followed, sorrow always come from some source. But the question is asked, "Will the Lord cast off forever, and will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail forevermore? Hath God forgotten to be gracious; hath he in his anger shut up his tender mercies?" [*Psalm 77:7-9.*] He who is able to rest in the Saviour will have peace and joy. My son, you may have Jesus for your friend. *14LtMs, Lt 117, 1899, par. 5*

You might better suffer wrong than do wrong. If your book, *The Coming King*, does not have a sale which answers all your expectations, take the whole matter to God. Should anything be presented as light to decide in your favor the matter of which you write, do you not see that the impression would be left on minds that it is because you are my son and have influenced me that your testimony is received. The Lord does not work in this way; and I have not, neither do I ask or hope that the Lord will give me, light upon these points. *14LtMs, Lt 117, 1899, par. 6*

The whole matter must be left unanswered, unless you have strong evidence to prove the matter yourself. Farther than that, I have not, I assure you, the slightest faith that the Lord will adjust these personal questions, even to vindicate the right, for this would open a door to many to question the truth of the testimony coming from God. It might be positively and truly from God, yet the enemy would present temptations, and many unwise words would be spoken. *14LtMs, Lt 117, 1899, par. 7*

Take heed as to what you say. There is a promiscuous pile of rubbish, in the shape of words, which needs to be cleared up and buried. These words might better never have been spoken, for they make a vast amount of mischief. Let each one look to his own spirit. Let each one look to his own heart and life, and by the help of God

cleanse himself from everything that defileth. Then he will be prepared as a cleansed vessel to receive the holy anointing oil. The prophet of the Lord asked the question, "What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? ... Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [*Zechariah 4:12, 14.*] The golden oil is poured into clean, pure vessels, to be imparted to others. This is what every soul needs. We want the holy communications from heaven, and less rubbish of talk that only piles up difficulties. We want none of self and all of Christ.*14LtMs, Lt 117, 1899, par. 8*

I do not think any one designed to do anything to stop or interfere with the sale of your book, although it has resulted thus. The least said about this matter the better for you and me. The more you fret over it, the worse you will feel. I have not a word more to say than I have said in reference to the subject. Neither you nor I are at liberty to say what books shall be published and what books shall not be published. Light was presented to me in regard to the management of the book *Bible Readings*. Wrong principles were brought in, in the handling of this book, which for two years kept the books the people should have had out of proper circulation.*14LtMs, Lt 117, 1899, par. 9*

These books contained the very light which the Lord instructed me the people should have. They needed the lessons and messages contained in *Great Controversy* and *Patriarchs and Prophets*. I did all I could do, and suffered much agony of soul, because of the way in which the books were treated, and the Lord will not condemn me.*14LtMs, Lt 117, 1899, par. 10*

Now, Edson, the very best thing you can do is to come to Australia and help me. W. C. White cannot do this work. I have been waiting for years, but he is a manager, and is called here and there, so that I have not his help, and now I call for you to come and help me; but do not come with a complaining spirit. Do not come if you yourself have no light to come. But I tell you that it is best for you to absent yourself from America for at least two years. We can prepare books adapted for the Southern Field. Just as surely as you shall try to set things right in America, a strength will be exerted against you that

will discourage and weaken your hands.*14LtMs, Lt 117, 1899, par. 11*

Those who have robbed the Southern Field of its facilities are not to answer to you or to me. It is the Lord who has been robbed, and aside from bearing my testimony concerning the matter, I can do nothing. The Lord alone can take this matter in hand. I have written some very straight things to those who have been actors in the matter, but farther than this I shall not take any active measures. I shall leave the burden of the message upon the men to whom it is given.*14LtMs, Lt 117, 1899, par. 12*

Will you leave the jangle and perplexity that now exists and join your mother in the work here? I hope the Lord will let you view this matter correctly. The sea trip will be a blessing to you, and the climate here will bring back your strength. I shall do nothing at all to compel you to come, but the way is open for you, and I will pay your fare. We may never meet on this side or on the other side of the great ocean. I know not how long my life may be spared, but I am now much more healthy than I have a right to expect. The Lord is good and greatly to be praised.*14LtMs, Lt 117, 1899, par. 13*

Now, Edson, seek the Lord. Ask Him to teach you, to guide you. Do not talk much. Considering the existing state of things, silence is eloquence. Let your speech be guarded. As you do not wish to be criticized, be sure not to criticize anyone. Guard your mind. Guard your words. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [*Matthew 12:37.*] When Satan can get up some scheme to cause difference and alienation, he is in the very height of his bliss. He knows that in unity there is strength, that in dissension, faultfinding, and disunion there is weakness. The enemy is very unwilling to let go his object—to weaken the confidence of brethren in one another. The testimonies of reproof are not sent for that purpose, but to purify, to correct errors, to cleanse the soul-temple from its moral defilement.*14LtMs, Lt 117, 1899, par. 14*

Unity in diversity or individuality is the figure God presents before us. Every branch is to bear the fruit of the vine stock, which represents Christ. There are a variety of branches. No two are just

alike. This reveals God's great plan. *14LtMs, Lt 117, 1899, par. 15*

The warning given to you, my son Edson, was to be a safeguard to you to prevent the very things which have occurred. The embarrassment brought to yourself, the temptations brought to others, is the very result I was shown would come if you carried out the enterprise you intended. I saw that you would be represented as an unwise manager, who absorbed money in the work without economizing. The past will be repeated, men would say, so presenting the danger of your financial management that they would have, they think, an excuse for their course of action. This was no excuse for them. But I had no burden to create more difficulties than already existed. *14LtMs, Lt 117, 1899, par. 16*

We must ever bear in mind that Satan is working hard to secure every soul. We must work on the Lord's side, not giving the least occasion which any one can take advantage of. Every one who names the name of Christ is to adorn the doctrine of Christ our Saviour by a well ordered life and a godly conversation, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, which is an ornament which comes alone from God. He who possesses all the treasures of earth and heaven has given us a true estimate of the inward adorning, the divine gift, the ornament of a meek and quiet spirit. *14LtMs, Lt 117, 1899, par. 17*

I need this, I must have this priceless treasure every hour. Then let us be swift to hear, slow to speak, slow to wrath. I do not question but that you, my son, the child of God, have had many things to vex you, and sometimes your talent of speech is unwisely used to express your feelings. Now, my son Edson, whom I love in the Lord, is it your purpose to obtain and keep the ornament of a meek and quiet spirit? Possessing this, you will have favor both of God and with men. Words spoken hastily wound and bruise souls, and the deepest wound is made upon the soul of the speaker. Christ's gift, the ornament of a meek and quiet spirit, is authoritatively declared by Him who can make no mistake to be of great price. We must each find out its worth for ourselves by seeking it from God. However men may estimate us, if we wear this ornament, we bear the sign of our discipleship with Christ. We are estimated by the Most High, for the ornament we wear is in His sight of great price.

This precious gem is to be sought for. The exhortation regarding it is particularly addressed to women, but it is applicable to both men and women. Both need to wear this ornament habitually. *14LtMs, Lt 117, 1899, par. 18*

As Christ's purchased possession we are of value with God. In all our relations to one another and to God we need to pursue daily a course that God can approve. We must show that we have learned in the school of Christ His meekness, His lowliness of heart; and this is the best fruit we can bear to the glory of God. I know that you can make yourself, through much watchfulness and prayer, through the grace given by God, a wise steward. Then you will reveal precious, fruit-bearing qualities. *14LtMs, Lt 117, 1899, par. 19*

To every soul things will come to provoke, to stir up anger, and if you are not under the full control of God, you will be provoked when these things come. But the meekness of Christ calms the ruffled spirit, controls the tongue, and brings the whole being in subjection to God. Thus we learn how to bear with the censure of others. We shall be misjudged, but the precious ornament of a meek and quiet spirit teaches us how to bear, how to have pity for those who utter hasty, unadvised words. *14LtMs, Lt 117, 1899, par. 20*

Any unpleasant spirit displayed is sure to arouse the demon of passion in unguarded hearts. Unholy anger needs not to be strengthened, but bridled. It is a spark which will set on fire untamed human nature. My son, avoid speaking words which will stir up strife. Rather suffer wrong than do wrong. God requires every one of His followers, as far as is possible, to live peaceably with all men. Let us remember that angels of God are our companions, and they must be respected as God's messengers. If words are spoken and charges made to provoke you, the best reproof you can give is to remain silent, as though you heard not. Those who are so wanting in grace as to speak unadvisedly and provokingly would not in such a frame of mind appreciate any words which might be spoken. They need treatment, a good footbath, with cold water to the head, before it would be safe to speak even reasonable words to them or make any reply to their charges. *14LtMs, Lt 117, 1899, par. 21*

We are all to remember that we are under the yoke of Christ, and

we must not disgrace our Saviour or the yoke He has invited us to wear. We will just as surely rule our spirit as we wear the yoke. Christ has said, "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.] It is the work of the Holy Spirit to make us willing to learn of Jesus, who was Himself meek and lowly in heart.<sup>14</sup>LtMs, Lt 117, 1899, par. 22

When we are humble, we are ready to be educated by the great Teacher. He will let us know ourselves, and we will learn to serve God in His own appointed way. Jesus has left us an example, that we should follow in His steps. "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 us 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.]<sup>14</sup>LtMs, Lt 117, 1899, par. 23

How often, my son, when bruised and broken, by carrying out your own ideas, which were flattering in anticipation, but which proved to be as a mirage in the desert, you have longed to grasp an outstretched, strengthening arm, and to hear the words, not of recrimination, but of friendly cheer, which the Lord has mercifully provided for the tempted.<sup>14</sup>LtMs, Lt 117, 1899, par. 24

How oft, after following your own supposed wisdom, when bruised by disappointment and well nigh broken by the fierce anxiety of battles without and still more from battles within, you have only half felt your mistakes were due to yourself. The Lord certainly did not bring misfortune upon you, but He left you to reap that which you had sown. Those who should have helped you did not. Wounds which might have been avoided were painful for you to bear. They soured your spirit and made you desperate. At times when you suffered, I have passed through the suffering with you. Your lesson has, I trust, been learned. It is not in man to direct his steps.<sup>14</sup>LtMs, Lt 117, 1899, par. 25

Why I refer to this is to remind you that you have had an

experience. Remember to a purpose. Whatever man as weak as thyself may do, consider thyself lest thou also be tempted. You have grasped encouragement, help, and sympathy from your sympathizers, and have depended too much on man and not enough on God. The insufficiency of your own human nature, the promptings of your trusted strength, have been the cause of bringing you into hard places. Bear in mind that others are passing over the ground over which you have travelled. They have no more judgment and strength to resist temptation than you had. Be not ready to judge others, if you do not want to be judged.*14LtMs, Lt 117, 1899, par. 26*

The fact is, the Lord has been greatly dishonored by the perversity of His sons and daughters. Let Him not be grieved by any words or acts of one in reference to another. As long as we are in this world, we must be linked one with another. Humanity is interlaced and interwoven with humanity. As Christians, we are members one of another. The Lord has made us thus, and when disappointment comes, we are not to think the worst of one another. We are individual members of the general body.*14LtMs, Lt 117, 1899, par. 27*

In helplessness and disappointment we are fighting the battles of life, and the Lord designs us as His sons and daughters, whom He calls His friends, to help one another. This is to be a part of their practical Christian work. "Who is my neighbor?" [*Luke 10:29.*] Read and understand. It is the very one who needs help the most. Thy brother, sick in spirit, needs thee as thou needed him. He needs the experience of one who has been as weak as himself, who can sympathize with and help him. The very knowledge of his own weakness helps that one to help another in his weakness.*14LtMs, Lt 117, 1899, par. 28*

Let it not be that the sympathetic cords, which should be quick to vibrate at the least touch, shall be cold as steel, frozen, as it were, and unable to help where help is needed. There is a work to be done in human hearts to make them keen and true and sensitive.*14LtMs, Lt 117, 1899, par. 29*

Precious help is provided for every one of God's believing children.



In Christ Jesus divinity enshrouded in humanity moved among men, bearing the clear credentials of heaven. He suffered in man's behalf. The necessities and woes of the human race pressed upon His divine manhood. He, the Son of God, was not dependent on human sympathy, but He did not check or repulse it. Amid the conjectures and prejudices of the priests and rulers, who were always criticizing, always accusing, He found a quiet resting place in the family at Bethany. There strife, prejudice, and enmity were not. There He had not to meet words that would sting and bruise the soul. There He found rest and freedom from the strife of tongues. *14LtMs, Lt 117, 1899, par. 30*

In the *sixth chapter of John*, He tells priest and ruler, Jew and Gentile, that He is the bread of life. Except we eat His flesh and drink His blood, we cannot have life. We must be Christlike. Let us strive to make our lives what Christ designs them to be, full of the fragrance of love to God and our fellow men, full of Christ's own divine Spirit, full of holy aspirations toward God, rich in the beauty of Christlikeness. *14LtMs, Lt 117, 1899, par. 31*

## Lt 117a, 1899

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

July 18, 1899

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

Dear children Edson and Emma:

I have been very sick. I have not been out of my room to prayers for one week. I have not sat at the table with the family for one week. Yesterday I was asked to speak in regard to the sanitarium. Many prayers had been offered in my behalf. At twelve o'clock, July 17, I rode over to the school, the horse going on a walk. I could not stand upon my feet. The school chapel was full. A chair was placed on the platform and I was made comfortable, and then spoke nearly one hour. At first my voice was so weak, it was a question with me whether I could speak, but strength was given me, and I bore my testimony.<sup>14</sup>*LtMs, Lt 117a, 1899, par. 1*

Brethren came to counsel with me. Parties came thrice, but I could not speak with them or see them at all. Today have ventured to have words with two parties. We need to consult the Lord most earnestly in prayer. “If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven by the winds 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.*] Here is where the great deficiency exists. We do not bring our hearts to Christ in humility.<sup>14</sup>*LtMs, Lt 117a, 1899, par. 2*

The Lord will work with and for all who have sincere faith. “My brethren, count it all joy when ye fall into divers temptations,” but be careful and not fall under these temptations. “Knowing this that the trying of your faith worketh patience, but let patience have her

perfect work, that ye may be perfect, wanting nothing.” [Verses 2-4.] We have no time to indulge in the luxury of sorrow or unhappy feelings. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name.” [Hebrews 13:12-15.] Here is where we lose many blessings. *14LtMs, Lt 117a, 1899, par. 3*

The appearance with many who profess to believe the truth is as though they had a severe task laid upon them, and were sour under its influence. “Let the peace of God rule in your hearts, ... and be ye thankful.” [Colossians 3:15.] “But without faith it is impossible to please God.” [Hebrews 11:6.] Whatever you may have to pass through because of the little love and sympathy and appreciation of your work, bear in mind the Lord Jesus knows all about it. Look heavenward for your words of comfort and hope, and you will never, never be disappointed. “Lift up your heads and rejoice, for your redemption draweth nigh.” [Luke 21:28.] Now, just now as never before, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for He is faithful that promised. *14LtMs, Lt 117a, 1899, par. 4*

“Let us consider one another to provoke unto love and to good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as we see the day approaching.” [Hebrews 10:24, 25.] *14LtMs, Lt 117a, 1899, par. 5*

Bear yourselves, children, as Christians. Keep your tongues from evil, and your lips that they speak no guile. Do as Christ would do under provocation. Keep your own souls in the love of God. Let not your hearts be troubled, but look up in faith, in confidence, in love. Jesus loves you, and He would have you trustful in Him. He would have you clasp that hand that never lets go. There is One who understands. There is One who never makes a mistake. There is One who is ever touched with the feelings of your infirmities. Look

upward, heavenward, but not earthward.<sup>14</sup>*LtMs, Lt 117a, 1899, par. 6*

Open the windows heavenward, and let the bright beams of the Sun of Righteousness in. Close the windows earthward, and we will not dwell on the disagreeable chapters in our experience. If the mind will dwell upon the most disagreeable things that occur, they will bring a disagreeable atmosphere about the soul which is not healthful for spirituality to contemplate. When you hear anyone talking evil of a brother or sister, however deserving they may be of censure and reflection, do not encourage these evil tendencies; change the subject. There is enough, plenty, for you to dwell upon that is cheerful and uplifting in the blessed Scriptures. Satan would keep our minds fastened upon the disagreeable things until we become disagreeable in words and actions, for “by beholding we become changed into the same image.” [*2 Corinthians 3:18.*]<sup>14</sup>*LtMs, Lt 117a, 1899, par. 7*

Keep your treasure house full to overflowing of the wonderful, wonderful truths for this time. Press close to the side of Jesus, and let nothing and nobody get in between yourself and the Precious Teacher and Healer. Words are a most dangerous gift—a talent—misused and abused. We all need sanctified hearts. The fountain must be pure, then the words will prove fragrant and a savor of life unto life. Let not our spirit take control, and we flatter ourselves that it is wholly indignation of wrong. It takes something more than talking, expressing our feelings, to cure them. “By thy words thou shalt be justified, by thy words thou shalt be condemned.” [*Matthew 12:37.*] Let us fear and tremble for our individual selves, and guard our words that they will not be of a character to wound or bruise the soul of any one.<sup>14</sup>*LtMs, Lt 117a, 1899, par. 8*

Our work is to be laborers together with God, to restore. We are obliged at times to speak decidedly, firmly, but let it be in love and the spirit of Jesus Christ. We hurt our own souls when we speak words in an impetuous, querulous way. We have no words to waste. We have need to guard and cleanse the fountain from which the words of expression tell the character of the fountain from which we draw our supply. Children, there are for us the richest blessings. Receiving them in the sanctification of the Spirit, we refresh and

enlighten and bless all with whom we associate. We none of us know how soon the Lord will come. Probation is soon to close. Let us make the most of our time and improve our opportunities. *14LtMs, Lt 117a, 1899, par. 9*

Be not ashamed to declare the truth in the congregation in Battle Creek. Act as the Lord's free children, for the Lord hath chosen you to show forth His praise, His majesty, and His glory. The Holy Spirit of God will make you fruitful in all good works. Walk humbly with God and He has a testimony for you to bear, a work for you to do in Battle Creek. Be not intimidated. Let the straight truth of the living Word be proclaimed in all confidence. You are to reflect the light to others. You are to show forth the praises of Him who hath called you out of darkness into His marvelous light. Whatever course others may pursue toward you does not in the least change your relation to the work and cause of God. *14LtMs, Lt 117a, 1899, par. 10*

You are not to work in any other man's armor. But in the simplicity of truth magnify the truth, and the Lord will be with you. You are not to hurt or feel bruised or wounded at words or attitude. Let the love of Jesus pervade your heart and be perfectly free in Jesus Christ. You are in His service and nothing is to interpose between you and your God. Strive with all the power God will give you to bring up those who need uplifting. Eat the words of Christ yourself, drink His blood, which are the words that Christ has given—which are spirit and which are life. Be of good courage in the Lord. Do not go oppressed and discouraged, for then you cannot have the faith that gives courage and boldness in Christ Jesus. Let His love flood your soul. *14LtMs, Lt 117a, 1899, par. 11*

Mother.

**Lt 118, 1899**

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 10, 1899

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:

Will you explain to me why the president of the California Conference made the statement at the General Conference that the California Conference had sent Sister White fourteen hundred dollars, and that he had ordered one thousand dollars more to be sent? What does this mean? You should have set this matter in an altogether different light, for the impression has been left on minds that this money was sent as a donation. *14LtMs, Lt 118, 1899, par. 1*

I acceded to your proposition to make a settlement with Mrs. Scott by taking shares in the Healdsburg College, to the amount of both principal and interest, because you said she might make trouble for the institution which would involve it in difficulties. When you inquired if I would settle the business in this way, you said you thought the brethren in California would be willing to take these shares. I understood you were going to present this at the next annual gathering of the conference, and then publish the particulars in a circular, and send them to the churches. I was in need of means, but nothing was done. Thirty dollars, I think, were raised, and then the matter was dropped, with the explanation that it was not thought best to present it in this way. *14LtMs, Lt 118, 1899, par. 2*

The letter is not before me now, but I feel distressed. Why should I, away in this destitute field, give that amount to the Healdsburg College? When I invested my means, I thought I might not receive more than a thousand dollars, but this amount would help me very much. I desired to settle the affair, and consented to take the

shares, supposing that decided measures would be taken to present the matter to the next assembly, just as Brother C. H. Jones had said would be done. I know if justice were done, and the brethren in California understood the matter, they would not let this amount be disposed of so readily. That money was my own, and as a steward of the Lord's goods I was to see that it was appropriated in fields where it was most needed. *14LtMs, Lt 118, 1899, par. 3*

In this field the pressure for means was so great that I urged the matter, and finally presented it before Elder Loughborough and the president of the General Conference. Elder Haskell was writing to me from Queensland in regard to their meetinghouse. He was distressed, but it seemed impossible to advance. Dr. Caro, Elder Starr, Elder Daniells and other ministers, presented the condition of things before me, and asked me if I had any light for them. I said what I could to encourage them. That night the check came. Before this I had not been able to sleep for sorrow and perplexity, and that night I could not sleep for joy. I had no thought but that the providence of God had sent the money, and it was soon put to use. One hundred pounds was sent to the union conference, to be forwarded to Elder Haskell for the meetinghouse in Brisbane. But Elder Haskell, knowing that a house of worship must be built in Newcastle, returned half the amount for this purpose. *14LtMs, Lt 118, 1899, par. 4*

One hundred pounds was loaned to the union conference to erect better bathrooms for the sanitarium, and at our recent conference at Cooranbong, I donated this amount for the sanitarium which we shall establish. This left me with four hundred dollars. A portion of this was invested in a new tent, which had to be used as a meeting place. Every dollar of the fourteen hundred was appropriated to meet the demands of missionary fields. *14LtMs, Lt 118, 1899, par. 5*

I do not want to hear the statement repeated that the California Conference donated to me fourteen hundred dollars. The president of the conference has stated that he has given orders for one thousand dollars to be sent to Sister White. Will you tell why it has not come? Again a letter from Battle Creek states that three thousand dollars have been sent to Sister White. Sister White has received only the fourteen hundred dollars, and how these

statements can be made in righteousness, while you do not know certainly what you are talking about, I do not know.<sup>14</sup>*LtMs, Lt 118, 1899, par. 6*

Neither you nor the president of the conference have any right to make these statements when they are not really as you present them, and you know it. Where are the three thousand dollars you say you have sent? Where are the one thousand dollars which Brother Gowell or some other brother is said to have sent? Have they been lost by the way? I wish you would explain; for I am in the dark, and would be pleased to be enlightened.<sup>14</sup>*LtMs, Lt 118, 1899, par. 7*

Sara just tells me that five hundred dollars has come, <sent by Brother Grovel.><sup>14</sup>*LtMs, Lt 118, 1899, par. 8*



**Lt 119, 1899**

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

August 13, 1899

Portions of this letter are published in *UL 239; 5BC 1099-1100.*

+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 Edson and Emma:

Do not criticize others. The spirit of criticism is eating away the very vitals of the people of God. We cannot afford to pile up rubbish. Heaven sees the work that is going on of piling up the rubbish of words. Suppose we decided not to add anything to this pile of needless, vain, and foolish words. We have a most sacred, solemn work to do. The apostle Paul said, “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.” *14LtMs, Lt 119, 1899, par. 1*

“And my speech and my preaching was not in 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. Howbeit 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 nought. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.” [1 *Corinthians 2:2-8.*] *14LtMs, Lt 119, 1899, par. 2*

We have a message to bear to the world. “We have received, not the spirit of the world, but the spirit which is of God: that we might know the things which are freely given to us of God. 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 we know them, because they are spiritually discerned.” [*Verses 12-14.*] This great lesson is for the interest of all to know. We are to work vigilantly in prospect of the solemn event of the coming of the Lord Jesus Christ; and if we are waiting and watching and working, we shall speak sound words among those who like ourselves are waiting and watching. *14LtMs, Lt 119, 1899, par. 3*

There is work to be done. The piles of rubbish that have been accumulating need to be removed. How? “Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord.” [*2 Corinthians 7:1.*] Cultivate personal piety. God would have us inquire, “Who hath known the mind of the Lord?” that he may instruct us, and that we may be able to say, “We have the mind of Christ.” [*1 Corinthians 2:16.*] Then all the rubbish of evil words will be removed. May the Lord imbue us with His Spirit, and touch our lips with a burning coal from the altar. Earnestly, vigilantly, watching and waiting and working, we are to be, “not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] *14LtMs, Lt 119, 1899, par. 4*

The church is the one object of Christ’s intense interest in this world, and for which He has unceasing care. This church is engaged in securing the knowledge of God and Jesus Christ, which is eternal life to all who receive it. In every soul God looks for stable principles revealed in word and action. Then they will bring from the treasure house words weighted with the principles of eternal truth. We have no time to praise the devil, no time nor voice to criticize. We are to show that the grace of Christ is abiding in our hearts. Its influence will be revealed, whatever company we are in, by words of deepest importance, involving consequences as enduring as eternity. *14LtMs, Lt 119, 1899, par. 5*

At this period of the earth’s history we cannot afford to weaken one another’s influence. The Christian warfare is close and severe. We have to meet and battle with unseen foes, and we must be in harmony with the heavenly agencies, who are seeking to cleanse us from the inclination to criticize our brethren, to pass judgment on them. The Lord desires us to stand under the yoke of Christ. Labor

in God. Toil does not hurt half as much as worry and perplexity. It is because we have so little genuine sympathy that the battle goes hard.*14LtMs, Lt 119, 1899, par. 6*

If we become so active that we have not time to pray, we have not put on the whole armor of righteousness. Paul enjoined Timothy, "Take heed to thyself and to the doctrine." [*1 Timothy 4:16.*] The soul must be purified and made ready to receive the golden oil which the two olive branches, through the two golden pipes, pour into vessels cleansed to receive it. In turn the vessels are to empty themselves of the treasures of truth, bringing from the treasure house things new and old. Heavenly messengers, the anointed ones, supply the living agencies, that they may impart.*14LtMs, Lt 119, 1899, par. 7*

The Lord has rich stores, and He desires men to enjoy His blessing. Had men in the beginning rightly appreciated and appropriated the talents God gave them, the earth would not have been cursed by a flood. And we see the work of destruction still going on, and why? Because there has been a national apostasy. The world has thrown off the law of God, and has legalized transgression and sin. The people of God must now show their colors. There must be no drawing back. The very best credentials we can carry is love for one another. All strife, all dissension, is to cease.*14LtMs, Lt 119, 1899, par. 8*

God will not accept the talents of the smartest, the most eloquent man if the inner lamp of the soul is not trimmed and burning. There must be a consecrated heart, a consecrated surrender of the soul. We are justified by faith and judged by works. The Lord calls. Shall we hear His voice? Shall we by diligent trading place our means where the Lord can co-operate with us in their use? Let us work on, doing our best in all meekness and humility of mind, and we shall be more than conquerors through Him who hath loved us.*14LtMs, Lt 119, 1899, par. 9*

How few are willing to suffer reproach and shame for Christ's sake! His Word is our testimony. We are to believe and love the truth for Christ's sake. We must rise higher and higher in purity [and] knowledge. We are Christ's witnesses. Then let us not talk of

difficulties or ponder over our trials, but come close to the Lord Jesus Christ, who is the Author and Finisher of our faith.<sup>14</sup>*LtMs, Lt 119, 1899, par. 10*

By beholding Him, studying and talking of Him, we become transformed into His image.<sup>14</sup>*LtMs, Lt 119, 1899, par. 11*

I expect Elder Waggoner here in September. If you would come, and we could have a reunion here and a counsel in regard to my books, how glad I should be!<sup>14</sup>*LtMs, Lt 119, 1899, par. 12*

In love.<sup>14</sup>*LtMs, Lt 119, 1899, par. 13*

**Lt 120, 1899**

Those at the Head of the Work

NP

August 14, 1899

Portions of this letter are published in *Ev 375-376; 2SM 188*.  
+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 Those at the Head of the Work

Dear Brethren:

Light has been given me that sufficient, careful consideration is not given to the matter put into print. What good does the public receive by learning all the business that is transacted in our conference? There are matters which do not concern the outside world at all, and these should be kept within our own borders.<sup>14</sup>*LtMs, Lt 120, 1899, par. 1*

When the Lord gives cautions through His servant, why do certain men understand the message according to their own ideas, which are often contrary to the light given. Satan, the great schemer for souls, rejoices when he sees the work of God in a tangle through his management, and money laid out in such a way as to bring perplexity into the fields where help is given. This state of things brings discouragement upon the people of God. Our institutions have been unwisely managed, and debts are accumulating on them because men do not heed God's warning. Notwithstanding His messages, they plan for more outlay of means in the erection of buildings.<sup>14</sup>*LtMs, Lt 120, 1899, par. 2*

Let each one now bind about his desire to create buildings, and place the money where the Lord would have it—to make a beginning in places where the warning message has not yet found a foothold. Our institutions should make every effort to get free from the oppressive influence of debt. Let God's people humble their

hearts before the Lord, and make a covenant with Him by sacrifice. The Lord would have His cause prosperous, and He will be pleased to see His churches converted anew, and working, not with spasmodic enthusiasm, but with solid good sense to free His cause from the dishonor of debt.*14LtMs, Lt 120, 1899, par. 3*

We need anointed eyes at this time, that we may see nigh and afar off and work understandingly. Then we shall see those portions of the vineyard which are yet a barren waste no longer neglected. The reformatory message is to go to every place. Clear rays of light are to shine forth at every camp meeting, that the churches may be educated to do their God-given work. Instead of appealing for more institutions, plead for workers who will act as faithful canvassers and Bible workers. Appeal to the churches to work within their own borders, that every church member may become a living stone in God's building.*14LtMs, Lt 120, 1899, par. 4*

For years the light has been shining in clear lines, and if the messages sent had been received and acted upon, there would today be an altogether different showing. But the outlay of means for the sustenance of institutions, which have been years in operation, has been so large that the work has not been advanced in other places as God designed. Finite wisdom is not to plan for a few sections in America, while men close their understanding to those places where God has indicated a special work shall be done. Many more are to come to a knowledge of the truth. This message is to go to all nations, kindreds, tongues, and peoples.*14LtMs, Lt 120, 1899, par. 5*

When an interest is aroused in any town or city, that interest must be followed up. The place must be thoroughly worked, until a humble house of worship stands as a sign, a light amid the moral darkness. These memorials are to stand in many places as witnesses to the truth, but in their erection there must be no needless expenditure of means. God in His mercy has provided ministers of the gospel to go to all countries, tongues, and peoples, until the Lord's standard of truth shall be established in all parts of the inhabited world.*14LtMs, Lt 120, 1899, par. 6*

The workers must arouse themselves to see afar off. With many,

self-denial and self-sacrifice are dead, and these elements must be raised to life again. Men must understand that the large wages which they demand are sapping the Lord's treasury. They are binding up God's money in private interests, and by their actions are saying to the world, "My Lord delayeth his coming." [Matthew 24:48.] Shall not this thing be changed? Who will come up to the great example of the Master-worker? If you have money, my brethren, use it in doing missionary work. For Christ's sake heed the Word of the Lord. Christ declared that in these last days men would act as they did in the days before the flood. Do not, I beseech you, act the part of the antediluvians. *14LtMs, Lt 120, 1899, par. 7*

God calls for His capital of means to be used in saving the souls that are ready to die. Our money is to be used to the very best advantage, that it may do permanent work in establishing souls in the truth. When souls are converted, they are to be educated to bring other souls to Christ. God calls upon every worker to lift every jot and tittle possible from now on to the close of earth's history. Selfishness is to be cut away from the people of God. Every soul is to be sanctified through the truth. Our dress and furniture, let them cost as little as possible, for there is a world to be saved. The time is not far distant when every man must give an account for the means he has handled. "How much owest thou unto the Lord?" [Luke 16:5.] *14LtMs, Lt 120, 1899, par. 8*

The educational work is to be taken into account. How shall our schools be carried on? Church schools should be established, and teachers employed who will teach the students in the common branches. The Bible should be made the foundation of all study. Many of the churches should carry this work themselves. *14LtMs, Lt 120, 1899, par. 9*

Sanitariums—not large, expensive buildings, but institutions where effectual work can be done—are to be established in many places. This work is to be begun solidly, and enlarged as circumstances shall demand. But ever remember that the medical missionary work sustains the same relation to the third angel's message as the right arm does to the body. The arm is not to be made the body. It is to be the helping hand of faith, which is to lead people to Christ. Medical missionary work should always be connected with the work

of establishing souls in the truth. *14LtMs, Lt 120, 1899, par. 10*

Beginnings may be made in every prominent place where camp meetings are held. Instead of following the example of the workers in America in creating building after building, make small beginnings. Count the cost of every undertaking, that you may know that you will be able to finish. Draw as little as possible from the treasury. It needs men of faith and financial ability to plan and devise economically, for sanitariums must be erected with a limited outlay of means. Buildings in which to begin the work can often be secured at low cost. Christ invites every worker, "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.*] *14LtMs, Lt 120, 1899, par. 11*

All the talent and money and sympathy must not center in the work of seeking out the depraved in the large cities, for other lines of work need to be carried forward. Yet an interest in this kind of work needs to be created in all our churches, for this is preaching the gospel to the poor. The churches established in Australasia, in New Zealand, in Victoria, in New South Wales, should commence work just where they are, and labor in Christ's lines. The work is going so rapidly into new fields that it is becoming necessary for workers to plan how they can deny self. This is to be an individual work. Money cannot be drawn from the conference for medical missionary work. A deep interest must be awakened in every church to take up the work. The Lord calls for undivided self-sacrifice. *14LtMs, Lt 120, 1899, par. 12*

Let none think that the medical missionary work is to be independent of the ministry. This work is a part of the gospel. And as worldlings shall see the good work being carried forward, they will be convicted of its genuineness, and will help. But unless the ones who labor are rooted and grounded in the truth as it is in Jesus, there will be danger of them leading away from the principles of truth in order to reach a certain class. These souls need the truth. The truth is their only foundation for a solid building, and unless they build solidly, they will not stand the test of temptation. No dependence can be placed on souls who are only half converted. *14LtMs, Lt 120, 1899, par. 13*



We must move forward, not according to the devising of men, but as God shall direct. There must not be such ample distribution of labor in certain lines, with such poor returns as have been presented to me. A way should be devised to connect the medical missionary work with the churches. The conference is not to be responsible for this work. Let church members be instructed that this is the gospel they are to practice. The various institutions which have been established will require means to keep them in running order, else they will witness against the truth rather than for the truth; and if a large number of these institutions are left for the conference to carry, there will not be means enough to advance all the interests, and the foreign missionary work will be neglected. *14LtMs, Lt 120, 1899, par. 14*

Dr. Kellogg has had a special work to do, but he has been gathering too many responsibilities to himself. God did not appoint him to do this. The so-called medical missionary work cannot be carried on as it has been without endangering the general prosperity of the cause. Should these burdens crush him, he will suppose it is because he did not have the co-operation of his brethren. But it will be because he has loaded himself down with a class of work which demands more than he can give to carry it forward. "Who hath required this at your hand?" was asked. [*Isaiah 1:12.*]*14LtMs, Lt 120, 1899, par. 15*

In Australia we are not to pattern after the example of any in America. The work we do must be solid, and thus be a witness for the truth. We who have had light from God must take heed. Every line of work is to be carried on in Christ's lines. We are in very poor business when we live for pretense and display, that we may gain the admiration of the world. The service of God is not mingled with common fire. Everything is to be done in God's way and according to God's will. The Lord will help all who give themselves unreservedly to Him. *14LtMs, Lt 120, 1899, par. 16*

The message we give to the world at this time is to bear the signature of heaven. Self-denial must characterize our work. Christ was the Majesty of heaven, the King of glory, and what a life of earnest work and self-denial He lived. For our sakes He became poor, that we through His poverty might be made rich. He did all this

for you, my brethren and sisters, that He might save you from eternal ruin. What response are you making? What have you done for Him? Christ declares, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." [Luke 14:27.] Shall we not die to self? Christ calls us to follow Him, to be laborers with Him, to be faithful to every trust which His life of sacrifice imposes upon us. Then be faithful to your stewardship. Be firm as a rock to principle. Be earnest and steadfast in every good purpose, courageous in every effort, and united in building up and enlarging the kingdom of God.<sup>14</sup>*LtMs, Lt 120, 1899, par. 17*

We need to understand that God is in every enterprise. Nothing that is said or done or thought can escape His notice. He is in every institution. He sees every deposit made, every income and outgo. He keeps an account of every dollar drawn by those who are selfishly making large draughts on His treasury. Every conscientious denial of self, every manifestation of a grasping, covetous spirit, is registered in the books of heaven just as it is.<sup>14</sup>*LtMs, Lt 120, 1899, par. 18*

A Watcher is present who notes every word and transaction of our individual lives, who weighs every motive that prompts to action. The hand that traced the characters on the wall of Belshazzar's palace is ever writing, God is here; God is in every place. All our words, all our plans, all our secret motives, are weighed in the balances of infinite justice and truth. Shall fatal defects be found in our characters? Shall the compassionate, self-denying, self-sacrificing Saviour find us wanting in tenderness, love, courtesy, and compassion for those for whom He gave His life, or shall our names be found written in the Lamb's book of life?<sup>14</sup>*LtMs, Lt 120, 1899, par. 19*

God has given us gracious opportunities for doing good. He has provided us with every facility, every faculty, and we are answerable to Him for our use or abuse of them. If we use them well, God can call us laborers together with Him, the great Character-builder. If we cleanse ourselves from every impure and selfish principle, the blessed benediction can be pronounced upon us, "Well done, thou good and faithful servant; ... enter thou into the joy of the Lord." [*Matthew 25:21.*]<sup>14</sup>*LtMs, Lt 120, 1899, par. 20*

Christ calls upon every one to do His work. "Go work today in my vineyard," He says. [*Matthew 21:28.*] "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." [*1 Corinthians 6:19, 20.*] Satan must be cast out and overcome. Speaking of Satan, Christ declared, "He abode not in the truth." [*John 8:44.*] He was an exalted angel, possessed of a heavenly home where all was holiness and joy. But he swerved from his allegiance. He fell from his high estate, and with a large army of associate rebels was cast out of heaven. From his position as covering cherub, he became the avowed antagonist of God. He planted his standard on the earth and established a rival empire, where all the powers of evil combined in opposing the influence of God. The prince of darkness, actuated by the principle which works in all the children of disobedience, left no means untried to attract the attention of men to himself and conform them to his nature, stimulated by his intense hatred of the God whom he had dishonored, he tried to eclipse every ray of light from the world, and to efface the likeness of God from men by making them recipients of his own apostate character and stamping his image on their souls. *14LtMs, Lt 120, 1899, par. 21*

Two classes are presented before us, the followers of Christ and the followers of Satan. Who will take sides with the enemy to practice selfishness and withhold from God His own? Satan calls all who will acknowledge him to come under his banner. By selfishness and covetousness, which is idolatry, he has planted his throne between the human worshippers and God. The talents which God has entrusted to man to be used in serving Him, Satan has caused to be invested for the building up of His kingdom. Satan, and not God, is worshiped. *14LtMs, Lt 120, 1899, par. 22*

In order that men might not forget the true God, Jehovah has given them a memorial of His love and power—the Sabbath. He says, "Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people." *14LtMs, Lt 120, 1899, par. 23*

“Six days may work be done; but in the seventh is the Sabbath of rest; holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever. For in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed.”  
[Exodus 31:13-17.]*14LtMs, Lt 120, 1899, par. 24*

Satan has worked with masterly power to make null and void the fourth commandment and give to the world a spurious sabbath, that the sign of God might be of no effect. He found a co-partner in this work in the papal power, which sought to change times and laws. The false sabbath was exalted by princes and rulers, while the true was trodden under foot. Our work for this time is to undeceive the world if possible. Satan has interposed between man and his God, that man may not bear the sign which God has said should exist between Him and His people; and the whole Christian world has been imbued with satanic enthusiasm to depreciate the seventh day and exalt the idol sabbath.*14LtMs, Lt 120, 1899, par. 25*

But God has chosen a people who will be loyal to Him. He has erected a temple for the maintenance of His worship, and He designs that His work shall be carried forward in establishing churches as memorials of the people who bear His sign. These houses of worship, however humble, will continually proclaim the treason of Satan and the genuineness of the Sabbath—that Sabbath which was instituted in Eden when all the morning stars sang together, and all the sons of God shouted for joy.*14LtMs, Lt 120, 1899, par. 26*

**Lt 121, 1899**

Jones, A. T.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 14, 1899

Previously unpublished.

Dear Brother:

I received your letter. I thank you for writing. The Lord would have your words a power of influence for good wherever you may be. When you have the treasures of the Word to present to the people, let the golden oil from the two golden pipes be emptied into the vessel prepared for its reception, and the truth spoken in love will be a power for good. But, my brother, you have too much of the spirit to drive. Soften and subdue your own spirit. Let the peace of God rule in your heart. Those who bear the sacred truth to the people must in word and spirit and action pursue the course the great Teacher pursued. They must be meek and lowly in heart. Your words are a talent, and these words are to be wisely improved, that they may have the very best influence.<sup>14</sup>*LtMs, Lt 121, 1899, par. 1*

I have a great desire that everything shall be cleansed away that in any way hinders the Spirit's influence circulating through the office. Light came to me regarding the condition of things that would be created in that many who had no right to anything more in royalties than they had already received, would demand more, because they placed so high an estimate on their own productions. This spirit of selfishness would bring great confusion. I was shown that the maneuverings with the *Gospel Primer*, and all the transactions that took place regarding this little book, were unjust and selfish. A covetous spirit came in, or I might say, developed itself; for it was already in.<sup>14</sup>*LtMs, Lt 121, 1899, par. 2*

Decided measures were taken to press those who possessed the book to make terms in regard to it. Not one of the actors in this transaction will be pleased to meet the record of it in that great day

when every action will proclaim itself to the ones who acted the scheming part. Every wrong deed is written against their names. Such things as this are robbery and will testify against the wrongdoer. Everything was done that could be done. Those who owned the book were helpless because of a lack of means. Those in positions of trust knew this, and pressed them unfairly, unmercifully, and unjustly to accept any terms that would relieve them from the pressure brought to bear upon them. Thus it was made exceeding hard for those who had prepared the book to appreciate its value, for it was discounted. Man [determined] that it would amount to little when handled.*14LtMs, Lt 121, 1899, par. 3*

When Elder Olsen was president of the conference, letters were sent by me to him in reference to these matters, saying that these things must be made right. Elder Littlejohn, a blind man, was not properly dealt with. This case calls for consideration and restitution. Frank Belden was not justly dealt with, either by the Review & Herald or the Pacific Press. Unfairness and injustice were practiced. This was plainly specified to Elder Olsen. But his perceptive faculties were confused because he himself was enticed to do many things that were not straightforward. The managers of the publishing institutions had these men in a net. They were in debt, and struggle as they would, they could not extricate themselves from the meshes which were being drawn closer and closer about them. These cases have been specified. It was expressly stated that there are matters to be rectified in the place of being sponged out.*14LtMs, Lt 121, 1899, par. 4*

**Lt 122, 1899**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

August 14, 1899

This letter is published in entirety in BEcho Supp. 09/18/1899.  
+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.

Dear Brother and Sister Haskell:

I have not been able to sleep after one o'clock. I have written several pages to Brethren Sutherland and Magan. I will send you a copy of the same. In the night season I was instructed in many things. The danger that threatens our churches is that new and strange things will be brought in, things that confuse the minds of the people, and give them no strength, at the very time when they most need strength in spiritual things. Clear discernment is needed, that things new and strange shall not be laid alongside of truth as a part of the burden of the message to be given at this time. The very messages we have been giving to the world are to be made prominent. The books containing the light God has given must be brought before the people. *14LtMs, Lt 122, 1899, par. 1*

Canvassers should have the fact impressed upon them that the canvassing work is the very work the Lord would have them do. The work of the canvasser is to bring before the world as fast as possible the light that God has given. The publications will do a far greater work than can be accomplished even by the ministry of the Word, because the canvassers reach a class that ministers who teach in Word and doctrine cannot reach. From the light given me, I know that where there is one canvasser in the field, there should be one hundred. Persons should be encouraged to take hold of the work, not to handle the little story books, but to bring before the world the books so essential at this time. *14LtMs, Lt 122, 1899, par.*

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The Lord will be with steadfast, consecrated workers. The time has come when a large work should be done by the canvassers. As watchmen they are ringing the warning bell to awake the sleepers to a sense of their danger. The work to be done is great; the world is asleep, and the churches know not the time of their visitation. How can they best learn the truth? Through the efforts of the canvasser. Thus the reading is brought before those who otherwise would never hear the truth. Those who go forth in the name of the Lord are His messengers to give to the world the glad tidings of salvation through Christ in obeying the law of God.<sup>14</sup>*LtMs, Lt 122, 1899, par. 3*

The multitudes are in darkness, in error, and the Lord would have the light of truth shine forth to the world. To every man is given his work. Here is a work that man can lay hold of and do. All who will consecrate themselves to God to work as canvassers are giving the last message of warning to the world. They will be drawn out to speak the truth, and will have opportunities to explain the Word of God. In doing this itinerant work they are flashing rays of light upon the pathway of those who are in the darkness of error.<sup>14</sup>*LtMs, Lt 122, 1899, par. 4*

Those who are fitting for the ministry can engage in no other work which will give them so large an experience as will the canvassing work. All who want an opportunity for true ministry, and who will give themselves unreservedly to the Lord will find in the canvassing work opportunities to speak upon many things that pertain to the future immortal life.<sup>14</sup>*LtMs, Lt 122, 1899, par. 5*

Doctrinal points should not be forced upon the people by the canvassers. But if the people lead out by asking questions, give them “the reason of the hope that is in you with meekness and fear.” [*1 Peter 3:15.*] What fear? Fear lest your words should savor of self-importance, lest unadvised words should be spoken. The words and the manners are to be after Christ’s likeness.<sup>14</sup>*LtMs, Lt 122, 1899, par. 6*

Pray and work. More will be accomplished by the Christlike, humble prayer than by many words without prayer. Work in simplicity, and the Lord will work with the canvasser. The Holy Spirit will impress



minds just as He impresses the minds of those who listen to the words of God's delegated ministers, who preach His Word. The same ministry of holy angels attends the one who gives himself to canvassing for books for the educating of the people as to what is truth. *14LtMs, Lt 122, 1899, par. 7*

Men and women can work in lines effectually if they feel in their hearts that they are doing the work of the Lord in ministering to the souls who know not the truth for this time. They are sounding the note of warning in the byways and highways to prepare a people for the great day of God which is about to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? Let them read the *sixth chapter of Isaiah* and take its lesson home to their hearts. *14LtMs, Lt 122, 1899, par. 8*

“Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.” [*Verses 5-8.*] *14LtMs, Lt 122, 1899, par. 9*

This representation will be acted over and over again if the canvassers are pressing close to the side of Christ, wearing His yoke, and daily learning of Him how to carry messages of peace and comfort to the sorrowing, disappointed ones, the sad and brokenhearted. By imbuing them with His own Spirit, Christ the great Teacher is fitting them to do a good and important work. *14LtMs, Lt 122, 1899, par. 10*

This work has not, of late, had the spirit and the life infused into it by the leading agents that once made it a specialty. Painstaking effort is required; instruction must be given; a sense of the importance of the work must be kept before the workers; all must cherish the spirit of self-denial and self-sacrifice that has been exemplified in the life of our Redeemer. *14LtMs, Lt 122, 1899, par. 11*

The Lord Jesus, standing by the side of the canvassers, walking with them, is the chief Worker. The Holy Ghost by their side makes impressions in just the lines needed, if the worker recognizes Christ as the One who is with him to prepare the way. Thus the worker can move forward representing the sacred truth he is handling, in the books for which he is finding a home in families. *14LtMs, Lt 122, 1899, par. 12*

Just as the truth presented in the books becomes woven into his own experience and developed in his character will be his strength, his courage, his life. The experience gained will be of more benefit to him than all the advantages he might otherwise obtain in fitting for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares the workers, both men and women, to become pastors unto the flock of God. As they cherish the thought that Christ is their companion, a holy awe, a sacred joy, will be felt by them amid all their trying experiences and all their tests. They will learn now to pray as they work. They will be educated in patience, kindness, affability, [and] helpfulness wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ their Companion will not approve of any harsh, unkind words or feelings. Their words need to be purified. *14LtMs, Lt 122, 1899, par. 13*

The power of speech should be regarded as a precious talent, granted them to do a high and holy work. The human agent is to represent the divine Companion with whom he is associated. To that unseen, holy Companion he is to show respect and reverence because he is wearing the yoke of Christ and is learning His pure, holy ways and manners. *14LtMs, Lt 122, 1899, par. 14*

Those who have faith and confidence in this divine Attendant will develop. They will be gifted with power to clothe the message of truth with a divine, sacred beauty. In all the self-denial and self-sacrifice required, amid all the unpleasant things that occur, they are ever to consider that they are yoked with Christ, partakers with Him of His spirit of patience, forbearance, kindness, self-denial, and self-sacrifice. This spirit will make them a place and give them success in the work, because Christ is their recommendation to the families. They will not be easily repulsed, for they know that the

household needs the instruction these books contain.<sup>14</sup>*LtMs, Lt 122, 1899, par. 15*

Some will lay them on the parlor table, and seldom look into them, until some sorrow comes. Perhaps sickness enters their home. Then they will look for those books, and the stricken ones will find peace and rest, and fall asleep in Jesus, resting in His love because He has forgiven their sins and is precious to their souls. This has been the testimony of many. The Lord co-operates with the self-denying human workers. His own mind, His own spirit, is communicated to them.<sup>14</sup>*LtMs, Lt 122, 1899, par. 16*

God has His workmen in every age. The call of the hour is answered by the human agencies. Thus it will be when the divine voice cries, "Whom shall I send? and who will go for us?" The response will come, "Here am I, send me." [*Verse 8.*] The Lord imparts a fitness for the work to every man and woman who will cooperate with divine power. A great work is to be done in our world, and human agencies will surely respond to the demand. And all the requisite talent, courage, perseverance, faith, and tack will come as they put the armor on. The world must hear the warning. When the call comes, "Whom shall I send? and who will go for us?" send back the answer clear and distinct, "Here am I; send me."<sup>14</sup>*LtMs, Lt 122, 1899, par. 17*

**Lt 123, 1899**

Faulkhead, N. D.; Salisbury, W. D.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 17, 1899

Portions of this letter are published in *BEcho Supp. 09/18/1899*.

Dear Brethren Faulkhead and Salisbury:

I would be pleased to be with you, my brethren, if this were the will of the Lord; but I cannot leave my work. We are praying for you, for we feel just as great an interest in the work you are trying to do in Melbourne as in the work we are trying to do in this part of the Lord's vineyard. The Lord's angels are round about you in North Fitzroy as we know they are round about the workers in Cooranbong. I wish to reveal to the people, for their encouragement, the light which the Lord has been pleased to impart. *14LtMs, Lt 123, 1899, par. 1*

The publishing house is a center. It is a representative of the truth we claim to believe, and the church in Melbourne should feel that it is honored in having among it this printing office to give character to the message that comes from the press in publications to go into the highways and byways. This institution is God's instrumentality, to send forth the messages of truth to the people in clear lines. The workers in the publishing house are highly honored in having a place in it, and if they are daily learners in the school of Christ, the Lord will give these apprentices wisdom to discern the good and choose the blessings which it is their privilege to enjoy in connection with the work. *14LtMs, Lt 123, 1899, par. 2*

All may realize that faith without works is dead, being alone. When the workers in connection with the Echo office combine faith and works, they will send forth precious rays of light into the moral darkness of the world. Those who are engaged in any branch of the work are acting a noble part in doing service for God. They are to stand loyal and true at their post of duty, appreciating the privilege of so close a connection with heavenly instrumentalities. Angels are

supervising the work, and you are co-operating with the ministry of the delegates of heaven. In all your work you may truly say, The Lord is here. Let your silent prayers go up to God in acknowledgment of His blessings. Be thankful, and the Lord will give you wisdom and understanding. <It is the privilege of every soul to grow in spirituality.> *14LtMs, Lt 123, 1899, par. 3*

I would speak especially to the believers in Melbourne. Pray every morning and evening that the Echo Publishing House may have God's richest blessing upon it. This institution may be one of the most successful educating schools in business and spiritual lines. We do not half appreciate the mercies and blessings of God. Let no murmurs or complaints come from your lips, for angels hear these words. The Lord will be pleased if you in Victoria and we in New South Wales will take hold heartily and sustain the publishing institution with our prayers and our means, and encourage the hearts of those who carry the heavy burdens. Do not encourage criticism and complaining, for this is the most detrimental commodity you can deal in. It is Satan's goods, and you need not pass it round. *14LtMs, Lt 123, 1899, par. 4*

A grand work is being done by those who handle the press. The sheets that come from the groaning press to be prepared as tracts and bound up as books are to go forth to visit all the places of the earth. There should be canvassers who will do faithful service in this work. When the Lord's voice calls, "Whom shall we send? and who will go for us?" the divine Spirit puts it into the hearts of men and women to answer, "Here am I; send me." [*Isaiah 6:8.*] But bear in mind that the live coal from the altar must first touch your lips and cleanse you from all impurity. Then the words you speak will be wise and holy words. *14LtMs, Lt 123, 1899, par. 5*

The Lord would have many take a part in this grand work who are consecrated, whose hearts are humble, and who are willing to engage in any line of work that demands their service. All are not to be canvassers, for then there would be no printers, editors, or managers. And if all were printers, there would be no canvassers. God will fit every one for the work who will seek to follow Him. If those who take up the canvassing work are thoroughly converted, they will reflect light and do honor to God by speaking a word in

season to those who are willing to hear. *14LtMs, Lt 123, 1899, par. 6*

The Lord will co-operate with all who are in earnest in the work, as He co-operated with Daniel and his three companions. Of these youth we read, "As for these four children, God gave them knowledge and skill in all learning and wisdom: ... and the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king; and in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [*Daniel 1:17, 19, 20.*] *14LtMs, Lt 123, 1899, par. 7*

When the Lord co-operates with the human agent and the human agent co-operates with God, marked advancement is made in all learning in business lines and in spiritual knowledge, for the Lord opens the understanding, that His faithful children who honor Him may continually advance. Church members in Victoria should consider it a privilege to have their children connected with the publishing house. *14LtMs, Lt 123, 1899, par. 8*

We unite with you heartily, with our prayers, our energies, and our sympathies. As you enlarge your work of book making, you will increase your school of apprentices, and those who are educating these youth should realize that they are doing God's work. Each youth should learn some part of the business, and then climb higher, to learn in advanced lines, until he is complete in all parts of the work, and is prepared in his turn to become an educator. *14LtMs, Lt 123, 1899, par. 9*

It is the privilege of the instructors to cultivate tenderness, kindness, [and] true courtesy by manifesting these graces to every student in the office. Every youth is the Lord's property, to be watched over, cared for, loved, and treated courteously. When youth are determined to have their own way, let not the parents of these youth receive the testimony of their children, but go directly to those at the head of the institution and learn the truth. Parents, teach your children to respect and honor the men whom God honors and respects by placing them in positions of trust. *14LtMs, Lt 123, 1899, par. 10*

The divine Spirit puts the desire to engage in the work into the heart of the man whom He can qualify for that place. Some are fitted for one branch of the work and some for another. Some as sons of consolation are to carry the message to the sorrowing, the disappointed, and the brokenhearted; and angels of God will be with these workers. But those who are prepared to do God service in any line will not seek the easiest place. Said Christ, "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] *14LtMs, Lt 123, 1899, par. 11*

There is a special work to be done in ministering to the most hopeless cases. The workers can possess a science of simplicity and eloquence that will search out and help the most needy, the class for which the sermonizers feel no special burden. Was not Christ the greatest Teacher the world ever knew? Was He not the Son of the infinite God, and yet He said, "I do nothing of myself." "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 my Father which dwelleth in me, he doeth the work." [*John 8:28; 14:10.*] *14LtMs, Lt 123, 1899, par. 12*

The true worker should ever bear in mind that he is doing service for God. Missionary work does not consist merely of preaching. It includes personal labor for those who have abused their health and have placed themselves where they have not moral power to control their appetites and passions. These souls are to be labored for as those more favorably situated. Our world is full of suffering ones. *14LtMs, Lt 123, 1899, par. 13*

God has written His law upon every nerve and muscle, every fiber and function of the human body. The indulgence of unnatural appetite, whether for tea, coffee, tobacco, or liquor, is intemperance, and is at war with the laws of life and health. By using these forbidden articles a condition of things is created in the system which the Creator never designed. This indulgence in any of the members of the human family is sin. But how much more sinful is it in those who profess to be Christians, who say they are Abraham's children. They are not, because they do not practice the works of the Lord. If they were following Jesus they would deny unnatural appetite. *14LtMs, Lt 123, 1899, par. 14*

Every gratification of unnatural appetite produces disease in the physical system. The eating of food that does not make good blood is working against the laws of our physical organism, and is a violation of the law of God. The cause produces the effect. Suffering, disease, and death are the sure penalty of indulgence. *14LtMs, Lt 123, 1899, par. 15*

As those whom God has called and chosen, we are under obligation to become intelligent in regard to the difference between eating to live and living to eat. Look at the world and see the worship that is paid to eating, drinking, and dressing. It is carried into every phase of life. Needless worries and burdens are brought upon the family by wishing to be hospitable in entertaining visitors. They overwork to prepare a great variety for the table. An overabundance is eaten. The digestive organs are given too large an amount of work to do. The distended stomach cries out for relief, "Hold, hold, put no greater burden upon me than I can carry;" but the protest is unheeded. These dinners and teas and suppers are a burden and an injury. *14LtMs, Lt 123, 1899, par. 16*



**Lt 124, 1899**

Brethren in Victoria

NP

August 18, 1899

Portions of this letter are published in BEcho Supp. 09/18/1899.  
+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.

My Brethren in Victoria:

Lift the standard higher and still higher. There is a great work to be done, and there is no time to be lost. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. Our young men and young women may do a good work in canvassing if they will obey the words, "Take heed to thyself and to the doctrine." [*1 Timothy 4:16.*] Self must be disciplined. The young men and young women who give evidence that they are truly converted and who take up the canvassing work may consider that this work is the very best preparation for the ministry. The canvassing work involves the performance of the highest moral duties. In this work there will be many temptations which will test whatever integrity and strength of religious principles and habits young men have, in their experience, acquired.<sup>14</sup>*LtMs, Lt 124, 1899, par. 1*

The whole period of life is a brief season of trial. Those who take hold of a work so important as the canvassing work must constantly guard self, lest Satan shall obtain the advantage. A multitude of petty temptations will assail the one the Lord is testing, and if he stands firm as a rock to principle, it is because he makes the Lord God his trust every moment. "Put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." [*Romans 13:14.*] Let the sincere cry from the soul be, "Speak, Lord, for thy servant heareth." [*1 Samuel 3:9.*]<sup>14</sup>*LtMs, Lt 124, 1899, par. 2*

True workers are not careful to make special conditions whereby

they may secure favors and have a very pleasant time in self-serving. But many canvassers go into a hotel and obtain their meals there, when they should make self-denying, self-sacrificing efforts to obtain accommodations in a humble cottage. But whether you go to a cottage or to a more stately mansion, let it be known that you are Christians, that you love the service of Christ, that you love missionary work, that you are carrying a class of books of the highest value. Obtain entrance if you can, and if possible sell helps enough to give you a bed and something to eat. *14LtMs, Lt 124, 1899, par. 3*

If you can, obtain the privilege of conversing with the family. Ask them if you may have the privilege of uniting with them in their morning and evening worship. Thus doing, you have committed yourself as a follower of Jesus Christ, and no one will be more in need than you of stirring up the gift that is in you. Show that you realize that you are in a useful line of duty and honorable employment, that you are doing missionary work. If there is water to be brought, modestly ask the privilege of doing this. The numerous kind acts, you may do, though small, will win for you respect, and an order, it may be, for a book. You can find friends if you ever show yourself friendly. And you may feel every day that you are in an educating school. *14LtMs, Lt 124, 1899, par. 4*

August 18. I cannot sleep. I am burdened to write at one o'clock a.m. During the night I have been under the special influence of the Spirit of the Lord. I have been instructed that I am not to use my influence to divorce Willie from the cause and work of God. He should not load himself down with too many responsibilities. There is continual danger of getting the work into a jam, and then comes confusion, and often uncertain work. Every method is to be weighed candidly, and the Lord is to be sought unto diligently. We are to ask Him to do all things for us that seem necessary to be done. He is our Wisdom, our Sanctification, and our Righteousness. We are not to feel ourselves weak, but strong in His might, to go forward with courage in the name of the Lord to do the very things that need to be done. *14LtMs, Lt 124, 1899, par. 5*

The Lord has instructed W. C. White from his youth in regard to the way his work should be carried on. He cannot divorce himself from

the work. He can help me by giving more time to the matter of getting out properly the testimonies the Lord has given to His people. But the Lord would have him connect with me, and also with his brethren, to plan for the work. The Lord will work with him and with his mother. He must secure the very best help to unite with him in the work he shall do in the preparation of books, and in the work in connection with his brethren. His reliance must be upon God, and on God should be the reliance of all who act a part in this great work to be accomplished in sending the message of warning to the world. *14LtMs, Lt 124, 1899, par. 6*

Much more book-making needs to be done in the Echo office. This institution has not been favored with donations as have the printing establishments in America, and there are not here workmen who are thoroughly and understandingly connected with the work. Those who bear the heaviest responsibilities have not been strengthened and sustained by the churches in their prayers, and in realizing that the prosperity and success of the work is largely due to the attitude of the churches. *14LtMs, Lt 124, 1899, par. 7*

If the churches do not feel that the work done in the Echo office is a most important work, and that the workers need their sympathy and hearty, intelligent co-operation, this deficiency will be a drawback to the work. Complaints will be made in regard to the men who carry a heavy load. Discouragements come upon these men because of the unconsecrated elements in the churches, who love to talk, and say, "Report, and we will report it." [*Jeremiah 20:10.*] They are making more work for the men who are already overburdened. *14LtMs, Lt 124, 1899, par. 8*

All who daily consecrate themselves to God to hold up the hands of those who bear responsibilities, God will bless. We are engaged in a great work, and Satan will use all his power to win to his side, the men and women who could co-operate with God in doing a precious work if they were sanctified, cleansed, and worked by the Holy Spirit—if they had warm, true hearts of tender love, and gave due respect to those whom God has appointed to carry a great and important work. The men engaged in this work have been and will again be wounded by those who think and speak evil and create feelings of distrust and jealousy, which should not be tolerated or

kept alive by unsanctified tongues. *14LtMs, Lt 124, 1899, par. 9*

The publishing house is the Lord's house, and it is not to be desecrated by those connected with it. Every worker employed there should put to the stretch nerve, brain, bone, muscle, and sinew to make the publishing house all that God designs it to be. The Lord's blessing will rest upon the managers and the workers if they will learn lessons in the school of Christ, wearing Christ's yoke, and working in Christ's lines, as every believer should. When they are doing this, God says of them, Ye are laborers together with God. Christ is to be honored and glorified by every soul who connects with the work. *14LtMs, Lt 124, 1899, par. 10*

The false tongue, the suspicious remark, the evil surmising and jealousy, have done great harm to the work and workers in the office. The Lord has been dishonored and His work retarded because the sacred fire has not always been used. The common fire, in feelings, devisings, and speech, has had its influence, and has brought discouragement, weakening the hands God designed should be strengthened and upheld. The Lord has opened ways and means, and given evidence that this work is His, and that He will bless those who will work interestedly in connection with it. *14LtMs, Lt 124, 1899, par. 11*

There have been those, and unless constant watchfulness is exercised there will ever be those, who are not true and faithful, men and women who are not able to discern the sacredness of the work given them to do. Seeing, they see not, and hearing, they hear not, neither do they understand. Their will is not on the side of the will of God. They do not love the truth, and it has not a sanctifying, refining influence upon them. The time will come when the sensual, the proud, the careless in heart, those who are opposed to the truth, will have to be separated from the office. Darkness will close about them, and soon, very soon, the cry will come from unfeigned lips, "The harvest is past, the summer is ended, and my soul is not saved." [See *Jeremiah 8:20*.] They are gathering in bundles with the tares, to be consumed by the fires of the last day. *14LtMs, Lt 124, 1899, par. 12*

The Lord would have a company of youth brought into the Echo

Publishing House, and there tested and tried. If under the instruction they receive they do not improve, but show that their hearts are gross, that they do not care to be converted from the error of their ways, all the light shining about them becomes darkness to them. They call good evil, and evil good. Their testimony is not reliable. They dishonor the office by remaining in it, and should be separated from it. *14LtMs, Lt 124, 1899, par. 13*

Those who will be worked by the Holy Spirit, the Lord will qualify by His grace. He will let the light of His countenance shine into their hearts, giving them clearness of thought and knowledge such as He gave to Daniel. He will fit them to do His work. These workers will exert a right influence, and their very countenance will reveal their pure, correct, temperate habits. Unbelievers will take knowledge of them that they are superior in their ways, their speech, their demeanor; for like Daniel and his associates, they carry their credentials with them. *14LtMs, Lt 124, 1899, par. 14*

The Lord would have the Echo office stand high in the estimation of all who believe the truth. He would have the believers in the truth sustain this institution and give tangible proof of their confidence in it. Thus they will honor God, for the Lord has made the Echo office an instrument of His appointment. It is to be conducted on high and holy principles, making manifest that the seal of heaven is upon it. The Lord has His eyes upon it, and angels will work with the workers. Not a mean transaction in any business dealing is to be done in behalf of believers or unbelievers. The Lord would have the publishing house stand as a faithful sentinel to advocate the truth. Rays of light are to go forth from it, to penetrate the moral darkness which covers the earth. *14LtMs, Lt 124, 1899, par. 15*

Let our brethren and sisters have words of encouragement and confidence to speak of this the Lord's instrumentality. God calls upon them to encourage the workers who have to carry the burdens, for He is working with them. He calls upon His people to recognize the sustaining power in this instrumentality. It is God's work. Honor the Lord, then, by doing to the utmost of your power to give it the influence it should have. *14LtMs, Lt 124, 1899, par. 16*

**Lt 125, 1899**

Daniells, A. G.; Robinson, A. T.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 17, 1899

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

Dear Brethren Daniells and A. T. Robinson:

W. C. White was speaking to me in reference to two old men coming to Cooranbong. At first I felt disagreeable at the thought, but then I put away all such feelings. This is the place where these persons could be cared for, and they will be close beside the meetinghouse, where they can have church privileges. If this is considered the best thing to do, Brother Tucker’s legacy could defray the expenses. The Retreat is heavily in debt. I think it would be a good thing for the afflicted ones to be in such a comfortable, wholesome place. Brother Tucker was happy every moment of his stay here, and [he] enjoyed the wholesome atmosphere. As the Retreat will be completed in a short time, we will be able to accommodate them.<sup>14</sup>*LtMs, Lt 125, 1899, par. 1*

W. C. White said that you were anxious to have him go to Melbourne, but it is well he did not go. He proposes to give half his time to my work and half to the school business and other lines. I do not propose to accept any such proposition. When he is compelled to tax his mind as fully as it should be if he engages in business matters, it is too much to put upon him the work that needs a fresh mind. I want him to take hold of the testimonies, which should have been brought out long ago, and given to the people, but I have not been able to obtain help.<sup>14</sup>*LtMs, Lt 125, 1899, par. 2*

My book on temperance should be in circulation, but what mind have I to handle these books? W. C. White could do this work. I am greatly troubled over this matter. I must have the work done, but I cannot get W. C. White’s time. Sometimes I have thought it would

be best for me to go to America and get this work done. There is need of careful, critical, sharp thinking to be put into this work, to know what shall be brought before the people, and what shall be left unsaid. You know that there is not one in this house who can give me the help. I cannot get the right kind of help anywhere.*14LtMs, Lt 125, 1899, par. 3*

W. C. White has given no time to the book on Christian education.*14LtMs, Lt 125, 1899, par. 4*

I cannot consent to attend camp meetings this year, unless it be the meeting at Maitland. It is too much for me. I am trusting in the Lord. I am grateful for the strength and grace I have received. I am very desirous to speak to the people, but it costs me too much. The writing I have to do for America is large.*14LtMs, Lt 125, 1899, par. 5*

**Lt 126, 1899**

Kellogg, Br-Sr. [J.H.]

Refiled as *Lt 86a, 1893*.



**Lt 127, 1899**

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 11, 1899

Previously unpublished.

Dear Brother Jones:

Can you give me any information in regard to the money raised for the Southern Field? The neglect of his field is again urged upon me. This matter has been presented to you so many times that I feel sad to have to bring it before you again. I do not need this additional burden. In regard to the royalties on books it was thought best to ask the authors to wipe out their claims, but God calls for a full restitution of the means raised for the Southern Field. Whatever the condition of the institutions in Battle Creek or on the Pacific Coast, they had no right to use this money for any other purpose than that for which it was raised. I ask you again, where is that money?<sup>14</sup>*LtMs, Lt 127, 1899, par. 1*

I am writing on the subject of the unfaithful husbandmen. The Lord made terms with these stewards to return to Him the fruits of His vineyard at a specified time. A certain amount of fruit was to be given in its season. The whole vineyard was the Lord's, and as the owner He had a right to expect a revenue from it.<sup>14</sup>*LtMs, Lt 127, 1899, par. 2*

Through His servant Isaiah, the Lord declares, “The vineyard of the Lord of hosts is the whole house of Israel.” [*Isaiah 5:7.*] Again the church is represented by a vine brought out of Egypt and planted in the Holy Land. Christ represents the union which should exist between Him and the church by a vine. “I am the vine,” He says, “ye are the branches.” [*John 15:5.*]<sup>14</sup>*LtMs, Lt 127, 1899, par. 3*

In this the Lord has a lesson to give to His children. They are His chosen ones, favored above all other people on the face of the earth, and He calls them to show forth the praises of Him who has

called them out of darkness into His marvelous light. The blessings which are so liberally bestowed upon them, they are to respond to by returning to the Lord the fruits essential for the advancement of His kingdom and the glory of His name. The blessings and privileges granted to God's people mean sacred responsibilities. God required that the returns shall be proportionate to the blessings received. Those who receive largely are to divide their goods with their fellow laborers.*14LtMs, Lt 127, 1899, par. 4*

God requires that the tithes and offerings shall be regarded as sacred by those who are in charge of the Lord's vineyard. Faithful returns are to be made to Him. Those portions of the Lord's vineyard which have received the most advantages should prove that they are benefitted by these advantages by rendering to God His own in unselfish, devoted service; for this He requires. The gratitude of the heart is to be expressed in deeds of holiness and strictest integrity.*14LtMs, Lt 127, 1899, par. 5*

It is for the advantage of the husbandmen to render to the Lord the fruits in their season, for the well cultivated vineyard speaks for the faithfulness of the caretaker. Any deviation from integrity, in allowing parts of the vineyard to remain unworked, limit the powers of that part to bear fruit, for it is capable of bearing just as good fruit as other portions of the field if it has proper advantages. God sees the barren, unworked parts of His vineyard, and He wants these parts worked. The message we bear is a worldwide message. The good news of salvation is to go to every kindred, tongue and people. Shall this work be bound about because some of the husbandmen appropriate all the facilities to that portion of the field over which they have supervision?*14LtMs, Lt 127, 1899, par. 6*

The Lord made a covenant with the Jewish nation if they would be loyal to the Lord of the vineyard, who had placed His goods in their hands, and unselfishly return to the Lord the fruits of His enriched land. As the husbandmen, they were to do unselfish, faithful work for every part, and not bind up all the blessings and facilities in one part. We should be awake to see all the improvements that can be made, and use to the best advantage the Lord's money.*14LtMs, Lt 127, 1899, par. 7*

There are fields desolate and bare, in which much work needs to be done. Selfishness and covetousness has been brought in, and everything possible is centered in a few places. Plants are not made in other portions of the vineyard, and the Lord's way is not prepared, His paths are not made straight. He cannot gather fruit from the trees of His planting. The Lord has work to be done that is not done, because every advantage is centered in a few places. God calls this unfaithful stewardship. *14LtMs, Lt 127, 1899, par. 8*

God revealed Himself in great power to ancient Israel. He designed that through this nation His name should be magnified in all parts of the world. Their advantages were not to lead them to glorify themselves. They were to glorify His name by them, in appropriating facilities to the more destitute fields. But God's name was not glorified; and selfishness and covetousness has marked the path of God's people all the way from the time of ancient Israel to the present day. The good that God has purposed to do has not been done because of this unfaithful stewardship, and He will take away the trust from those who have proved untrustworthy. *14LtMs, Lt 127, 1899, par. 9*

In every work God entrusts to the hands of men He leaves room for the development of character. He has sent message after message to this people as He did to ancient Israel, but still the human traits of character are seen in the selfish, covetous appropriation of means. God is watching every institution to see how it will trade upon His goods. He has sent servants to overlook His vineyard; but words have been spoken that to a large extent have made of no effect the message brought. His service is now mingled with selfishness, and God is dishonored. *14LtMs, Lt 127, 1899, par. 10*

The common fire, in the place of the sacred, is used. Man's opinions and devisings have created a condition of things which is not as God would have it. Matters are not now as they should be to represent the work for this time. The message that should come to the world is being warped to meet the convenience of men who desire to make a success of their worldly business. Money is invested in worldly enterprises and bound up in schemes which are not after God's order. *14LtMs, Lt 127, 1899, par. 11*

We must not move impulsively, regardless of the poverty stricken fields which have nothing to give character to the work. Men are to heed the warnings Christ has given in regard to moving with consideration. He asks the question, "Which of you, 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 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. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." [Luke 14:28-33.] *14LtMs, Lt 127, 1899, par. 12*

**Lt 128, 1899**

Leininger, Brother and Sister [J.]

“Sunnyside,” Cooranbong, New South Wales, Australia

August 23, 1899

Portions of this letter are published in *MRmnt 105*.

Brother and Sister Leininger:

I received your letter, my brother, and I was pleased to hear from you. My health is very much better than it has been for some time. Since our conference I have done much writing. Letters have gone from my pen to Africa and America, at the center of the work. I am now nearly seventy-two years old. *14LtMs, Lt 128, 1899, par. 1*

I read your letter carefully. You are aware that the brethren at the Pacific Press have tried to help you, by situating you where you could help yourself. This has been my advice. I think it would be advisable for you to accept the opening to work for Sister Gray. Were I in your position, I should be very thankful to the Lord for this opening. As to what people say, you must have learned ere this that there are all kinds of people on our world. If Sister Gray is an energetic, straightforward woman, she will not please those who are slack and shiftless; but this you should not want to be. The opening has been made for you; do not miss the opportunity. *14LtMs, Lt 128, 1899, par. 2*

In regard to my taking shares in the school stock, I see no light in it. When the way opens, and you have means, you can pay me. It will be best for you to make up your mind to accept this offer from Sister Gray; for it is the advice of your brethren and my advice. You can be a help to Sister Gray. We must all do the best we possibly can. We need not suppose that we shall have everything to please ourselves. We must get out of self into Jesus, and make up our minds that if trials come, we will show the Christlike side of our character, and not be easily discouraged. *14LtMs, Lt 128, 1899, par.*

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You must have some place where you can engage in business which will support your family. You will not then feel dependent on anyone. I should certainly be reluctant to see you, who once had means, unable to support your family. You cannot do this in Healdsburg, and it is therefore essential that you get out of Healdsburg, and plead with the Lord to give you energy and health to support yourself. The way seems open. Go to this place in the name of the Lord, and you can be a blessing to the commandment-keeping people of God. Put your trust in God, and He will help you.*14LtMs, Lt 128, 1899, par. 4*

I am at the present time more than ten thousand dollars in debt. All the means I can obtain I am using in placing the truth before those who have never heard it. This is the work the Lord calls upon us to do. We are to enter into aggressive warfare against error. I need more means to invest in the Lord's vineyard. I am pained when I see so many fields unworked. I am willing to do as I have been doing in this field—use every dollar I can possibly spare, and then borrow money to invest. The money loaned me by Sister Wessels, one thousand pounds, will have to be returned to her, but where the money is coming from, I am not able to determine. This is in addition to the ten thousand I owe in America. I am trusting that the way will open very soon, so that we can work the fields which are all white unto the harvest.*14LtMs, Lt 128, 1899, par. 5*

The Lord will commend in us all a holy prudence. We are not to be rash. Be wise. I think it would be well for you to accept Sister Gray's offer. By employing you she can help you, and if you are economical you will find favor and be a great blessing to our sister. You can ask the Lord to be your helper. You can give evidence of your fidelity, and show that you are entirely trustworthy. There is an art in being faithful in little things. Here is where many fail. This may be the reason that some have told you that Sister Grey is difficult to suit. You may be the very man to be faithful in little things, and if this is so, you will be faithful in the things that are larger. I know what I am talking about. I have had to depend upon hired help, and unless I followed them critically they would rob me of time, and do their work in a slack, lazy, shiftless manner. I have had to pay out my money in wages and in seed for the cultivation of the land, which brought me no returns. I lost my seed, my income in produce,

and tithe money that could have been brought into the treasury, because men were not diligent in business, fervent in spirit, serving the Lord.*14LtMs, Lt 128, 1899, par. 6*

I was advised to employ a good, faithful man to care for my land, which I wished to cultivate in a Christian manner, so as to reveal the best symbol of what a farm should be in this country, where there are so many shiftless, lazy workmen who have never cultivated their land at all. We hired a good Christian farmer, and he has worked my land, which I am trying to make an object lesson to those who would rather beg than work. I know what a trial it is to have shiftless, indolent men, to whom you have to pay just as much in wages as to the man who has interest and fidelity, and puts religion into his work. I have just such a man.*14LtMs, Lt 128, 1899, par. 7*

He who will be faithful in the small things will be faithful in the large things. We have a great blessing in our farmer, Brother James, and if you could help Sister Gray by working on Christian principles, you will be doing her a great good, and obtaining good yourself in the satisfaction you have in supporting your family and being a blessing to others. You hear one side of the matter, but if you heard the other side of the question, you might find a key which would open the door, so that you might see within. The blame may not rest upon Sister Gray, but on her unfaithful workers. I advise you to move into some place where you can find profitable employment. I respect you, my brother, and I want you to prosper; but it would not be wise for me to advise you to remain in Healdsburg.*14LtMs, Lt 128, 1899, par. 8*

In love.*14LtMs, Lt 128, 1899, par. 9*

**Lt 129, 1899**

Kellogg, J. H.

NP

August 29, 1899

Portions of this letter are published in *11MR 308*.

Dear Brother:

I will write you a few lines acknowledging your letters. I thank you for them. I signed my name to the papers transferring my property to the purchasers. I did not design doing this or sending the papers until I had heard from you, but our need of money to get the Health Retreat finished and in running order was so great that I could not retain the place. I consented to take the price you offered me, but why three hundred dollars should be cut off, I cannot understand, unless it be that the men doing the business supposed, as has been the case many times during my connection with the work, that in dealing with Sister White, they need not be just and fair. If ever we needed money, it is at the present time. This is why I offered my place for sale. I have repeated over and over again that in Battle Creek you have one thousand facilities where we have one.<sup>14</sup>*LtMs, Lt 129, 1899, par. 1*

The one thousand dollars you sent me I place on my books to your credit, to be transferred to you again. We did not expect a donation from you personally or from your brother Willie. I thank you for your endeavor to help us from your own purse, but we cannot accept it. We will use the money in our emergency at the present time, but it is yours, and thus it will stand on my books.<sup>14</sup>*LtMs, Lt 129, 1899, par. 2*

I pledged one hundred pounds for the sanitarium, knowing that this was all I could do. Our wish was to see and converse with you, but my letters seem to be misunderstood, and therefore I cannot feel freedom in writing. The warnings that have come to our people, you well know, are unheeded, and it may be that they are considered untrue. From henceforth I will only write to our responsible men



when I dare not keep silent, lest I create a sorrow which does not lead to change and reform.*14LtMs, Lt 129, 1899, par. 3*

I am in good health for me. I am writing much, and the Lord gives me strength and grace. He has assured me that when at any time I have written to you in plainness, it has been to save you from making mistakes, and to place you under the leading of the Holy Spirit. Here I must leave the matter. Nothing has been overstated in regard to the dangers which threaten you. This I must say, because I will not testify to a lie. I did not write to you to plunge you in despair, but to save you from being brought into that position. May the Lord relieve the situation, is my prayer.*14LtMs, Lt 129, 1899, par. 4*

**Lt 129a, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 29, 1899

See variant *Lt 136, 1899*. Portions of this letter are published in *11MR 308*.

Dear Brother:

I may have to mention your name sometimes when answering questions in regard to the work you have done and are still doing, and when seeking to correct the methods and plans of those who suppose that they are to do just as you are doing. The management of the work of God in every line must bear the signature of heaven. I may have to differ from your opinions as to the way in which the work should be carried, for there is need of modifying some lines of work. If I am called to do this, do not regard me as any the less your friend.<sup>14</sup>*LtMs, Lt 129a, 1899, par. 1*

I hate falsifying. Your brethren who have stood in connection with you have not stood as true as steel to truth and righteousness in their representations to you. They have not guarded and counselled you when it was their duty to do this as faithful servants of the Lord. Had they stood in the order in the clear light of truth, they might have helped you much. You have regarded them as your friends and supporters in all your devising and planning for the medical missionary work, but when your judgment does not coincide with theirs, they do not tell you so. You and they would do well to take heed.<sup>14</sup>*LtMs, Lt 129a, 1899, par. 2*

The Lord never gives to one man the qualifications to carry such tremendous responsibilities as you are handling. The mold you are placing on minds is not always as God would have it. If you move according to all your own independent judgment, and your colleagues assent to all your ideas, they and you must bear the consequences. The Lord God of heaven is marking every movement in the political world, just as surely as He is marking

every action in His church, and He will reprove and counsel and warn those whom He would have stand as His representatives of pure, holy, unadulterated principles. We are living in perilous times, and our salvation is more to us than anything else.<sup>14</sup>*LtMs, Lt 129a, 1899, par. 3*

But I will not continue this subject. I love you, and I pray for you, and I believe the Lord hears my prayers for you as verily as if they came from your own mother's heart. Hide yourself in Christ.<sup>14</sup>*LtMs, Lt 129a, 1899, par. 4*

**Lt 130, 1899**

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 29, 1899

Previously unpublished.

Dear Brother:

I am sending to Edson copies of some things which I have written, which he will permit you to read, and which you may copy if you wish, for your own special use. But be careful how you use them, and do not make it harder for me than is necessary. *14LtMs, Lt 130, 1899, par. 1*

After I get off the present matter that I am writing, I intend to largely discontinue my letter writing; and as soon as I can, get into books the matter which our people generally need, so that the churches in all the fields can be benefitted by it. *14LtMs, Lt 130, 1899, par. 2*

There is one matter which I wish to have clearly and distinctly understood, regarding the dealings of our publishing houses with missionary enterprises which have been robbed of that which was their due and with men who have been oppressed and closely dealt with. The proposition that the authors should sponge from off the slate the claims which they were bringing against the Review and Herald and the Pacific Press was given for the authors themselves to act upon. It was not intended that the men in the publishing houses were to sponge off all the figures regarding their unjust dealings. *14LtMs, Lt 130, 1899, par. 3*

The responsibility of the publishing houses to make restitution regarding their unjust dealings with the Southern Field stand just the same as before the authors begun to press their large and unjust rates. It has been plainly specified to me that this matter must not be delayed or allowed to rest, until the means which has been absorbed by the Review and Herald, the General Conference, and the Pacific Press is carefully reckoned up, both principal and

interest, and placed in faithful hands to be used in the Southern Field.<sup>14</sup>*LtMs, Lt 130, 1899, par. 4*

In the case also of Elder Littlejohn there has been narrow and selfish dealing. The Lord hates robbery for burnt offerings.<sup>14</sup>*LtMs, Lt 130, 1899, par. 5*

I am sorry to tell you that since the instruction was given to authors to erase their claims against the publishing houses, there has been manifested by the managers of these publishing houses just such selfishness as was shown by the [authors] which caused them so much distress. God is grieved by the spirit that has been manifested by these men who have felt so rejoiced that the authors were advised to rub out their accounts. God did not give them this work to do. God has permitted the matter to proceed as it has up to the present time to test the true honesty of these men's hearts.<sup>14</sup>*LtMs, Lt 130, 1899, par. 6*

To allow the money which belongs to the Southern Field, both that which was raised by donation and that which should have gone to it from the books published in its interest, to be longer withheld from the field will be a very great wrong. It will be establishing a wrong principle among God's people to allow this to pass without restitution. Every transaction of this character which is known should be carefully searched into by those in authority, and restitution should be made.<sup>14</sup>*LtMs, Lt 130, 1899, par. 7*

It was right for the ones who felt that they had been dealt with unjustly to consent to themselves [to] do the work of rubbing out the accounts. But in all cases where persons have been specified in the testimonies as having been unjustly dealt with, the Lord would have publishing houses make square dealing with them, and pay them their dues, and to deal in like manner with any others whom the publishers know to have been oppressed and wronged. The Lord allowed this matter to come up in such a way as to be a test as to the selfishness of all the parties concerned. The authors manifested a spirit which, if restraint had not been mercifully given, would have caused such confusion and entanglements as it is impossible to describe. And the managers of the publishing houses have manifested an unwillingness to make restitution, which is passing

strange. *14LtMs, Lt 130, 1899, par. 8*

For a long time the Lord has been speaking to the managers of our publishing work regarding the unjust dealings with Edson White, regarding the *Gospel Primer*, the profits of which were needed in the poverty stricken field where he was at work. Time and again the case has been plainly stated, and for the men managing the Review and Herald to let the matter go on as it has, for them to continue to refuse to do justice and judgment, is greatly displeasing to the Lord. *14LtMs, Lt 130, 1899, par. 9*

Never will the office of publication be clear until its managers shall correct these things which have been repeatedly presented before them. May the Lord open the eyes of those who are too blind to see things in a correct light. I greatly fear that reformation will never come to the hearts that cannot understand what Christ would do were He in their place. The managers of our institutions are called of God to represent Christ in their spirit and in their work. *14LtMs, Lt 130, 1899, par. 10*

I write you these things because they are to be candidly considered, and heeded, else there will stand against the actors in these matters an account which they will not wish to meet in the day of judgment. O, for the workings of the Holy Spirit, not for an hour, not for a few days, but throughout the daily life, and for every day of the life, is my prayer. *14LtMs, Lt 130, 1899, par. 11*

Brother Irwin, I often think of you, and pray for you at the family altar, also for Elder Haskell, and for all in responsible positions. I make no more calls for Edson to come to Australia. I would not have him leave his field of labor. But brethren, what are you going to do? Are you going to co-operate with him, and help him? The light which I have is plain, that there has been a great neglect to bring help for the Southern Field. I have been instructed of the Lord to make appeals in behalf of this field. These must not be passed by as of little importance. *14LtMs, Lt 130, 1899, par. 12*

The Lord calls upon His people to work heartily, and promptly for the uplifting of the colored people. Carry the matter to God in prayer, and to God's people in earnest appeals. Anywhere, everywhere, that means can be raised for this field, call for help,

and do not wait for slow and roundabout methods.<sup>14</sup>*LtMs, Lt 130, 1899, par. 13*

Lt 131, 1899

White, J. E.

NP

September 12, 1899

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

Dear Son Edson:

I have some things to say to you. Be careful in your book making. You are in danger of making large calculations, as you have done many times, which will involve you in difficulties. Concentrate your mind on the Lord Jesus Christ. Do not undertake to make books without studying to see how you can do this without involving yourself in debt, thus burdening your books before they are printed. Move slowly. Do not try to change the present edition of *The Coming King*. It will be a selling book. After you read the light recently given me, you will see that you, as well as I, and all who handle the books, will have to be converted. We are living in the most critical period of this earth's history; and the Lord requires you to move guardedly. There are those whom you can take into your confidence as counsellors.<sup>14</sup>*LtMs, Lt 131, 1899, par. 1*

The idolatry of picture making is coming to a dangerous pass. Those who ought to have experience in these matters are being led to consent to the expenditure of means by the false representation that the money thus expended will be brought back again in the greater number of books that will be sold, because of the illustrations. If this picture making craze shall go on as it is now doing, the Lord will make manifest His displeasure; for the means thus invested should be used in sending the truth into new territories. But I have dwelt on this point largely elsewhere.<sup>14</sup>*LtMs, Lt 131, 1899, par. 2*

I shall get out the parables without such a large number of illustrations. Whatever others may say will not move me. *Mount of*



*Blessing* was kept out of the field for a long time on account of the illustrations. All I could say would not work a change although I was deeply impressed in regard to the matter. Now that I have light, I shall certainly act upon it. I will not invest so much money in illustrations that my books cannot be bought by those who need them and would appreciate them. *14LtMs, Lt 131, 1899, par. 3*

We must never get above the simplicity of the work. We must walk humbly with God. Ministers should feel free to carry books with them, to dispose of wherever they may go. Much of this work was done in the early history of the cause of God. Ministers acted as canvassers and colporteurs. They took books with them and sold them, using the means obtained to help in the advancement of the work in places where help was needed in building churches. These can speak intelligently regarding this method of work, for they have appreciated the light given. *14LtMs, Lt 131, 1899, par. 4*

Wherever a minister goes, he can leave a book in the family with whom he stays, either selling it or giving it to them. The Holy Spirit will attend every worker, for God's work is to go into all the world, vindicating the claims of Jesus Christ, and writing His name on hearts. The Holy Spirit's work is to control the human agent through his capacities and powers, throwing light into the understanding, and leaving a keen, clear-cut testimony against sin. *14LtMs, Lt 131, 1899, par. 5*

On this point I will bear testimony in the name of the Lord. The instruments the Lord employs may be humble men, who have not been ordained to the ministry. They may be regarded by some as inefficient; but if they can pray, if in simplicity they can talk the truth because they love it, they may advance the truth through the power of the Holy Spirit. As he presents the truth in simplicity, reading from the Word, or recalling incidents of experience, the Holy Spirit makes an impression on mind and character. The will becomes subordinate to the will of God; the truth heretofore not understood comes to the heart with living conviction, and becomes a spiritual reality. *14LtMs, Lt 131, 1899, par. 6*

Edson, I pray for you, that the Lord may lead you, that I shall not be made very sorry by your involving yourself in debt any longer. The

Lord has been dishonored by the hasty movements which have involved you in debt, and drawn funds from me to cancel these debts. Thus I have invested thousands of dollars over and over again. Edson, before you build your tower, stand some time in counsel with God and your brethren. I am now trying to wipe out that debt at the Review and Herald Office, and therefore cannot make the advance moves that I ought to be making in new places.<sup>14</sup>*LtMs, Lt 131, 1899, par. 7*

Build no towers without sitting down and counting the cost, to see whether you will be able to finish. If you have any outstanding debts, such as that of Mrs. [Sarah] Ross, if there are any of whom you have borrowed money, pay back every farthing before you engage in other investments. I write you this because the name of the Lord is dishonored, and your influence injured. When you take a straightforward course in these things, you will have done that which the Lord requires of you. Owe no man anything.<sup>14</sup>*LtMs, Lt 131, 1899, par. 8*

Let *The Coming King* remain as it is. The Lord can work in your behalf if you will walk humble with Him. Do not think I do not understand the difficulties through which you have been passing. But notwithstanding these difficulties, you must bear in mind that in the past your course has not been a financial success. I am dealing with these cases more or less all the time, and therefore I feel that I must warn you to keep out of debt. Settle every debt you have, for it is your duty to do this. Do not borrow. Borrowing makes it hard for you. When you obtain the victory over this vexing point, you will remove one great temptation from the minds of your brethren. You have given them occasion to doubt you and distrust you, to think that you are unreliable. Do not be a stumbling block to any one.<sup>14</sup>*LtMs, Lt 131, 1899, par. 9*

Let *The Coming King* remain as it is. Do not take time and money to change the book. I greatly wish that you could be with us for a time, that Willie and myself could help you in your book making. But I have no more to say on the point of your coming to Australia. Concentrate your mind on the work. Decide what you want, and then do not keep changing your mind, for this changing makes great perplexity. Make no changes unless it is a positive necessity.

These matters have been presented to me. You cause sorrow and perplexity in many ways to others, and the sure result is that they cause you sorrow, because they do not show you warmth of affection and confidence. They are afraid you are going to make them trouble.<sup>14</sup>*LtMs, Lt 131, 1899, par. 10*

**Lt 132, 1899**

Wessels, Brother and Sister [J. J.]

“Sunnyside,” Cooranbong, New South Wales, Australia

September 12, 1899

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 Wessels:

I thought you would be pleased to hear from us. We took the train at the appointed time, and found plenty of room. I laid down on the seat, and slept for hour. Sara also slept an hour. Two conveyances met us at the station—my phaeton, drawn by two horses and driven by Sister Peck, and the cart for our luggage, drawn by Rowdy.<sup>14</sup>*LtMs, Lt 132, 1899, par. 1*

I have not slept since one o'clock. The manuscript sent in the morning by express was prepared and ready for me to read when I reached home. This was very quick work. I have read fifty one pages carefully, and I now lay aside my American mail to write a few lines to you.<sup>14</sup>*LtMs, Lt 132, 1899, par. 2*

After crossing the ferry last evening, we drew up our carriages and had a short counsel in regard to matters concerning the sanitarium. I hope, Brother John, after all my entreaties to get you from Africa, you will not feel that there is nothing for you to do in this place. After I had taken my place in the train, the matter which was related in our committee meetings regarding the work of a manager in our sanitariums was clearly presented to me. I was shown that this is your place. Sara and I were in a ladies' compartment, so I was not obliged to talk, but I had opportunity to do some earnest thinking.<sup>14</sup>*LtMs, Lt 132, 1899, par. 3*

I recalled the light given me in reference to yourself, which was that your position was to be that of manager. Dr. Caro needs one by his side who will be his counsellor. This will not fasten you to the

sanitarium all the time, but if ever there was a time when you are needed, it is now. We need you to come right into the sanitarium, and help the doctor. You need now to be getting a hold, and obtaining an influence. In regard to Brother Morse, the arrangements made for him, and brought before the few in your parlor, will be followed. Now, my brother, step into your lot and place.*14LtMs, Lt 132, 1899, par. 4*

I present the case of Brother Sharp before you. He should have nothing or very little to do with accounts until he has had a full year's rest. His life and talents are precious, but he has come very near bankruptcy of the brain power. He is carrying altogether too heavy a load of care. As our brother in the Lord, we should have special interest in his case. I want him placed in a position where his brain can have as much rest as possible, and his physical powers be called into exercise. He should not accept any less wage than he is now receiving. It is none too much. I feel great concern for his health. I want him to become physically sound. The Lord will certainly make up all accountable if we do not now take right hold of his case. His line of work will be more clearly defined as soon as possible.*14LtMs, Lt 132, 1899, par. 5*

Right here let me say, You are needed just now. The doctor thinks you will not take any position now, but you must. You need to keep a sharp look out in regard to buying and selling health food supplies in a better way than is now being done. I cannot tell you all now, but you are needed. The doctor needs you as his helper, and then you are needed to look for places that can be bought as cheaply as possible, so that the sanitarium can be rightly located. Let there be no delay in this matter. The Lord certainly has a place for His building. You can take in the situation.*14LtMs, Lt 132, 1899, par. 6*

We want not that any man shall become linked with the [doctor] who will be his shadow, who will do just as he shall suggest. I say, Take hold as one who is to act an important part in the building up of the sanitarium. As a physician, the doctor has his place; as a manager, you have your place. Brother Morse is out of his place. Stand by the doctor's side now, for he needs you. He has not experience, and you can help him to gain an experience. Your individuality must be expressed.*14LtMs, Lt 132, 1899, par. 7*

The doctor has some fears that you will think the facilities here so meager, that you will see the contrast between this institution and the South African Sanitarium so clearly, that you will suggest changes which will consume means. But we must do with the facilities we have until our own institution is erected. The means we shall have for this is the Lord's. Let the doctor see that you can judge in this case. Watch every opportunity to find a place suitable for the building.*14LtMs, Lt 132, 1899, par. 8*

This is hastily written, for it must go this morning. Let the doctor see that although you have had in hand plenty of means to handle, you also have the talent of economy, which you can exercise in an emergency. You know of the dearth of means here, and God will help you and bless you in taking right hold.*14LtMs, Lt 132, 1899, par. 9*

The matters you will have to attend to cannot now be definitely defined, but as you take hold of the work, you will see and understand them. The doctor needs you, as a man of appointment. You were to leave Africa to come to Australia; for dangers were opening before you and your mother's family. I cannot now relate all that I may tell you at some future time. I would write to Elder Daniells, but I have no time today. You can show him this letter. I think it is now time for you to connect with the sanitarium. The doctor seems to have the opinion that you do not want to connect with any class of work at present, but I do not think he understands you.*14LtMs, Lt 132, 1899, par. 10*

**Lt 133, 1899**

White, J. E.; White, Emma

Strathfield, Sydney, New South Wales, Australia

September 10, 1899

Portions of this letter are published in *PM 218; 10MR 98-99*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Children:

I am up early, writing by gas light. All the others are asleep. I am in Sydney, and am being entertained at the house of Brother John Wessels.<sup>14</sup>*LtMs, Lt 133, 1899, par. 1*

I am much burdened in regard to some things urged upon my mind. I have written something in regard to the matter of picture making, especially for our books. The large investment of means for this purpose has been decidedly wrong. It is not pictures that we should feel a burden to present to the people; it is the truth, the subject matter, that they need. The work of illustrating is a constant temptation to tie up money. The very ones who need the books and would appreciate them cannot obtain them because of their high price.<sup>14</sup>*LtMs, Lt 133, 1899, par. 2*

I have matter regarding this subject written out with all the particulars, and will send it in this mail if I can get it copied. I think I can, but fearing I cannot, I write to you by hand. Do not accept the temptations which will come to you with peculiar force to get out books which involve a large investment of money. The Lord is not in this matter. The thousands of dollars expended in illustrations could be invested in getting out books and selling them cheaply. As ministers attend tent meetings, they should have the privilege of taking these books with them, and selling them as cheaply as possible. With the money they receive above what the books have cost them, they should buy books to present to those of our people who cannot afford to purchase them, or to unbelievers, who may

thus be brought to a knowledge of the truth.*14LtMs, Lt 133, 1899, par. 3*

There is a rivalry coming into the work. One book is issued to supersede another book issued. The publishers and authors who enter this competition will lose the grace of God out of their hearts. This spirit is now strengthening, to the injury of the moral influence of souls.*14LtMs, Lt 133, 1899, par. 4*

It is too late, altogether too late, to depend upon the expensive covers of a book, or its abundant illustrations, for its sale. It is enough, without any explanation, to say that God has not inspired this enthusiasm regarding illustrations. Had I *The Desire of Ages* to publish now, the showing would be entirely different. The books that the people need should be issued free from all display. The saving of the thousands of dollars expended in illustrations would make it possible for the books to be sold at a price that would enable many to obtain them. The Lord has not inspired this enthusiasm. It is a part of the work that has led away from the simplicity of the faith which should characterize Seventh-day Adventists as a chosen generation, a peculiar people zealous of good works. Canvassers and artists have had much influence in deciding this subject of illustrations.*14LtMs, Lt 133, 1899, par. 5*

I have been surprised as the increased expense caused by illustrations has been laid before me. This expense is not essential. It is not after God's order. The colored race need books made especially for them, printed in large type and furnished with pictures. Because of their ignorance and the cast of their minds, colored people can understand a subject better when illustrated by pictures. But this can be done in an inexpensive manner.*14LtMs, Lt 133, 1899, par. 6*

The Lord is not pleased with the spirit that is coming into the publishing institutions. Economical, saving habits must be maintained in every line of the work. There is a world to be warned, and all that is not positively essential to make our books readable should be avoided. Souls are to be reached by the publications coming from the press. The illustrations will not and are not doing the great amount of good that it is represented they will do. There



are some who would be attracted by a picture, but there are many who care naught for these things. The Lord calls upon His people to maintain their principles by issuing plain, inexpensive books, which contain the very choicest matter. Then the Lord will use His influence to place these books in the hands of those whom they will benefit. *14LtMs, Lt 133, 1899, par. 7*

More liberality must be shown in giving our publications to those who would not otherwise obtain them. Now as never before we should humble our hearts before God and come into the closest relationship with Jesus Christ. We should move and work understandingly. Make no large investments in illustrations and in expensive covers. Unless we work upon correct principles, the human plans that now appear so flattering to human minds in their estimation of success will, when presented before them in the books of heaven, show results which will surprise those who are now striving for the superiority in the appearance of their literature. *14LtMs, Lt 133, 1899, par. 8*

I have this to say: It is best to be as true as steel to pure, clean, holy principles, without thinking of the consequences as far as human calculations are concerned. The whole world is twisted and warped out of God's order, and we must not consult the tastes, appetites, or the opinions of those who have not wisdom and judgment from on high, who cannot discern the binding claims of God's holy law, who fail to see that it is for their present and eternal interest to honor God and keep His commandments. We must not shape our work to meet the extravagance existing in the outlay of means for multitudinous illustrations which do not add to the sale of the book, as artists and canvassers would represent. It should be kept before all our publishing houses that God does not sanction such expenditure of means. *14LtMs, Lt 133, 1899, par. 9*

We want to present the truth in humble simplicity, letting it bear its own savor of life unto life. We are departing from the very principles which should have lived and strengthened in every publishing house from which our publications are issued. Now is the time for us to work. Now is the time for us to put all our forces into solid work in dark, diseased places, which have been neglected for want of funds to carry out the commission of the Lord: "Thus it is written,

and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” [Luke 24:46, 47.]<sup>14</sup>LtMs, Lt 133, 1899, par. 10

“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.] “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.” [Mark 16:16-18.]<sup>14</sup>LtMs, Lt 133, 1899, par. 11

Let this passion for picture making be bound about. Let the divine Spirit work to produce the impression God would have made upon mind and heart. Christ is our efficiency. All the pictures of the greatest artist in the world can never, never do the work that needs to be done for the soul, the work of the Holy Spirit, which convinces of sin, of righteousness, and of judgment. The Hebrew nation had before them the type of a Saviour, who was to be crucified for the sins of the world. Thus Christ was seen in figure as the great offering. But the need of this instruction ceased when type met antitype in the death of the Lamb slain for the sins of the world.<sup>14</sup>LtMs, Lt 133, 1899, par. 12

Christ ascended on high, to take His position as our Advocate in the heavenly courts. Having reached His throne, He sent His Holy Spirit, as He had promised, in response to the prayers of His disciples. The right impressions made on the human heart are made by this Spirit. The expensive covers on a book, or the expensive illustrations in it, do not accomplish the work in the conversion of souls that we are inclined to think they do. We must depend upon the working of the Holy Spirit upon human minds. Pictures are supposed to do this work, but those who think thus will be disappointed.<sup>14</sup>LtMs, Lt 133, 1899, par. 13

The Holy Spirit is to be prayed for, trusted in, believed in. Humble, fervent prayer will [do] more in behalf of the circulation of our books than all the expensive pictures in the world. More than this, God is dishonored by our putting trust in these things. The Lord would have His people come to their senses. The Holy Spirit will be poured upon the church in strong, heavenly currents if God's people will believe, if they will turn their attention to that which is true, and living, and real. After Christ's ascension, the disciples were gathered together of one accord in one place.*14LtMs, Lt 133, 1899, par. 14*

As they made humble supplication to God their differences were swept away. They became of one mind. And after ten days of heart-searching and self-examination, each taking his own case in hand, for it had to be an individual work, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul-temples. Every heart was filled with the Spirit, which came with a copiousness and power, as though it had been held in restraint for ages, ready to be poured out upon the people who asked for it, as if God desired to show His people that it was His prerogative to bless them with the choicest of heaven's blessings. What was the result? Thousands were converted in a day.*14LtMs, Lt 133, 1899, par. 15*

The sword of the Spirit flashed right and left. It seemed newly edged with power, piercing even to the dividing asunder of soul and spirit, and of joints and marrow. The idolatry which had been mingled with the worship of the people was overthrown. New territory was added to the church of God. Places which had been barren and desolate sounded forth the praise of God. The church became a vitalizing power. Believers, themselves re-converted, born again, were a living power for God and for His kingdom. A new song was put into their mouth, even praise to our God.*14LtMs, Lt 133, 1899, par. 16*

Every soul controlled by the Holy Spirit saw in their brethren and sisters the faces of angels. One interest prevailed, one subject of emulation swallowed up all others—to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by kindly helpfulness, by kindly looks and brotherly love. All strove to see who could do the most for the enlargement of Christ's kingdom. The

multitude of them that believed were of one heart and one mind. Every spiritual pulse beat in harmony. *14LtMs, Lt 133, 1899, par. 17*

I have more to say, but, for want of time, I cannot say it all now. Let me say to you, my son, present the truth to all with whom you come in contact. Tell them of the great and measureless gift of the Holy Spirit. In it is contained all of heaven's resources. It is not because of any restriction and narrow calculation on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit. God gave with a liberality that men do not appreciate, because they do not love to receive. Tell them how Godlike is His gift. Had men been consulted in regard to their choice of the gift to be bestowed, they would have asked for some inferior good. But the Lord Jesus took this matter into His own hands, and poured out His Spirit—a blessing, which if received, will satisfy every want. *14LtMs, Lt 133, 1899, par. 18*

Christ's great object in sending His Spirit was to convict the world of sin, of righteousness, and of judgment: "of sin," He said, "because they believe not on me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world is judged." Standing as He was in the very shadow of the cross, He longed to say many things to His disciples, but He declared, "Ye cannot bear them now." [*John 16:9-12.*] Thus it is at the present time. God has given warnings, but they have not been comprehended, and the evil predicted has come. And there are still many things to be unfolded, but "ye cannot bear them now." I now speak because I dare not withhold my peace. *14LtMs, Lt 133, 1899, par. 19*

Monday morning, September 11

I cannot sleep. I arise at eleven o'clock p.m. I begin to see how we have been departing from the principles of simplicity. As I write, the matter urges itself upon me in such a manner that I cannot forbear to speak. The design of Providence in all its divine operations is the accomplishment of the great work of redemption. This work is done by as few and simple means as possible. And such is the dependence of every part of God's government on every other part, such is the entire harmony of the whole, that when the Lord touches

chords invisible to human perception, the vibration is felt throughout every part of His dominion. *14LtMs, Lt 133, 1899, par. 20*

God sees that the enemy needs to be unveiled in the matter of book making. Satan has insinuated himself into this work, so that in the production of books containing valuable truth, men have failed to count the cost. They have failed to find out whether the illustrations, provided under the representation of larger sales, were absorbing all the means, limiting the power to accomplish the work in other lines, work which needs to be done at once. Close examination should be made of the influence of this work upon the church and the world. *14LtMs, Lt 133, 1899, par. 21*

The enemy is coming in to awaken the spirit of rivalry, thus increasing an evil which, unless purged from the temple of the soul, will bring the sure chastisement of God. The thousands of dollars expended in illustrations should not be thus invested. That money should be used to defray the necessary expenses of laborers sent to new fields. Thus more territory will be covered. Books sold should be handled by consecrated workers, whom the Holy Spirit can use as His instrumentalities. *14LtMs, Lt 133, 1899, par. 22*

God has great and grand resources for man to lay hold of, and in the most simple manner will be developed the working of the divine agencies. External exhibitions, such as pictures which show the skill of the artist, have become a snare to entrap publishers and authors. To use the money, which is so scarce at this time, in trying to portray sacred things of heaven in figure does not do the work. "No," said the Great Teacher, "my Spirit alone is competent to teach and convict of sin. Externals only make a temporary impression upon human minds." The only power that will succeed in transforming the soul is contact with the Holy Spirit. The heart must be convicted of sin. As never before men are to be co-laborers with Jesus Christ. He has all claim on the human heart. *14LtMs, Lt 133, 1899, par. 23*

Said the Advocate, In man's behalf I will enforce truth on the conscience, and men shall be My witnesses, going into all the world, asserting My claims on his time, his money, his intellect. All these I purchased on the cross of Calvary. External

representations, such as pictures, cannot do the work. Use My entrusted talents to proclaim the truth in its simplicity with pen and voice. Time has been occupied and the light has been hindered from coming to the world, in the effort to make the simple but grand truths of the gospel more impressive. That is not the work of human agencies, but the work of the divine power. You place hindrances in the way by your elaborate preparations. Means thus used should be invested in sending the gospel to all parts of the world, awakening burdened souls to inquire, "What shall I do to be saved?"<sup>14</sup>*LtMs, Lt 133, 1899, par. 24*

There is no force which can compel the freedom of the mind. And yet the Holy Spirit has a compelling power through the convincing arguments of truth. Wherever the truth shall be proclaimed in the spirit of meekness, souls will repent and be converted to salvation. The external advantages which should be secured are humble chapels, where the people can worship God in the beauty of holiness. The Lord calls for reforms. God's wisdom is to be extolled, man's wisdom laid in the dust.<sup>14</sup>*LtMs, Lt 133, 1899, par. 25*

**Lt 134, 1899**

Brethren in America

Strathfield, Sydney, New South Wales, Australia

September 8, 1899

Portions of this letter are published in *7BC 933*; *TMK 260*. +<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 Brethren in America:

We thank the Lord for the good work that is going forward in this part of the Lord's great moral vineyard. We thank God that we can trust Him as we advance. We have a humble house of worship in Cooranbong, and three buildings for the school of God's appointment. We have advanced step by step in faith and confidence in God. *14LtMs, Lt 134, 1899, par. 1*

We have not been satisfied with planting the standard of truth in one or two places, and then hovering over these places and giving them all the advantages, while the world, which is God's vineyard, is left unworked. We must not remain in a few places, as if it depended on the minister to hold the church together lest it fall to pieces. Individually church members must heed the invitation of Christ, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." [*Matthew 11:29.*] Every soul must take Christ's yoke and learn of Him, His meekness, His patience, His piety and goodness. When God's people are meek and lowly of heart, they will be able to stand in any place and under any circumstances. They have taken the yoke of restraint and self-denial, and are seeing daily the necessity of trusting not in man, but in God. *14LtMs, Lt 134, 1899, par. 2*

Through their lack of faith, ministers have contributed to make the churches dependent upon ministerial labor. Are the individual members converted to the truth? Does the truth abide in their hearts? Let those who have been long in the faith and have had

experience feel that they are their brother's keeper. Let the sisters also feel that they have a work to do in comforting the feeble-minded, encouraging and praying with their sisters of like faith. Thus the love that should exist in the church will be cherished in its purity and simplicity. This is the work that should have been done, but has not been done. How long shall this continue?*14LtMs, Lt 134, 1899, par. 3*

The men who bear the last message of mercy to a perishing world must broaden their labors and seek earnestly to lift the standard of righteousness in advancing lines of truth among those who know not the truth for this time. The church members must be educated to stand by the grace given by God alone. They are to understand that nothing weakens a church so much as for the members to suppose that they can trust in the minister to do their repenting and praying and witnessing for God.*14LtMs, Lt 134, 1899, par. 4*

Many think when they are in perplexity or trouble that the minister should be on hand to talk to them and pet them. Let the minister teach each member of the church that though Daniel or Job or Noah were in the land they could not save one soul of them. The can only save their own souls by their own righteousness. These weak, dependent souls need spiritual exercise. Their spiritual sinews and muscles need to become strong by exercising them for their own good and for the blessing of others.*14LtMs, Lt 134, 1899, par. 5*

Church members should be shown that God speaks to every individual saying, Go, work in My vineyard. It is spiritual work that gives spiritual knowledge and tact and skill to forget self and remember Jesus, who was a constant worker. The Lord needs your undivided hearts. You must receive His grace every day for this you must have before you can impart it. Let every weak member of the church begin to co-operate with the Lord Jesus Christ without any further delay. Every soul is to become a channel to receive, that he may communicate.*14LtMs, Lt 134, 1899, par. 6*

You need not be dependent upon the minister for your experience. You are not to be a useless member of the Lord's body, living without God and without hope in the world. Put on the whole armor



of Christ's righteousness. Begin the work, little though it may be, and you will find a helper in God. Christ declares, "I am at your right hand to help you. Tell all your trials and perplexities to your God, as He has invited you to do. He will never betray your confidence." This is the first lesson to be learned in your religious life. Do not let your thoughts dwell upon yourselves. Think of Jesus. He is in His holy place, not in a state of solitude and grandeur, but surrounded by ten thousand times ten thousand of heavenly beings who wait to do their Master's bidding. And He bids them go and work for the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided.*14LtMs, Lt 134, 1899, par. 7*

When the minister teaches the members of his church to look to him for help, he is weakening in the place of strengthening them. We must have strong churches. Tell the members of the church over which you preside that Christ has said, "I have other sheep that are not of this fold. I must have charge of many more than now believe in Me. I want you to help those who know Me not to become acquainted with Me. By living in close connection with Me, you are to learn how to do the work that will reveal Me to those who know Me not. I must have communication with every part of My vast territory. I must work through various channels, through human instrumentalities. One worker for the truth is to take up the work right where he is, and seek to interest others."*14LtMs, Lt 134, 1899, par. 8*

Christ is represented as stooping from His throne and bending earthward, to send help to every needy soul who asks Him in faith. His ear is listening to every cry from needy souls. He is approving or condemning the actions of human beings. He is raising up the fallen, bringing hope to the hopeless, and placing their feet in sure paths. Let God work more largely with His church and reveal Christ to the people.*14LtMs, Lt 134, 1899, par. 9*

Ministers and men in responsible places are altogether too officious. Move from between God and the people, and let them view God as the all-sufficient One, and the minister as the delegated servant. Your work is to preach the Word, "to be instant in season, out of season, to reprove, rebuke, exhort, with all long-suffering and doctrine." [2 *Timothy 4:2.*] When the church shall

come in close relationship with Christ, then they will find that which they have lost—"their first love." [*Revelation 2:4.*] They will not be causing trials in the church by their wrong course of action. They will not draw upon the minister's strength and vitality to keep them converted. If they are not bound by strong cords of love to Christ, all the ministry in the world will not help them. They will not feel that the minister of God must be continually preaching to them lest they be lost, but they will themselves work to help others, and every church member will become a living stone to emit light.*14LtMs, Lt 134, 1899, par. 10*

The church should stand in partnership with Christ, in a firm brotherhood in which God and man have a part to act. Many church members are blind in their understanding of matters which concern their personal accountability to God. "In returning and rest shall ye be saved," God declares, "in quietness and confidence shall be your strength." [*Isaiah 30:15.*] Many who profess religion have not the genuine article. There is not revealed in their lives the fruits of a genuine conversion. The same old habits, the same jealousies and evil surmisings and evil speaking, the same faultfinding and criticism, and selfishness and covetousness, is seen. With such attributes, how can the church prosper? The Holy Spirit is ever working to bring the human agencies in harmony with God. Without genuine conversion, not one soul will enter the city of the King of glory.*14LtMs, Lt 134, 1899, par. 11*

My burden is that ministers of the gospel shall preach the truth as to what constitutes true conversion. They are not to lead down into the water souls who are not converted. The church is becoming composed of men and women who have never realized how sinful sin is. The Lord have mercy upon the churches. All the ministerial labor in the world will never convert a soul from the error of his ways, unless the power and grace of God shall work within, cleansing the heart from all the defiling, degrading influences of sin.*14LtMs, Lt 134, 1899, par. 12*

Having his name written in the church books will not make a man any more of a Christian than he was before he made any profession. In true conversion the soul is born again. A new spirit takes possession of the soul temple, and a new life commences.

Christ takes possession, and is revealed in the character. Christ is sought unto, submitted to, and the spirit of a new life works within. His faith passes into knowledge, and there is an understanding of the Word. A partnership is entered into uniting man with God and God with man. The branch grows into real, living oneness with the vine. A church composed of such members as this has life in itself. The believers can help one another. They will be living stones in the building, all united in receiving light and emitting light.<sup>14</sup>*LtMs, Lt 134, 1899, par. 13*

I am alarmed for those members of the church who feel no weight of responsibility. They expect to be helped, but they do not help others. There is work to be done, but they are only useless hangers on. All need to awaken to life. What changes could be wrought in the church if every member would become a working member! There is no such thing as a truly converted person living a helpless, useless life. The fruitfulness of a church depends on its oneness with Christ. Our life is hid with Christ in God.<sup>14</sup>*LtMs, Lt 134, 1899, par. 14*

As we become branches of the living vine, we have a work to do, and God has a work to do. God does His part through the agency of the Holy Spirit, working upon us to do our part. And while this work is silently going on in the human agent, man will act his part. A distinct work is assigned to every true Christian. When a soul is converted, and exercises faith in Christ; when prayer is offered, and obedience rendered in accordance with the prayer, the active working of the Holy Spirit is revealed. The spiritual quickening and strengthening of the soul come from above. "I know in whom I have believed," will be the testimony borne, as we work out the divine purpose for us. [2 *Timothy 1:12.*]<sup>14</sup>*LtMs, Lt 134, 1899, par. 15*

**Lt 135, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 29, 1899

Portions of this letter are published in *4MR 131-133; 11MR 308*.

Dear Brother:

I have been more grieved than I can express at the word that has come to me from you regarding the matters about which I have recently written to you. I have recently found a manuscript which I wrote to you while in Wellington, New Zealand, about five years ago, a copy of which was sent to you at that time. I have sent to you the original letter, just as I wrote it, so that you may see that the light has been coming to you for several years upon the same points about which I have written you several times recently. *14LtMs, Lt 135, 1899, par. 1*

And why is it that I have written to you so often? Because there is none other whom you consider of sufficient authority to heed. This is the way the matter is represented to me. Your brethren and associates in the medical college and in the sanitarium are not the ones who can help you. You are your own authority. If the men connected with you were as true to you as they ought to be, you would hear words of counsel from them which you have not had. *14LtMs, Lt 135, 1899, par. 2*

Your position is a most perilous one. The whole situation has been laid open before me, and you are warned not to follow the example of Nebuchadnezzar. Your attitude toward your ministering brethren has been just as I have stated it to you, and your dangers have not been exaggerated. The brethren connected with you have often heard your remarks regarding the leading workers in the General Conference, and your students have heard you demerit the ministers; and this has not been pleasing to God. *14LtMs, Lt 135, 1899, par. 3*

You cannot properly build up and manage the medical missionary work while giving it the prominence which you have thought that it should maintain. By representing the gospel ministry as inferior to the medical missionary work, you have placed a wrong mold upon that work. If your fellow workers were men who felt that they must honor God by speaking the truth plainly at all times, they would have told you that the Lord could not be glorified by the words which you have so often spoken against others. Cautions and kindly counsels should have been given by those connected with Dr. Kellogg. I speak understandingly. The unfaithfulness of your associates in this matter has led you to suppose that they endorsed all that you have said, and this is recorded in the books of heaven.*14LtMs, Lt 135, 1899, par. 4*

Not once or twice, but many times, the ministers have been presented to me as sitting before you in meetings; and you have made charges against them that have brought no credit to yourself. The impression left upon minds has been that you regarded your judgment as superior to that of others. But should your methods be followed by your brethren in all things, they would not be walking in the way of the Lord.*14LtMs, Lt 135, 1899, par. 5*

Your speaking of the ministers before your classes, and exalting the medical missionary work above the work of the ministry, is bringing in a state of things that is not in harmony with the third angel's message. I was shown that angels veiled their faces when they heard your words in regard to God's servants. These men have been given a work to do for God, and many of them are doing this work just as faithfully as you are doing your work. Some are laboring under more discouraging circumstances, because they have not the advantages and facilities which you possess for the prosecution of their work.*14LtMs, Lt 135, 1899, par. 6*

The swaying of things so heavily in one line is not after the Lord's plan. The wisest use is not being made of means. The thousands of dollars that were invested in the Boulder Sanitarium would have accomplished a hundredfold more good in the saving of the souls and bodies of men, if it had been sent to some other country, where there is a dearth of facilities for the prosecution of the work. Strongholds, cities of refuge, must be built up in many lands, that

the truth may go forth in connection with the medical missionary work to all parts of the Lord's vineyard. *14LtMs, Lt 135, 1899, par. 7*

I was shown that the means which has been coming so rapidly from what you may call your own pocket is the Lord's money, and it should not be expended just as you may fancy. You have exaggerated ideas regarding some features of the work, and to please you, some of the workers connected with you have given exaggerated reports of the encouraging features of their work, while the objectionable features, which should also have been reported, have not been presented. *14LtMs, Lt 135, 1899, par. 8*

The field is large, and there is a great work which must be done. Not in one or two lines alone, but in every line. One man, or several men, are not to undertake to compass the whole field. We have a worldwide message. The planting of the Lord is to be in many places. *14LtMs, Lt 135, 1899, par. 9*

The medical missionary work must be as closely connected with the work of the gospel ministry as the hand and arm are connected with the body. You need the gospel ministry to give prominence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. The Lord would have His work carried forward symmetrically and harmoniously. His message must be carried to all parts of the world. There is a large vineyard to be worked. The wise husbandman works the vineyard so that every part produces fruit. *14LtMs, Lt 135, 1899, par. 10*

Read the *sixty-first chapter of Isaiah*. This chapter will tell us what is the work before us. "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." [*Verses 1-3.*] *14LtMs, Lt 135, 1899, par. 11*

Please consider what this [fourth] verse means: “And they shall build up the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, and the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers. But ye shall be named the priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in your glory shall ye boast yourselves.” [*Verses 4-6.*]14LtMs, Lt 135, 1899, par. 12

“I therefore beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, 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. And unto every one of us is given grace according to the measures of the gift of Christ.” [*Ephesians 4:1-7.*]14LtMs, Lt 135, 1899, par. 13

“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 in the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of the stature 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.” [*Verses 11-15.*]14LtMs, Lt 135, 1899, par. 14

Some things have been opened before me which I have not written, and which I shall not write if it can be avoided. You move in strong lines. You carry a large weight of influence, and if you stand on the wrong side, you will sway the work in lines that are not right. And it will bear, not the divine credentials, but the mold and the fashioning of men. I have greatly feared that you would injure yourself, and do a work that would have to be undone as verily as Elder Olsen’s work has had to be undone. The Lord moves in straight lines, and

He will have each part of His work united with the other.*14LtMs, Lt 135, 1899, par. 15*

I am very sorry that the men connected with you are afraid to speak plainly, and give you their judgment when it does not accord with your opinion, for God will surely remove their light and judgment from them, if they consent to have disparagement of His servants in the ministry by assenting to your words.*14LtMs, Lt 135, 1899, par. 16*

Your associates have displeased God in passing over your unjust remarks, which have exerted an influence against Christ's representatives. You may point to some defects in these men, some mistakes that they have made; but could not the Watcher point to mistakes which you have made, which are just as offensive in His sight? It is best that we be very careful how we present before others in a disparaging light those whom the Lord has honored in the work of opening His Word to the people.*14LtMs, Lt 135, 1899, par. 17*

Brother Kellogg, the Lord calls for a halt, while you sit down and count the cost, to see whether you will be able to finish the building which you have begun. My brother, you are in danger. You are making many plans that you can never carry through. In your effort to embrace so much in the rescue work, you are in danger of divorcing yourself from the leading and most urgent features of the last gospel message.*14LtMs, Lt 135, 1899, par. 18*

There must be camp meetings held to reach all classes, and at every place where these camp meetings are held, a home should be established where educated workers can teach all classes of learners how to work in medical missionary lines in connection with the Bible workers. All are to be taught how to carry the work to towns and cities that have not yet heard the message. Thus the light of truth will shine forth in many places. Meetinghouses must be built and humble buildings hired or erected to be used where treatment can be given to the sick. By this means the work of the gospel and the medical missionary work will be bound together.*14LtMs, Lt 135, 1899, par. 19*

If the means which has come into the hands of our people had been



properly used, there would have been established many centers of influence, where there is now simply nothing. This barrenness of many fields in regard to the light of truth testifies loudly against us as a people. *14LtMs, Lt 135, 1899, par. 20*

Brother Kellogg, you need complete rest, at frequent intervals, that you may find your bearings. You need to unload your mind of cares, that you may study your relation to the work. Never allow yourself to feel that you are a controlling power. God is the Sovereign of the world. His hand is able to hold the lines of government, and if we will be led and instructed by Him, He will use us to do His work in preparing a people to stand in the great day of God. *14LtMs, Lt 135, 1899, par. 21*

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." [*Luke 19:42.*] The sins committed by professed Christians are no excuse for a single soul. Hypocrites are in the churches all through the land, but that does not justify us in blaming Christ and His ministers. Christ gave His life to save all who believe in Him. Those who really believe in Jesus have no pretense about them. They are genuine Christians. In heart and soul and action they are true to one another. There are tares among the wheat, but the true Watcher knows the false from the true. He never makes a mistake in His estimate of the characters of men, and after a time He will separate the tares from the wheat. *14LtMs, Lt 135, 1899, par. 22*

The Saviour points men to the cross of Calvary, as an evidence of His love for them. He has told men how to love one another as Christ has loved them. Jesus is the only true pattern for the world. If we choose to copy a defective pattern, it will be our own loss. A perfect life, a holy character, is presented before us. All who are overcomers will have the crown of life that fadeth not away. *14LtMs, Lt 135, 1899, par. 23*

A heaven of bliss is placed before you, and Jesus says that you may have it. It is yours if you will take it. "Take hold of my strength, and make peace with me," He says, "and ye shall make peace with me." [*Isaiah 27:5.*] May the dear Jesus reveal Himself to you as He

has done to me, is my prayer. He is the One “altogether lovely,” and the chiefest among ten thousand. [*Song of Solomon 5:16, 10.*] Believe, only believe. Commit the keeping of your soul unto him as unto a faithful Creator. Jesus will forgive you, and make your character like his own pure character, if you will open the door of your heart and let Him in. He wants to give you His peace, His joy, His comfort. If you will let Him do this, He will cause you to triumph gloriously. *14LtMs, Lt 135, 1899, par. 24*

**Lt 136, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 29, 1899

Variant of *Lt 129a, 1899*. Previously unpublished.

Dear Brother:

Many questions are brought to me regarding the work with which you are connected, and in answering these questions I may often have to mention your name. When seeking to correct the methods of those who suppose that they ought to do just as they think that you are doing, I am often led to refer to your work, and I may frequently differ from your opinions as to the way in which certain parts of our work should be carried forward. There is need of modifying the plans upon which some lines of our work are being done. Therefore if I am called upon to refer to the work which you have done and are still doing, do not regard me as any the less your friend.<sup>14</sup>*LtMs, Lt 136, 1899, par. 1*

The management of the work of God in every line must bear the signature of heaven. The Lord hates falsifying. I desire to speak to you plainly. Your brethren who have stood in close connection with you have not all been as true as steel to truth and righteousness in their representations of the work to you. They have not guarded, cautioned, and counselled with you when it was their duty to do so. Had they stood in the clear light of truth, as faithful servants of the Lord, they might have helped you much. In all your planning and devising for the medical missionary work, you have regarded them as your friends and supporters. But when their judgment did not coincide with yours, they have refrained from telling you so. Both you and they will do well to take heed regarding your relation to one another.<sup>14</sup>*LtMs, Lt 136, 1899, par. 2*

The Lord never gives to one man alone the qualifications and to carry such tremendous responsibilities as you are handling. The mold which you are placing upon minds is not always as God would

have it. If you move according to your own independent judgment, and your colleagues assent to all your ideas, there will be serious consequences to be borne by you and them. The Lord God of heaven is marking every movement in the political world, every movement in the business world, just as surely as He is marking every action of His church; and He will reprove and counsel and warn those whom He would have to stand as His representatives of pure, holy, unadulterated principles. We are living in perilous times, and our salvation is more to us than everything else. *14LtMs, Lt 136, 1899, par. 3*

But I will not write more upon this subject. I love you, and pray for you, and I believe the Lord hears my prayers for you as verily as if they came from your own mother's heart. Hide yourself in Christ. *14LtMs, Lt 136, 1899, par. 4*

**Lt 137, 1899**

White, J. E.

Strathfield, Sydney, New South Wales, Australia

September 8, 1899

Portions of this letter are published in *PM 219*.

Dear Son Edson:

About a week before your letters came, I seemed to be in an assembly where many things were being considered. By several who were present the question was asked, Why is there so little prosperity attending our institutions? Why is there such a great dearth of means?<sup>14</sup>*LtMs, Lt 137, 1899, par. 1*

Many resolutions had been made which had never been carried out, and there seemed to be a heavy burden upon us all. Then a voice said to us, "You have not obeyed the voice of God. In *Leviticus* you have Christ's words recorded for your direction in various lines of work, but the principles of God's Word have been disregarded."<sup>14</sup>*LtMs, Lt 137, 1899, par. 2*

To the ancient Israelites God said, "If thou make me an altar of stone, thou shalt not make it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it." [*Exodus 20:25.*] We are not to make things to represent heavenly things, for by so doing we mingle the sacred with the common. The Lord is not pleased with these things. An extravagant outlay of means has been made for illustrations. Thousands of dollars have been expended which has not tended to glorify God. A large number of illustrations in a book will cause some persons to purchase it who would otherwise not take it; but the benefit derived is not equal to the disadvantages. God can make pictures upon the mind's eye more beautiful and correct than can be made by the greatest artist who has ever presented to the world a representation of heavenly things.<sup>14</sup>*LtMs, Lt 137, 1899, par. 3*

A strife for supremacy has come in the line of picture making. Men

have crowded into books the productions of the human fancy which is of little worth. This state of things has been largely brought about by the canvassers' representations. These many illustrations do not serve to convert souls but to feed the imagination with food that gives no real spirituality or life. Thousands of dollars have been expended for that which is not bread.<sup>14</sup>*LtMs, Lt 137, 1899, par. 4*

Christ said, "He that eateth the flesh and drinketh the blood of the Son of God, hath eternal life, and I will raise him up at the last day." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 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." [*John 6:54, 44-46.*]<sup>14</sup>*LtMs, Lt 137, 1899, par. 5*

**Lt 138, 1899**

Henry, S. M. I.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 13, 1899

Portions of this letter are published in *7MR 164-165, 228; BTS 05/1913*. †Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Sister Henry:

I have a short time in which to trace you a few lines. I am always pleased to hear from you at any time. My mind is perplexed as to how we shall build our sanitarium. In company with Dr. Caro and others, we have been looking for a site outside the city boundary. We must have some acres of land, but this we seem unable to obtain. We are praying and submitting the case to the Lord. *14LtMs, Lt 138, 1899, par. 1*

I receive letters congratulating me upon the donations which came to us from the last General Conference. If this had only been true, we could have gone straight forward, but the trouble is that only three thousand dollars was raised for Australia at that conference, and this had to be divided among the different important interests. Word still comes to advance, and we shall try to do so, notwithstanding the fact that no help has come in response to our appeals. The Lord understands the whole situation, and I lay my burden upon the Burden-bearer. The light given me is that we must plant the standard where the truth has never been proclaimed. This we have been doing, and we shall continue to lift the standard and give the last message of warning to the world. *14LtMs, Lt 138, 1899, par. 2*

The word continues to come, In the name of the Lord advance. The Lord will honor the faith of those who trust Him. God has called upon you to make your appeal, to show that you are worthy of the sacred trust which He has in His Providence conferred upon you.

God is testing the principles that move His people to action. Having adopted a right principle of action, reverence and obey it. Let it appear that you make it the law of your life, from which no temptation can swerve you. It is the life of the people of God to proclaim and act out heavenly principles. God has given you wisdom, as a lamp for your feet in a dark path. Come what will, though heaven and earth pass away, hold fast to the light given, that not one jot or tittle of the principles God has laid before you be marred or dishonored. *14LtMs, Lt 138, 1899, par. 3*

God accepts nothing less than absolute surrender of the mind, the heart, the will, the strength, the entire being, to His control. The Lord can guide. His voice will be heard in reproof, in warning, and in encouragement. Then there will be brought into the work a power which comes alone from God, simplifying all the movements of the life of the soul. This is as a thread of gold, binding man to God. *14LtMs, Lt 138, 1899, par. 4*

Let those who are working upon wrong principles, whether with apparent failure or apparent success, remember that God never changes. His attributes are ever on the side of righteousness and truth. He can pluck down. He can build up. In full view of the world let your voice and pen testify that God is truth, and that in Him there is no variableness, neither shadow of turning. *14LtMs, Lt 138, 1899, par. 5*

The Word of God is the standard of character. That Word does not repress activity. It opens before the conscientious soul, who is striving to honor his Saviour, channels for activity. The Word does not leave men in uncertainty or without an object. It gives the highest object, which is worthy [of] the co-operation of the Holy Spirit. The work of imparting the knowledge of truth, present truth for this time, is the all-important work. All heaven is engaged in it. The truth for this time is not to be lost sight of under an accumulation of interests that are of secondary importance. These are not to be allowed to engross the mind while important issues are not advanced. The Word of God places a lamp in the hand, which lights the path heavenward. It allows of no diversion from the straight and narrow path in which God requires His people to walk. *14LtMs, Lt 138, 1899, par. 6*



The Word of God tells of unsearchable riches, treasure that is beyond our estimate, to be secured by every soul who will be guided by the Word rather than by human sophistries and principles which eventually divorce the soul from God. There is no safety in departing from one principle which the Word reveals. The soul is to be pervaded by a continual, abiding sense of every word that proceedeth from the mouth of God. It is the life of the soul to be sanctified through the truth, and to maintain the authority of the truth. Understanding and heart are to be sanctified by the strictest obedience to the Word, and the action and conscience by connection with the pure and sacred springs from which they derive their inspiration. *14LtMs, Lt 138, 1899, par. 7*

In this age of the world there is no safety in departing from a plain "Thus saith the Lord," however wise and correct the human assumption may appear. Tradition in names and books is nothing. God's Word is everything. The wisdom of the wisest man that lives is foolishness if it swerves one jot or tittle from the Word of the living God. God lives, God reigns, and He declares, "Them that honor me I will honor." [*1 Samuel 2:30.*] Of those who place their sophistry above a plain "Thus saith the Lord," God says, "I will make their wisdom foolishness." *14LtMs, Lt 138, 1899, par. 8*

In this period of time there is no safety for the soul who has not a penetration deeper than casual sight. We are called now to reach the highest standard of integrity. It is positively necessary for all who would walk in the straight and narrow path cast up for the ransomed of the Lord to take heed, lest their feet be diverted from the path that leads to success and victory and triumph in the third angel's message. Those who would command the very best resources must walk humbly with God, their hand clasped in the hand of Christ. *14LtMs, Lt 138, 1899, par. 9*

He who would reach the highest standard of perfection in Christian character must penetrate deeper than habit. He must be afraid lest his natural traits of character, his habits of opinion and authority shall mislead him. The only safety for the human agent who is striving for an immortal crown is to live in hourly contact, in conscious, loving communion, with the highest principles God has set forth in His Word. Truth and righteousness must be inscribed

upon every action done for our fellow men. Mercy must constantly flow forth from the soul, revealing an abiding Christ. Sanctified judgment and purified reasoning will give strength and solidity and spiritual power. Then every cause that asks for our sympathy and co-operation will receive careful consideration. There will be no spasmodic movements made. *14LtMs, Lt 138, 1899, par. 10*

Sanctified reason must bear sway. Sanctified intellect must make decisions, inquiring into every cause that solicits attention, and then acting with the thought that God will approve. When the holy principles of the Word of God become the ruling element in a man's life, they will lead him to act rightly, not impulsively. There is then an abiding Christ in his heart, whose bidding he obeys, and light and grace flow forth in words and deeds. This is the religion of Jesus Christ. This is the inexhaustible source of the only true species of power which the human agent, sanctified to God, may freely exercise. In the cross of Calvary we see our liberty, the claim of power that will be safe for us to exercise. *14LtMs, Lt 138, 1899, par. 11*

Strong, deep sympathies, pure, powerful heavenly principles, are the indispensable agencies to be brought into the work for this time. Self, with its baleful results, has figured largely enough. We need now an indwelling Saviour, who will supply the pure, holy current of love, and maintain principles that will inculcate the sum of all righteousness, purity, holiness, and perfect benevolence. This will show that we love God with all the heart, and our neighbor as ourselves. The moral taste is to be refined and elevated. Our passions are to be brought under control because we wear the robe of Christ's righteousness. The gospel is to be lived. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the fruits borne upon the Christian tree. God help us to be right with Him. *14LtMs, Lt 138, 1899, par. 12*

**Lt 139, 1899**

Gotzian, Sister [J.]

Strathfield, New South Wales, Australia

September 11, 1899

This letter is published in entirety in *17MR 119-124*.

Dear Sister Gotzian:

I am much burdened regarding the dearth of means which delay the opening of our Avondale Health Retreat. The principal part of the building is up, roofed, floored, and enclosed, but it is not plastered. And we are losing precious time, which ought to be filled with effective work in behalf of those for whom this building is erected. *14LtMs, Lt 139, 1899, par. 1*

I have done what I could to help this work along, as well as helping in many other enterprises of great importance to the advancement and honor of the cause that demanded encouragement and assistance. The money which our brethren in California sent me in payment for the college stock that I took from Mrs. Scott was very soon distributed where it would count the most for the work of the Lord. Not one penny of it would I use for myself. All of it, and much more, has gone into the work. *14LtMs, Lt 139, 1899, par. 2*

Last year I gave \$125 to the Stanmore meetinghouse, and \$100 to the meetinghouse in Windsor. This year I have given \$250 to the meetinghouse in South Brisbane, and \$250 to the meetinghouse in Hamilton, Newcastle. I have invested five hundred pounds in the Avondale Health Retreat and \$500 in the Sydney Sanitarium. *14LtMs, Lt 139, 1899, par. 3*

This present time is a most important time for the work in Australia, and not only for Australia, but for the missionary work in the countries near Australia, which should receive laborers from this field. The work in Australia is just struggling on to its feet, and as it becomes strong, it will exert its strength in behalf of other fields. Just now the work in Australia must be advanced as rapidly as

possible; for everything is now favorable, and the Lord is going out before His messengers, encouraging them, directing their work, and blessing their efforts. *14LtMs, Lt 139, 1899, par. 4*

The work of our Health Retreat here in Avondale will have a very important relation to other parts of our work. It will not only serve as a hospital for the sick of this district, who are most destitute of proper facilities for treatment and of a knowledge of nursing, but it will also receive patients from Sydney and Newcastle, and from more distant places. Already the Summer Hill Sanitarium, Sydney, is overflowing, and Dr. Caro says there are patients there who would do better in a place like Avondale. Dr. Rand of Newcastle is waiting impatiently for us to be ready for patients. This is an especially good place for those who become interested in the present truth, for they can attend the Bible classes at the school. It is a splendid place for convalescents who may be benefitted by the country surroundings. *14LtMs, Lt 139, 1899, par. 5*

When plans were being laid for this building, and the committee was planning to make everything as small as they could, to save money, our Counsellor said to me, Where is the room for your weary missionaries? In response to this we built larger, and are planning to make it a resting place for weary ministers, missionaries, and evangelists. Brother Gates is here, and needs the very care and treatment that this institution is intended to afford. He caught a bad cold in Melbourne, and needs treatment now; but our place is not yet ready. *14LtMs, Lt 139, 1899, par. 6*

In times past we have had to take sick people into our own homes for treatment, because it was not safe to give them treatment in the places where they lived. And now our houses are full of busy workers, and we rejoice that the Retreat is nearly ready for work. Soon the school will close, and several young people who have been preparing for this will be ready to enter its employ as helpers and students. *14LtMs, Lt 139, 1899, par. 7*

Will you, my sister, donate something for this work? You have helped us in the past, and at the time of your past donation you intimated that you could do something more if I would write to you in regard to the matters that we have in hand. I now venture to write.

This building must be opened, for the necessity is great. We need your help. Can you give it to us, by your own donation and by asking the help of others? I know there are those who could help us if they would. I know there are those who would cheerfully help if they understood our work and its needs.*14LtMs, Lt 139, 1899, par. 8*

We see new fields to be entered, and we pray the Lord for help. I am sending to you with this [a] copy of a letter just received from Elder Tenney. The next camp meeting held in Queensland will be at Toowoomba, a beautiful city about one hundred miles west from Brisbane. It is the business center of a large, fertile, and wealthy district. There is a small band of Sabbathkeepers in this place, and much prejudice against the truth, but we trust that the camp meeting will sweep this away, and that this may become the center of an important work.*14LtMs, Lt 139, 1899, par. 9*

Last year at the Brisbane camp meeting I was urged to hold some meetings in Toowoomba, and I promised that I would spend Sabbath and Sunday there on my way home. After this a large company of brethren from Rockhampton assembled and urged us to visit that place, which is nearly four hundred miles north of Brisbane. We decided to respond to their request, and went to Rockhampton as soon as the Brisbane meeting was over. I was sick on the way and while there, but was able to speak to the people three times. My severe illness prevented our stopping at Toowoomba as we had promised, and I now think that I shall attend the Toowoomba camp meeting, and thus fulfill my promise to visit that place.*14LtMs, Lt 139, 1899, par. 10*

About two weeks after the Toowoomba meeting the camp meeting in Maitland will commence. Maitland is a place of over 20,000 people, twenty-two miles west of Newcastle, and twenty-eight miles northwest of Cooranbong. The instruction given to me about our work has been that we should as rapidly as possible present the truth in the various suburbs of Newcastle, and also in all the towns along the railway line from Newcastle to Brisbane. Maitland is a rich farming district, and is the center of a large stock raising district. If we are successful in securing proper help, we hope with the blessing of God to have a rich harvest of souls there, some of

whom will go forth to work for others.*14LtMs, Lt 139, 1899, par. 11*

Brother John Paap, who formerly lived at Kaikoura, New Zealand, and who has been one of the chief supporters of our school, has recently sold his property in New Zealand, and has settled in Maitland. The presence of his family there will be a help in the formation of a church in that place.*14LtMs, Lt 139, 1899, par. 12*

Last Thursday Willie and his wife and myself drove from our home to Maitland for the first time. The first ten miles of the road was rough and mountainous, and we could proceed but slowly, but the last part of the road was good. We spent an hour taking our dinner by the roadside, and were from seven a.m. to two p.m. in making the journey.*14LtMs, Lt 139, 1899, par. 13*

When we reached Brother Paap's place, we found that they had been waiting dinner for us for some hours, but had given up our coming, and brethren Starr and Daniells had gone to look for a campground. Although I had been travelling since seven o'clock, I did not stop to rest, but we started out immediately to meet Brethren Starr and Daniells, and to search for a campground.*14LtMs, Lt 139, 1899, par. 14*

There were good high grounds in East Maitland, but we wanted to find a place in West Maitland, where there is the largest population. We drove around for nearly three hours, and found that all the unoccupied ground around West Maitland is low and subject to floods. In past years this city has suffered greatly from the floods, and about four weeks ago much of the land around the city was under water. At last we gave up the effort to find a campground nearer than that which Elder Starr has selected, near East Maitland. This matter settled, we drove rapidly to the five o'clock train, which we reach just in time to get on board. I found room to lie down, and slept a portion of the way. At nine-thirty we reached Strathfield, where we were met by Brother J. J. Wessels, who took us to his home. I thought it was a pretty busy day for one seventy-two years old.*14LtMs, Lt 139, 1899, par. 15*

I shall speak to the people here on Sabbath, and on Sunday we are to visit several villages on the railway line near Hornsby, that we may see what the opportunities are for selecting a good location for

the Sydney Sanitarium. We are praying the Lord to lead and guide us in this matter. We desire that this sanitarium shall be established outside the city, in a high and healthful locality, where we can secure easy communication with the city, and have the advantages of the city water supply. We must be several miles from the sea.*14LtMs, Lt 139, 1899, par. 16*

The building erected at Avondale for a health retreat is small, about fifteen rooms in all, but it will serve for the present necessity. For this building we solicit your donations. Those who help us in this will be doing a good work. We are much in need of money to provide facilities for work. May the Lord help His people to do the work that is so urgent in this part of His great vineyard. There are important fields to be worked. We shall not hover over the churches, but press into new territory, and raise the standard in places where the message has not been proclaimed. May the Lord bless and guide you is my prayer.*14LtMs, Lt 139, 1899, par. 17*

In much love.*14LtMs, Lt 139, 1899, par. 18*

**Lt 140, 1899**

Wessels, John

“Sunnyside,” Cooranbong, New South Wales, Australia

September 14, 1899

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 John Wessels:

Your letter is received. Thank you for responding. All that you say is reasonable, and it is the only course that you can pursue. The Lord will adjust these matters if we will let Him work His own plans. We are laborers together with God. He is the great worker. He works in us to will and to do of His good pleasure. “Ye are God’s husbandry, ye are God’s building.” [1 *Corinthians* 3:9.] Bear this in mind; for it is an important statement. Unless the Lord build the house, the labor is vain. O how much need there is of practical, experimental religion in building up the work that is to be done for this time. Let us remember, my brother, that the eye of the Lord is over all his works. He reads as an open book the secrets of every heart. Lean your whole weight upon him. He will be with you always, even to the end of the world. *14LtMs, Lt 140, 1899, par. 1*

Things will soon adjust themselves. I have been waiting for my brethren to set things in order. Since that long council meeting held at the school, I have written out some matters that the Lord has given me. While there are places in which Brother Morse can serve, it is not as a superintendent or a manager. *14LtMs, Lt 140, 1899, par. 2*

We leave this morning for Newcastle with our own horse and carriage. Our destination is Wallsend, and we start as soon as it is broad daylight. *14LtMs, Lt 140, 1899, par. 3*

Sister Wessels, I think the girl Sara has spoken to you about by letter had better go to you, because you need not keep her one



week or one day longer than you need her. There are places open for her if at any time you decide that she will not suit you. I am anxious for you to have some one at once. I would not have you tax yourself now on any account. In Bessie Packham you will have a girl that you can instruct and help, and one that you may be sure will <receive instruction.>*14LtMs, Lt 140, 1899, par. 4*

Be of good courage in the Lord, and trust wholly in Him. Give my love to Sister Anthony and tell her to encourage cheerfulness and hope in the Lord, and make melody to God in her heart. Open the windows of the soul heavenward, and let the sweet, warming rays of the sun of righteousness in. Close the windows earthward, shutting out the atmosphere of unbelief, which worries the soul. Jesus is not a dead but a living Saviour. Praise His holy name.*14LtMs, Lt 140, 1899, par. 5*

Love to all.*14LtMs, Lt 140, 1899, par. 6*

**Lt 141, 1899**

Daniells, A. G.; White, W. C.; Palmer, E. R.

Wallsend, Newcastle, New South Wales, Australia

September 15, 1899

Portions of this letter are published in *8MR 372-373*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren Daniells, White, and Palmer:

We arrived here at Wallsend at 10:30 a.m. For the first eight miles the roads were very rough, but the last part of the road was excellent. We did not feel very wearied. A good breeze sprang up, and we were quite refreshed. We drove slowly, because much of the way seemed to be up hill. Will it be so when we return? I am glad we came this way; for now we know the road. When we reached the suburb of Wallsend, we did not know the way to the mission, so we let the horse take his own course. He looked at every turn in the road, and finally brought us up to the gate of the right house. Sister Wilson was home, and very glad to see us.<sup>14</sup>*LtMs, Lt 141, 1899, par. 1*

Last night I received words of caution that the school catalogue went into many particulars. These might better be subtracted from it. Do not feel that everything concerning our school must be given to the public. Leave many things unsaid. Do not open before all, in the catalogue, everything which concerns the school.<sup>14</sup>*LtMs, Lt 141, 1899, par. 2*

As the matter now stands, the impression is upon many minds that the diet question is being carried to extremes. When students combine physical and mental taxation, so largely as they do at this school, the objection to the third meal is to a great extent removed. Then no one needs to feel abused. Those who conscientiously eat only two meals need not change in this at all. But when we have to prepare the third meal for different ones among our ministers, and

for the president of the General Conference, it does not seem consistent to limit the students to only two meals. The statement need not be made that the third meal is limited as regards material, but this meal should be simple. *14LtMs, Lt 141, 1899, par. 3*

The fact that some teachers and students have the privilege of eating in their rooms is not creating a healthful influence. There must be harmonious action in the conducting of meals. If those who only eat two meals have the idea that they must eat enough at the second meal to answer for the third meal also, they will injure their digestive organs. Let the students have the third meal, prepared without vegetables, but with simple, wholesome food, such as fruit and bread. Then the controversy will be ended. Then the removal of the vexed question, which keeps the minds of some fathers and mothers in a condition of distressed sympathy for their children, although these children are gaining flesh all the time, will remove a serious objection to the school. *14LtMs, Lt 141, 1899, par. 4*

I think that healthy, growing youth need a nourishing diet, especially when dispensing with meat, which has an immediate stimulating influence, to be followed by depression. Meat eating cannot be tolerated in the school. Tea or coffee should not be allowed. And if the students are allowed to have lunches in their rooms, unwholesome food will be eaten, which will be deleterious to health. Teachers in any line, if they have not had an experience in health reform, will not see the necessity of binding about their own customs and habits and walking in the light that the Lord has given them upon these matters. They will hanker after hurtful things, as did the children of Israel, and to their own hurt. By their example, they will make it very difficult for the managers of the school to make the right course seem important and essential to the students. When the teachers do very much as they please, eating in their rooms when they choose, this removes from the students the objection for them to do this. *14LtMs, Lt 141, 1899, par. 5*

The time has come when it is to be understood that those who connect with the school as teachers should not let one word drop from their lips in the line of complaint or criticism, for this will be a leaven that will work to cause disaffection and disunion. This past term of school has been most trying and taxing. When those who

are working as teachers show an absence of caution and discretion, and express themselves as dissatisfied before teachers or students, they show that they have not that wisdom which makes their influence safe in the school. Here are collected together all kinds of minds, with all phases of character, and unless the students have a wise example set them, they will obtain little good in the school. *14LtMs, Lt 141, 1899, par. 6*

The Lord says to the teachers, You need to be converted. Your hearts need to be purified, refined, elevated, before you are qualified to teach in the school, or as nurses and physicians. You must drink the blood of the Son of God. You must eat His flesh, which is His Word. Self and selfishness has worked and is working in the experience, so that the whole is marred. If ever any one needed the purifying, refining influence of the Spirit of God, it is the teachers in our school, that they may do the work which is of such consequence to the students. *14LtMs, Lt 141, 1899, par. 7*

Human nature is ever struggling for expression. It is ever ready for contest. The soul who learns in the school of Christ must be first emptied of self, of pride, of love of supremacy. There is a sacred silence in the soul. Self dies. Christ lives, and His grace is imparted. *14LtMs, Lt 141, 1899, par. 8*

O what a work needs to be done. The highest place we can occupy is sitting as did Mary at the feet of Jesus, learning of Him. The music of His voice charms the soul. When teachers receive Christ into their hearts as an abiding Guest, the peace of God, which passeth all understanding, will be theirs, to impart in words, in attitude, and in example. Christ is an Instructor to whom it is well that we all take heed. "He that hath sent me is with me," He declared; "the Father hath not left me alone." [*John 8:29.*] No storm of human or satanic wrath could disturb the calm of His perfect communion with God. He says to us, "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.*] It is the love of self that interposes between the soul and God. It is the absence of sanctification of mind, soul, and spirit to God that leads to criticism and complaint. *14LtMs, Lt 141, 1899, par. 9*

But I will go no farther with this matter this evening, for there are other things that are urged upon my mind. I send this as a word of warning.<sup>14</sup>*LtMs, Lt 141, 1899, par. 10*

**Lt 142, 1899**

Sisley, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 14, 1899

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 Sisley:

I wish to answer some questions which have come to me by letter. In one it was said, “Some of our brethren are under the impression that when you wrote regarding the royalties on books, and stated that it was the will of the Lord to pass the sponge over these past transactions, you made an exception of the case of the *Gospel Primer*. Will you please give me a plain statement of the matter?” I write to you now to say that the *Gospel Primer* was an exception. There has been unfair dealing in regard to this work. When the little book was selling readily, there were several who had the power in their hands to deal with the ones who compiled the work. The poisonous plant of selfishness had sprung up into a large tree, and had struck its roots deep. And when this book was issued which presented an opportunity of bringing in money, the tree bore fruit in an evil work.<sup>14</sup>*LtMs, Lt 142, 1899, par. 1*

I heard a voice saying, “That book is bringing in more money than the ones who brought it out should have.” Others were of the same mind as this speaker. Some spoke against the propositions made, because the proceeds of the book were to go for the benefit of the Southern Field. They talked the matter over at different times, and proposed different methods, that the publishing house might have the profits from the book. I heard the statements made, and saw the different persons engaged in this work. The transactions caused me intense anguish of spirit. I saw that if they could not obtain the profits they would kill the sale of the book. The poverty of the workers in the Southern Field did not call out their sympathy and

their co-operation. Instead, they worked in a shrewd, scheming, underhand manner, taking advantage of every means to oppress, and thus bring the matter where they wanted it.<sup>14</sup>*LtMs, Lt 142, 1899, par. 2*

I have written in regard to this matter again and again, but no one has heeded the admonition of the Lord. I have also presented before these men that there was a work which they must do in dealing justly and with equity. I showed them that the Lord had written all their transactions in a book, and that if those who had acted a part with pen or voice in bringing about such unjust dealing, and wanted that record sponged from the books, they must repent, and confess, and make restitution, else they would meet their work in the judgment with all its results of evil—the consequences of thus turning away from the Southern Field the means which the Lord designed should start the work and help to sustain it. All the good that money might have accomplished, if the men who planned in regard to the *Gospel Primer* had not intercepted it by their covetous spirit, they will have to account for.<sup>14</sup>*LtMs, Lt 142, 1899, par. 3*

Those at the heart of the work should have acted a noble part, saying, We will bring that book from the press free, as our donation to the Southern Field. We will co-operate with the workers in the hardest field. If they will break the ground, we will pay them as much as we pay our missionaries in any foreign country.<sup>14</sup>*LtMs, Lt 142, 1899, par. 4*

This the Lord has given to me to present to you in the office at Battle Creek. This matter must be righted. You need not consult Edson White in regard to it. By your own devising, you drove him to confusion and perplexity and distress. This testimony is before you, and you need not ask him what will make the matter right with him. He has long carried a sense of this injustice. Those who have diverted the means that should have come to the Southern Field will not be clear until they make full restitution. Make thorough work in this matter, for you have an account to settle with God.<sup>14</sup>*LtMs, Lt 142, 1899, par. 5*

It is such transactions as these that have brought the displeasure of God upon the men at the center of the work. It is such fraudulent

transactions as these that have removed the wisdom and the blessing that would have rested upon the conference and the publishing house. The Lord moved me by His Spirit and instructed me to make an appeal for the Southern Field. I learn that eleven thousand dollars were raised for this object, but not one dollar of it has come to that portion of the field for which the appeal was made. I ask in the name of the Lord that this money be accounted for. Between the Pacific Press and the General Conference Association it has been diverted into other channels. *14LtMs, Lt 142, 1899, par. 6*

I have been instructed to bear the message from the Lord to these institutions that the Lord holds them accountable for it. The Lord would have those who handle His work use no common fire in their censers, but the sacred fire of the Lord's own kindling, which demonstrates that the divine and human agencies are co-operating. To those who have taken unfair advantages, thinking they were excusable because it was for the cause of God, the Lord says, "I hate robbery for burnt offering." [*Isaiah 61:8.*]*14LtMs, Lt 142, 1899, par. 7*

Zechariah writes, "Then I turned, and lifted up mine eyes, and looked, and behold, a flying roll. And he said to me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." [*Zechariah 5:1-4.*]*14LtMs, Lt 142, 1899, par. 8*

This great roll, twenty cubits in length and ten cubits in breadth was the measurement of the porch of Solomon's temple. In this roll is written the name of the wrongdoer unless he repents of his wrong. The Lord's eye is upon every transaction, and His judgment will come upon those who do wrong. The *ninth chapter of Ezekiel* should be studied in connection with (*Ezekiel 2:1-10*) and the *fifth*



Let us make thorough work for eternity. Those occupying responsible positions in our institutions, who have a high estimate of their own labors while they depreciate the work of those who carry the burden in poverty-stricken districts, are not clean in the sight of the Lord. They have not hearts of tender compassion. They do not co-operate with the workers in the barren fields. If a favor is asked of them, they refuse to grant it. They do not have it in them to take in the situation of their fellow workers who struggle on under discouraging circumstances and with small wages. The Lord will bring every soul of them into trying circumstances. He cannot prosper the selfish, uncourteous, ungenerous spirit. The Lord estimates the labor done, and He values just as highly the one who labors in hard fields without facilities as those who allow him to ask in vain.*14LtMs, Lt 142, 1899, par. 10*

I am instructed to say that those workers whose needs are disregarded are to receive the sympathy of the people, and in their work to advance the cause of God, they are to feel at liberty to place the situation directly before the people, and receive help to work the destitute fields, to build humble churches and school houses, where the sheep and lambs of the Lord's pasture may be cared for. The money to carry forward the work is to come directly to those fields, lest it find lodgment in some place where responsible men in their human wisdom shall feel justified in diverting it for their own purposes.*14LtMs, Lt 142, 1899, par. 11*

The Lord is not partial in His plan of working. He does not design that just a few shall break into new fields, while the rest hold themselves aloof, manifesting little interest to hold up the hands, to encourage and grant favors to those who are working in hard fields. The Lord is not pleased with the spirit that prevails among the managers of the Review and Herald office. It is approaching to the same hard, lording spirit that Christ had to meet among the Pharisees. Fall on the Rock, fall on the Rock, my brethren. You need to be imbued with the Spirit of Christ.*14LtMs, Lt 142, 1899, par. 12*

**Lt 143, 1899**

Managers of the Claremont Sanitarium; South African Conference Committee; Wessels Family

“Sunnyside,” Cooranbong, New South Wales, Australia

September 24, 1899

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

To the Managers of the Claremont Sanitarium, the South African Conference Committee and the Wessels Family:

I have written largely to South Africa, setting before you the will of God concerning John Wessels. Brother Wessels was willing to come to our help in Australia, but influences were set strongly against his coming. The call to come was counterworked by his friends and relatives, and as a result his means was invested in a large building in Cape Town. Thus the money which was needed so much to help advance the work here was diverted.<sup>14</sup>*LtMs, Lt 143, 1899, par. 1*

God is not pleased with this turning away from the counsel of the Lord to the will of men. By this working, we are placed for two years in most unfavorable circumstances; and now we are losing, we fear, the third year because men will consult their own wisdom instead of doing that which the Lord has planned.<sup>14</sup>*LtMs, Lt 143, 1899, par. 2*

We are praying for means to establish a sanitarium in this country, and the Lord has poured upon us the spirit of intercession that He would provide the facilities. Light was given to me to solicit help from our friends in South Africa. I was shown that John Wessels had means which would be a blessing to us, and which would bring blessing to him if he would employ it in the work in this part of the Lord’s vineyard.<sup>14</sup>*LtMs, Lt 143, 1899, par. 3*

God instructed me that He had need of the means elsewhere that were being invested in buildings in South Africa, and that this

money should be used where it would serve in His cause to the highest advantage, carrying forward the work that needs to be done in medical missionary lines. The institution which we were to build in Australia was to be as the right arm to the body. It was a positive necessity if we would teach the people the right methods of caring for the sick. *14LtMs, Lt 143, 1899, par. 4*

This request was made by God to the people in South Africa to test them, for they had already sufficient facilities to meet the necessities for this time. A larger outlay of means in that field would not advance the work of God as it would in places where there was nothing with which to do medical missionary work in connection with the proclamation of the third angel's message. And this was not all, there was great danger that the Wessels family would become more and more wedded to the world, and would regard lightly the obligations they were under to God. *14LtMs, Lt 143, 1899, par. 5*

There was danger that they would expend their means to gratify self and to please the sight of the eyes. There was danger that they would forget their Pattern, who for their sakes became poor that they through His poverty might be made rich. Their moral taste needed to be cultivated. Before every outlay of means they needed to stop and inquire, "Am I doing as Jesus would do? Am I following in His footsteps?" Christ says, "He that will come after me, let him deny himself, and take up his cross and follow me." [*Mark 8:34.*] This is the only path of safety for you, my brethren and sisters, whether you live in Africa, Australia or America. *14LtMs, Lt 143, 1899, par. 6*

When we were sent to this missionary field, we found a great dearth of facilities with which to work; and in 1895 I was shown that it was the first duty of the sanitarium in America to act a generous part in helping to establish a sister institution in this field where we could not depend for help on our church members. Sanctified eyesight would have led the managers of the institution in America to discern Bible principles and help in this field, where there was nothing to give an active working arm to the solemn message to be proclaimed. It was the duty of the managers of the Battle Creek Sanitarium, in the place of creating so many buildings there, to see that the work was advanced in Australia, where we had not the

donations they had received in America to make a beginning, but where the Lord had seen fit to send us with the last message of mercy. *14LtMs, Lt 143, 1899, par. 7*

These principles I tried to lay before the people in America, as the Lord had presented them to me. I sent my appeal to the last General Conference, and something was done. A few thousand dollars were sent. But it was very little in comparison with what might have been done. The managers of the Battle Creek Sanitarium have known our wants. They had kept before them, under the special instruction of God, that this place was to be the center for a work just as necessary and fully as important in character as the work done in Battle Creek. *14LtMs, Lt 143, 1899, par. 8*

Had these men followed the principles of the gospel, in the place of continually laboring for the establishment of sanitariums in America, they would have seen how essential it was that they divide their abundant facilities, and aid the work in this new world. They would have done the work which the Lord required them to do five years ago. Without pressing or urging, they would, like Job, have searched out the cause they knew not. It was God's purpose that the Australian sanitarium should be established years ago, as the right arm of the third angel's message, but although they have had the Lord's plans laid distinctly before them, the sanitarium managers have given us very little help. *14LtMs, Lt 143, 1899, par. 9*

In America and many other places the medical missionary work is firmly established, but in all Australia we have not one sanitarium building to give character to our work. We have erected a country hospital in Cooranbong, but this is heavily in debt. We cannot pay our workmen, and the building is yet to be finished. Our brethren pledged one thousand pounds for the Sydney sanitarium at the conference some weeks ago. This was the extent of our ability. But we would not mention the Health Retreat we were building, lest by placing two objects before the people, we should lessen our chances of obtaining money for the sanitarium. Yet we are in great need of this building where we can take our sick. We have had to bring suffering ones to our own home for treatment, for we could not visit them in their own poor cottages. *14LtMs, Lt 143, 1899, par. 10*

I can only keep pleading like the importunate man of the parable, who went to his friend for food to supply the needs of the belated traveller. The man appealed to tried to excuse himself from answering the demand made upon him, but the persistency of his friend forced him to comply with the request. This case represents the work God has called me to do. I shall continue to plead until my request is attended to, until the large investments where the work is established shall cease, and the destitution of this country and other missionary fields is relieved. *14LtMs, Lt 143, 1899, par. 11*

I now place this matter before you in South Africa, and I ask you to consider it, and ask yourselves, why did you hold John Wessels there to follow out your mind, when the Lord indicated that He had work for him to do in this place, where men and means are so greatly needed. That delay has bound up in buildings the means which should have been invested in more needy places. It is not for the advantage of men, or for the glory of God for men to make such mistakes. *14LtMs, Lt 143, 1899, par. 12*

In our last letters we presented before you the best course to be pursued. The Wessels family should separate and settle in different localities. While there are so many in South Africa, they will not find there the best spiritual atmosphere for the life of the soul. God sees that which human beings do not discern. He saw that the means which He had entrusted to advance His work was being bound up in buildings and worldly enterprises. Like the man with the one talent, these brothers were afraid to employ their money in carrying forward the Lord's work. They bring only the one talent to the Lord, whereas, if they had that faith which works by love and purifies the soul, they would have traded diligently with their Lord's goods, and would have brought in their returns by winning souls to Christ. *14LtMs, Lt 143, 1899, par. 13*

It means very much to every soul how he uses his Lord's goods. "At that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation, even to that time: and at that time thy people shall be delivered, every one that shall be found written in the book. ... And they that be wise shall shine as the brightness of the firmament: and they that turn many to

righteousness as the stars forever and ever. ... 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 12:1, 3, 10.]*14LtMs, Lt 143, 1899, par. 14*

I speak to those who would lay up treasure in heaven. Christ left His heavenly home, His high command, His kingly crown and royal robe, and became poor, that through His poverty fallen man might obtain eternal riches. The disciple is not above his master, nor the servant above his lord. It is enough that the disciple be as his master, and the servant as his lord. "Lay not up for yourselves treasure upon earth," Christ says, "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."*14LtMs, Lt 143, 1899, par. 15*

"The light of the body is the eye: if therefore thine eye be single, the whole body shall be full of light. And if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" [Matthew 6:19-23.] "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." [Matthew 10:33.]*14LtMs, Lt 143, 1899, par. 16*

Christ calls upon every soul whom He has purchased with His blood to become a co-worker with Himself. Through self-denial and self-sacrifice he must win the royal crown, and the life which measures with the life of God. God has given directions which are for our present and eternal good. We must be willing to deny every inclination of self.*14LtMs, Lt 143, 1899, par. 17*

The Lord would have done a great work with the means which has been used in South Africa to gratify self and for pride of appearance. Jesus did not do this, when He left His riches and honor and clothed His divinity with humanity, and does it become those who are bought with a price to make a display and gratify the carnal desires? Heaven is worth everything to us, or it is worth nothing. God calls for the means which is being wasted, and which

should be used in carrying forward the work of the Lord, in lifting the standard of truth in places where the message of mercy has never been heard. Every soul converted is His instrumentality to convert other souls. Thus the talents, kept in active exchange, accomplish the work of establishing Christ's kingdom in the world.<sup>14</sup>*LtMs, Lt 143, 1899, par. 18*

Those who have no love for God and for the truth are heaping up to themselves treasures for the last day. Of this class the Lord says, "Go to now, ye rich men, weep and howl for the miseries which shall come upon you. Your riches are corrupted and your garments are moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." [*James 5:1-3.*] But to His faithful stewards of means, He says, "Be patient therefore brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient: establish your hearts; for the coming of the Lord draweth near. Grudge not one against another, brethren, lest ye be condemned: behold the judge standeth at the door." [*Verses 7-9.*]<sup>14</sup>*LtMs, Lt 143, 1899, par. 19*

**Lt 144, 1899**

Wessels, Henry

NP

September 24, 1899

Previously unpublished.

Dear Brother:

I shall continue to write to you until I see you standing on the Lord's side. You are not safe in your present surroundings. You are wasting the opportunities and privileges which you should improve. *14LtMs, Lt 144, 1899, par. 1*

I wish for the sake of your brother Andrew you would refrain from making crooked paths for your feet. If you were left to manage your barque alone, you would certainly be shipwrecked. You have not the physical and mental vigor which rightfully belongs to young men, if educated and trained, and which ought to be yours. Your energies have not been wisely improved. By using the oars steadily, in the fear of god, with fresh, unwasted energies, you could manage your barque. You have good ability, and if you cultivate the weak points of your character, they will become your strong points. Plan courageously, and work harmoniously. *14LtMs, Lt 144, 1899, par. 2*

I am entrusted with a message to you. Adhere to the strictest principles of temperance. Make the most of the capabilities and powers entrusted to you. Cultivate now, in this your day of opportunity and privilege, that habit of looking in simple trust to God, and then say, I am making my own record for this life and for eternity, and I will do my best. *14LtMs, Lt 144, 1899, par. 3*

Cultivate the habit of lifting your soul to God for strength to employ your talents to His name's glory. Remember that you must give an account of every talent lent you by God. You are in no way pleasing Him when you dwarf your manhood and become a weakling. Put your highest energies to the task. You are altogether too superficial, but you need not be so. And above all things you need to have your



sensibilities quickened to appreciate eternal realities. There are heights and depths that you have never reached.<sup>14</sup>*LtMs, Lt 144, 1899, par. 4*

I would advise you to come to Australia. Ask the Lord in regard to this. He will teach you if you want to do His will. You have not yet lost the power to develop a good character, but you must behold Christ and imitate His example. For Christ's sake wake up and be in earnest. Your selfish love of indulgence is robbing you of the richest experience. You need an earnest, intellectual experience. Your mind must rally its best and highest powers. If you are inspired with a sense of your responsibilities to God, which should be above every other consideration to you, you will win in the battle of life.<sup>14</sup>*LtMs, Lt 144, 1899, par. 5*

**Lt 145, 1899**

Irwin, G. A.

Strathfield, New South Wales, Australia

September 8, 1899

This letter is published in entirety in *15MR 114-117*.

Dear Brother Irwin:

A warning has been given me in regard to our people. I have been instructed that they are certainly in danger. *14LtMs, Lt 145, 1899, par. 1*

God declares, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments." [*Exodus 20:3-6*.] *14LtMs, Lt 145, 1899, par. 2*

Should we not make investigation in regard to the matter of illustrating our books so largely? Would not the mind have a clearer, more perfect ideas of angels, of Christ, of all spiritual things, if no pictures were made to represent heavenly things? Many of the pictures made are grossly false as far as truth is concerned. Do not pictures so far removed from the truth give voice to falsehoods? We want to be true in all our representations of Jesus Christ. But many of the miserable daubs put into our books and papers are an imposition on the public. *14LtMs, Lt 145, 1899, par. 3*

With this plain "Thus saith the Lord" before us, will we, claiming as we do to live by every word that proceedeth from the mouth of God, be clear if we spend the Lord's money in multiplying faces? *14LtMs, Lt 145, 1899, par. 4*

Some things have been presented to me which I must set right. In my own home, one after another, pictures have accumulated. I see the same in every home to which I go. Is the Lord in this matter? Does not the charge in the *twentieth chapter of Exodus* prohibit this multitudinous picture-making which will continue to increase unless there is a decided reform, unless the people of God shall see that they are becoming idolaters? What shall be done in this matter?*14LtMs, Lt 145, 1899, par. 5*

I have light that to spend so much money in photographs is a species of idolatry. Thus means is consumed which should be used in missionary effort rather than in producing pictures which are not essential.*14LtMs, Lt 145, 1899, par. 6*

I take my position to no longer run the risk of displeasing God in this matter. I think that if in this our day of test and trial each one of us would study the words Moses was commanded to speak to the people, there would not be in the temple courts those who are in positions of sacred responsibility, yet are weaving into the web of sacred things threads of selfishness, using common fire in the place of the sacred fire of God's own kindling. May the Lord's Holy Spirit work upon human hearts and bring conviction to human minds. Those things of apparently little consequence attract the mind and eye, and absorb the attention at the very time when the attention should be given to God.*14LtMs, Lt 145, 1899, par. 7*

The question was asked, What does the care and anxiety, the delay in completing the books, and then sending them out weighty with cuts, amount to? The preparation for these attractions costs too much to be continued. The expense in more than one line was opened before me, and the necessity for delay to obtain tardy improvements of illustrations. I am burdened in spirit to say to my brethren who are engaged in book making, You are gathering to yourselves heavy burdens. The transformation in our book making has not brought with it a corresponding transformation of character.*14LtMs, Lt 145, 1899, par. 8*

The almost endless succession of wearisome research and delay and anxiety, and the great expense in increasing facilities to multiply illustrations, is simply leading in advance in a species of

idolatry. Harmonious spirit and action are not brought into the work, but instead rivalry and strife. The purse is strained to meet the demand. Irrespective of the outlay, pictures must be obtained to meet the tastes of canvasser, publisher, and author. Spiritual rest is not secured by us because men do not yoke up with Christ to learn His meekness and lowliness of heart. *14LtMs, Lt 145, 1899, par. 9*

While angels are near, ready to make impressions of the highest value on minds, many, as they read on the Sabbath, are attracted by the pictures. They talk of the faces and the scenery. The mind is occupied by matters which are not of the least consequence in our service to God, which make impressions that close the door to spiritual things. We do not show, by keeping free from all cheap, common things, which cannot benefit our souls or the souls of others, that we realize that time is of the highest consequence to us. Too often our experience is of a character that renders it of no value. Man is dwarfed spiritually in proportion as he invents unimportant means and instrumentalities that occupy the time and the mind in carrying them out, making work and business in religious lines take the place of genuine devotion. The process is easy, but what have you? A religious theory, without the Saviour's endorsement, "Well done, good and faithful servant." [*Matthew 25:23.*]*14LtMs, Lt 145, 1899, par. 10*

**Lt 146, 1899**

Sisley, W. C.; Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 25, 1899

Previously unpublished.

Dear Brethren:

Before this reaches you, you will have received my letter in regard to illustrations for our publications. I hope that the Lord will impress the minds of the managers of our publishing houses that it is time for us, before building a tower, to sit down and count the cost. We have no blame to attach to anyone, for we all have been trying to make *The Desire of Ages* and other recent publications attractive, so that they will sell readily, because the people need the truths which these works contain. But now light has come regarding the dangers and difficulties which attend these efforts, and I see that it was not wise to incur so much expense by crowding these books with such a large number of illustrations. By doing this we have tied our hands, so that we cannot sell the books as cheaply as we would like to have done. I shall be more cautious in the future.<sup>14</sup>*LtMs, Lt 146, 1899, par. 1*

What alarms me most is the spirit of rivalry in our institutions. I will request you to read the accompanying manuscript at a meeting in which the managers and foremen of the offices which you represent are all present.<sup>14</sup>*LtMs, Lt 146, 1899, par. 2*

Yours truly.<sup>14</sup>*LtMs, Lt 146, 1899, par. 3*

**Lt 147, 1899**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

September 25, 1899

Portions of this letter are published in *PM 215-216*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Haskell:

I cannot sleep tonight, for I am heart sick, and my soul is weighed down with a nameless burden. We are living in the most important period of this earth's history, and the large work to be done is presented before me. There is no time to be lost. Many places close about us have not yet heard the third angel's message. The banner has not been uplifted, calling the attention of the people to the commandments of God and the faith of Jesus.<sup>14</sup>*LtMs, Lt 147, 1899, par. 1*

We have been commissioned to advance. When I inquired how we should do this, I was instructed, Present your situation before the brethren in America, and ask for means. Call for help from the churches in every place, and ask them to bind about their supposed wants. Some are investing the Lord's money in buildings, thus patterning after the unfaithful servant, who hid his lord's money in a napkin in the earth. These need to consider and be afraid. What are they doing with their Lord's goods? Are they heeding the divine command, “Sell that ye have, and give alms”? [*Luke 12:33*.] “Lay not up for yourselves treasure upon earth, ... but lay up for yourselves treasure in heaven” [*Matthew 6:19, 20*], by investing your means in the work of the Lord? No; their money is expended to gratify the inclination for things which are unnecessary. These souls need to study the *twelfth chapter of Luke*.<sup>14</sup>*LtMs, Lt 147, 1899, par. 2*

Christ lived not to please Himself, and He says to his followers, “He

that will come after me, let him deny himself, and take up his cross and follow me.” [Mark 8:34.] That cross cuts across every tendency to wrong, whether it be hereditary or cultivated. In His life and His plans for reaching the people, Christ teaches us how we should follow Him. *14LtMs, Lt 147, 1899, par. 3*

“Seek ye first the kingdom of God,” He says, “and all these things shall be added unto you.” [Matthew 6:33.] “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 their lord, when he shall return from the wedding; that when he cometh, and knocketh, they may open unto him immediately. Blessed are those servants, whom their 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.” [Luke 12:33-38.] *14LtMs, Lt 147, 1899, par. 4*

We shall have strong temptations to invest our money in the erection of unnecessary buildings, and for personal advantage; but this should not be done now. At this time our money is needed to sustain the missionary work in many places, and thus extend the knowledge of the truth. *14LtMs, Lt 147, 1899, par. 5*

I have been shown that the abundant picture making for our periodicals and books is growing into an unsanctified ambition; and the dangers of rivalry are increasing to an alarming extent. The books we are sending out to the world are costing too much. Extravagance in illustrations costs time and money and creates worries which can and should be avoided. The Lord would have us keep the eye single to the glory of God. This infatuation for <so abundant> illustrations is not in God’s order; it is the pulse of the world, and this is beating strongly in God’s people at the present time. *14LtMs, Lt 147, 1899, par. 6*

In every line of the work economy must be practiced. All unnecessary expenditure must be avoided; for God is testing His

people. There are missions to be opened in new fields. Men of God's appointment are to be raised up to step in their lot and place, and sound the grand, testing message for this time. The Word of the Lord must come to the people. The trumpet must give a certain sound. This is a life and death message, and it must not come uncertainly from the watchmen who stand on the walls of Zion. *14LtMs, Lt 147, 1899, par. 7*

Speaking concerning this time, Christ said, "As it was in the days of Noe, so shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed." [*Luke 17:26-30.*]*14LtMs, Lt 147, 1899, par. 8*

The world is soon to meet God over His broken law, and its binding claims must be set before the people. May the Lord help His people to do their God-given work with fidelity. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God." [*Isaiah 58:1, 2.*] God calls His people to press together, to be a unit. This is their strength. *14LtMs, Lt 147, 1899, par. 9*

"God resisteth the proud, but giveth grace to be humble." [*James 4:6.*] The apostle Paul exhorts us, "Be kindly affectioned one toward another, with brotherly love, in honor preferring one another;" "submitting yourselves one to another in the fear of God." "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves." [*Romans 12:10; Ephesians 5:21; Philippians 2:3.*] Let the church heed these words, for they are for their present and eternal good. The church must maintain her sacred, holy calling, keeping separate from the world; for unless the church itself is respected, it is powerless to influence.



God has placed His message in the church, and His voice must control the members. *14LtMs, Lt 147, 1899, par. 10*

Again I entreat my brethren to send us the fruits of their self-denial in freewill offerings; for we are directed by God to advance in new territories. "The night cometh, when no man can work." [*John 9:4.*] Christ came into our world to save it from ruin by connecting it with the infinite God, for this was the only way. Christ's followers are to be channels of light to this apostate world. Who will follow the example of Christ, the great Teacher? *14LtMs, Lt 147, 1899, par. 11*

There is need for close searching of heart in regard to every investment of money. Those who have not hitherto separated themselves from the Spirit and influence of the world, have not been learners in the school of Christ. They rob God in using His time and talents in following the customs and practices of the world. God calls for the whole being to be surrendered to Him. "Ye are not your own," He says; "for ye are bought with a price." [*1 Corinthians 6:19, 20.*] You are His by creation, and doubly His by redemption, and He calls you to earnest service. *14LtMs, Lt 147, 1899, par. 12*

"What," Christ asks, "could be done in my vineyard more than has been done in it? And I looked that it should bring forth grapes, and it brought forth wild grapes." [*Isaiah 5:4, 2.*] The fruit Christ requires is faith, patience, love, forbearance, heavenly unity, and meekness. These clusters of fruit ripen amid storm clouds and darkness as well as in the sunshine. There is no place in God's work for dyspeptic religion. Practical godliness will strengthen the whole man, and make him complete in Christ. We need that faith which works by love, and purifies the soul. *14LtMs, Lt 147, 1899, par. 13*

**Lt 148, 1899**

Managers and Foremen of Publishing Houses

“Sunnyside,” Cooranbong, New South Wales, Australia

September 24, 1899

Portions of this letter are published in *MM 199*. <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 the managers and foremen of the:

Review and Herald Publishing House  
Battle Creek, Michigan, U. S. A

Pacific Press  
Oakland, California, U. S. A.

London Publishing House  
451 Holloway Road  
London N.

Echo Publishing Co.  
North Fitzroy, Melbourne, Victoria

Christiania Publishing House  
Christiania, Norway

Hamburg Publishing House  
Hamburg, Germany

Dear Brethren:

I am alarmed by the spirit of rivalry which is coming into our publishing houses. It is most manifest in our oldest printing offices, but the same spirit is working elsewhere. This spirit, wherever manifested, is displeasing to God. If it is allowed to exist, it will grow and strengthen, and as it grows and strengthens it will crush out the

missionary spirit. It will grieve the Spirit of God, and lead to such a course of action as will drive away from the institution and its workers the ministering angels sent to be co-workers with those who cherish the grace of God.*14LtMs, Lt 148, 1899, par. 1*

Any efforts which are made by the managers of our institutions to get the advantage over another, whether they be openly made, or secretly and in an underhand manner, are grievous in the sight of God. It is not the Spirit of God which prompts these efforts. It is the spirit of Satan. This spirit is working like leaven. Some plans and enterprises have been entered into that are displeasing to God. All strife for the supremacy shows that the spirit of selfishness is not purged from the hearts of the men who manifest it, and those men at the head of our institutions should remember that God will not serve with their sins.*14LtMs, Lt 148, 1899, par. 2*

The Lord forbid that the leaders in our institutions should study how to gain the advantage over one another. Let them ask, How much, not how little, can I do to expel the spirit of selfishness which has existed for so long, and is still cherished? Nothing is more evident than that there are those who have a dyspeptic religion. Their religious experience is sour. Those who in the past have reached only the lowest standard they thought they could reach and yet be personally safe, who have not thought it wrong to selfishly gain money or supremacy, need entire conversion. They need to be baptized with the Holy Spirit, that they may be cleansed from all defilement. Let the heart be emptied of its selfishness.*14LtMs, Lt 148, 1899, par. 3*

Some take sides against reformatory methods and practical godliness. Earnest soul-humiliation does not come naturally, and to many heart-consecration is seemingly unknown. O, when will those who keep the standard at its lowest point, fear and tremble for the safety of their own souls? The result of this low-gaged piety is that those possessing it do not value aright the souls of those engaged with them in service.*14LtMs, Lt 148, 1899, par. 4*

I wish that for one week managers and employers could change places. Perhaps managers would then come to their senses, and act more like Christian gentlemen. Those in positions of trust cannot

place on anyone else the work which God has given them to do for the souls of the men and women connected with them, and especially for the youth, whom they are to mold and fashion aright as far as lies in their power. This they are to do by being themselves sanctified to God soul, body, and spirit.*14LtMs, Lt 148, 1899, par. 5*

In our institutions I have heard surly, repulsive answers to questions asked. I have heard him put into the voice to give sharpness to the unsanctified, unholy spirit working within. Some who are connected with sacred lines of work speak hasty, ungentlemanly words when crossed in any way. Even thou those who crossed them may have made a mistake in ignorance, with no intention of doing harm, they are humbled by the most severe denunciations, notwithstanding the fact that they are linked with Christ as His purchased inheritance.*14LtMs, Lt 148, 1899, par. 6*

Those who talk thus need to have their lips touched with a live coal from God's altar. They need to hear the words, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." [*Isaiah 6:7.*] Unless the hearts of those in positions of trust are cleansed from defilement, the lips will utter perverse things, and those under them will receive harm, when they should be treated as students in a school, and patiently taught, line upon line, precept upon precept, here a little, and there a little.*14LtMs, Lt 148, 1899, par. 7*

All arguments, all prayers, whatever may be their fervor, are as sounding brass when not accompanied by the Spirit of Christ. Those who cherish selfishness cannot by arguments, by exhortation, by warnings or reproof, lead those connected with them to higher attainments, to better actions, to greater faithfulness, because they have not themselves the warmth of Christ's love in the soul. If those who know the truth, who teach the truth, are not transformed, if the truth does not make them spiritually upright, their work is of no value in saving souls from sin. The gospel is a system of practical truths, designed for the uplifting of men in a fallen world, in a degenerate age. If practiced, these truths will work great changes in the character.*14LtMs, Lt 148, 1899, par. 8*

The apostle Paul declares, "Ye are our epistle, known and read of all men." [2 *Corinthians* 3:2.] Christ is our efficiency. The lives of His followers are to be an exposition of the sacred truths of His Word. This is an illustration which is much more effective than any illustration which an artist can conceive. As we hold forth the Word of life, we have the strongest motives to be spotless, holy, self-denying Christians. The piety of those who believe in Christ is the world's measurement of the power of the gospel. God calls upon us to show before heaven and earth that we shine as lights amid the moral darkness of this earth. He says, "Ye are the light of the world." [*Matthew* 5:14.] The solemn responsibility is laid upon us of doing all we can to save the souls of those with whom we are brought in connection. *14LtMs, Lt 148, 1899, par. 9*

Let every one who has named the name of the Christ, in faith in Him as a personal Saviour, depart from all iniquity. It is the truth lived that is a powerful, attracting illustration of the character of Christ. The gospel lived in every department of our work is an influence that will save souls from perdition. This is the fruit Christ requires from His husbandmen. This will do more to make the truth effective than all the sermons and illustrations that can be given to the people. *14LtMs, Lt 148, 1899, par. 10*

Let us make large calls for the bread of heaven, for our heavenly Father loves to impart with generous liberality. If we ask Him, He will certainly give us His grace abundantly. When in every branch of the work there is seen an unflinching determination to develop the self-denying principles of a spotless life, when the straight and narrow path is followed with firm steps, the eye constantly fixed on the Sun of Righteousness, God's people will bear the marks of Christ's character. By their patience and tender sympathy for the youth and for those who have been deprived of the advantages they have enjoyed, they will represent Christ. *14LtMs, Lt 148, 1899, par. 11*

As upon the Jewish nation, light has been shining upon us from the Word of God. You who have had great light and many opportunities have no excuse for not letting your light shine forth to others in good works. Never should those who know the truth, who understand God's claims, set their standard at the lowest point. The standard

should be elevated, so that the light of a Christlike example will draw perishing souls across the gulf to lay their burden of sin at the cross of Calvary. *14LtMs, Lt 148, 1899, par. 12*

There is no excuse for any soul to walk with tottering steps, swaying to the right and to the left, too feeble in moral principle to make straight paths for his feet, lest the lame be turned out of the way. Those who walk thus misrepresent the sacred character of the truth, which is heaven-born, and therefore perfect. The Lord calls upon those who come near Him in service in any of our institutions to put off the old man—their imperfect traits of character—and put on the new man—Jesus Christ, who gave His life to make it possible for us to be complete in Him. *14LtMs, Lt 148, 1899, par. 13*

To those who are handling sacred things I would say, A Watcher is constantly with you, noting whether you handle with pure, clean hands the things which relate to your high calling in Christ Jesus. O, take heed without delay. Take not one step in business deal that you would not take if you were dealing with Christ in person. I have the word of God that there are those among us who are more guilty of negligence and double-dealing and petty tricks in trade than many upon whose pathway the light of present truth has never shone, but who are a conscience unto themselves. Some who do not claim to be Christians would not do a mean, selfish, unfair action. Professed disciples of Christ, who have a name to live and yet are dead as far as vital godliness is concerned, are a stumbling block to sinners. Their rasping, harsh, uncourteous spirit is working against the truth. *14LtMs, Lt 148, 1899, par. 14*

You who are occupying responsible positions have often been in as great danger and as guilty of as great trespasses and as great a departure from true principles as the ignorant and undisciplined youth whom you treat so harshly. You have greater light, greater knowledge, better advantages, than the ones whom you would unsparingly correct. In their new position, the youth in your care are as children, and they need educating. This work should not be done in an impatient, fretful, murmuring spirit, but in the Spirit of Him who pities their ignorance. Remember that the way in which you, with your advantages and privileges, deal with those who have not been thus favored, and who have everything to learn, Christ will deal with

you. It is high time that we awoke out of sleep, and began to emit light as those who claim to be connected with the One who is the source of all truth, justice, and righteousness. *14LtMs, Lt 148, 1899, par. 15*

Everyone who is subordinate to the law of God is under Christ as a learner. From the Word of God those at the head of our institutions are to learn day by day how to speak as Christ would speak, and how to educate aright those who are in their employ as learners. The apprentices are to be affectionately treated, encouraged, and advanced. They are God's property. Let those who are over the young workers put themselves in their place and consider what kind of treatment they would think right and just were they apprentices, in order to keep their courage good, their temper sweet, their self-respect increasing. As God's appointed agents, watch for souls as they that must give an account. Let the law of kindness be on your lips. *14LtMs, Lt 148, 1899, par. 16*

Paul writes, "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 generation, among whom ye shine as lights in the world; holding forth the word of life, that I may rejoice in the day of Christ that I have not run in vain neither labored in vain." [*Philippians 2:14-16.*] *14LtMs, Lt 148, 1899, par. 17*

Reformation is called for by the Watcher. When the work is accomplished that should be accomplished in the minds and hearts of those brought together in our institutions as Christian workers; when every phase of the work is done with an eye single to the glory of God; when murmuring and strife are put far away; when the upward lines of advance that Christ and conscience point out are not disputed, then the Holy Spirit will have a chance to work on the hearts that need converting. As matters now stand, those who should be educators are sometimes fickle and impatient, given to murmuring and faultfinding. Day by day they deal out these objectionable attributes to those connected with them. They are far from being harmless, blameless, and without rebuke. *14LtMs, Lt 148, 1899, par. 18*

How much do men who are not themselves under God's control, although professing to be Christians, really contribute to the efficiency of the gospel in their business relations with those who are not converted? There are many against whose names on the record books of heaven will be found written, Not producers, but consumers. They do not bear fruit to the glory of God. The Lord cannot co-operate with them. They are stones which take up room in the building, but emit no light. They cannot shine as living stones, because they do not receive light from the chief Cornerstone. Can they afford to trust their souls any longer to such uncertainty? Christians are either under Christ's rule, heeding His instruction by doing the work they are supposed as God's followers to be doing, or they are under the control of the enemy. They are either doing positive good or incalculable harm. Their influence is either a savor of life unto life or of death unto death. *14LtMs, Lt 148, 1899, par. 19*

Christians are to be lightbearers, saying to all with whom they are brought into contact, Follow me as I follow Christ. They are to be examples of piety, representing Christ in word, in spirit, in action, in all business dealing with their brethren and with strangers. They are to show that their actions are a copy of the actions of their great Pattern. All this Christ enjoins upon His followers. They are to show the superiority of heaven's principles over the principles of the world. *14LtMs, Lt 148, 1899, par. 20*

"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.*] True Christians will always shine as lights in the world. They are lightbearers, working upon a higher plane of action than those who are not Christians. Their purity and uprightness in every action is a source of illumination. They impart what they receive, making known the duties and privileges of a Christian. The refining, ennobling principles of the gospel are brought into every phase of life. *14LtMs, Lt 148, 1899, par. 21*



**Lt 149, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 25, 1899

Portions of this letter are published in *1MR 231-232*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I received your letter dated May 30, 1899. I am sorry that I cannot see you, and converse with you, for I think I could relieve your mind. I did not suppose that you would understand the things written to the sanitarium as addressed to yourself. You, individually, have not been presented to me as selfish and covetous; but I have been shown that there was too much reaching out in medical missionary lines, that this work was swelling to such large proportions that there was danger of making the General Conference bankrupt, as it almost is now. *14LtMs, Lt 149, 1899, par. 1*

The erection of the Boulder Sanitarium has called out large sums of money from the General Conference, and in order to run this institution, there will be continual calls for means. This move was not a wise one. It is not the way of the Lord to draw so largely from the treasury for enterprises which the world can and will sustain if called upon to help. There are few wealthy men among Seventh-day Adventists; for the most part they are poor, and if the men who have been foremost in this movement had put their talents to work to secure the support of worldlings, they would have acted a far more sensible part. *14LtMs, Lt 149, 1899, par. 2*

Unwise management has often been manifested by those who have erected school buildings and sanitariums, when the General Conference was already involved many thousands of dollars in debt. Had these men possessed sanctified eyesight, they would have seen that the money used in these enterprises was needed in

foreign fields. These matters call for careful consideration. There are fields all white to the harvest, and yet the standard of truth has never been lifted in them, although the need has been kept before the people. The vineyard takes in the whole world, and every part of it is to be worked. God's workers must view matters sensibly, and with eyes anointed with heavenly ointment see things afar off in destitute fields as well as in America. When they do this, they will be impressed with the work that is needed to be done.<sup>14</sup>*LtMs, Lt 149, 1899, par. 3*

The words which I have addressed to the sanitarium managers I have not addressed to you personally, Dr. Kellogg; but you have come in and taken to yourself all that was spoken to the sanitarium as an institution. Stand from between me and the managers of the sanitarium, and let the appeals of God come direct to them. Your name has been mentioned, because if I had written to the managers and not to you, you would have felt that everything should have come to you. I supposed that you would lay these matters before the sanitarium managers, that your sensible, intelligent mind would see our necessities, and that you would all unite in binding about the means which is being absorbed in different enterprises. I supposed that you would send us some of this means to help in the work which is dragging so heavily.<sup>14</sup>*LtMs, Lt 149, 1899, par. 4*

I asked nothing but what was perfectly just and reasonable. The medical missionary work is just as much a necessity in this part of the world as it is in America. If we had one quarter of the money here that you have <had to handle> in Battle Creek, we could place those who have received an education in medical lines where they could work to good advantage. The General Conference, at the solicitations of Dr. Kellogg and A. R. Henry, established an institution in Boulder, which cost, I am informed, eighty thousand dollars. Twenty thousand dollars would have erected a sanitarium here, and the brethren in this field would have given to the extent of their ability to furnish the building. This would have placed us several years in advance of where we now stand. <God sees all this.><sup>14</sup>*LtMs, Lt 149, 1899, par. 5*

The Lord does not work with partiality. There is a work to be done in

Australia which you have neglected in order to multiply your advantages in America. God says to you <in America,> Bind about your spreading interests. Share your facilities with those who need your help in establishing the work in the needy portions of the vineyard. This is a the message God gives me for you, who are pushing the work so heavily in one line to the neglect of other fields which stand ready to be worked. There are not funds enough among Seventh-day Adventists to sustain so large a work. The workers in other portions of the world need the means, that they may prepare to work still other parts.*14LtMs, Lt 149, 1899, par. 6*

It is God's design that those fields which have abundant facilities shall share their advantages with more needy fields. This is the principle ever to be observed in all our institutions. God requires that there shall be less planning and devising for buildings in <America and in> Battle Creek, and that the means shall flow into fields where there is nothing to rely upon, where the work is carried on under great disadvantages for want of facilities. But the spirit of selfishness has been manifested <in centralizing so much.> Into the fields where there is already an abundance of facilities, the workers have gathered <from> every possible resource. Again I would say to those who have influence, Do the work that has been neglected. Here there are very few who have means, and they do not know the blessing of imparting what they have received. But they are learning, and we expect them to do according to their ability.*14LtMs, Lt 149, 1899, par. 7*

You told me that you had furnished the Gospel Wagon from your own pocket. You need not have done this, Dr. Kellogg. It was not a wise investment. I was shown that some of the young people connected with this work would be spoiled, and in their turn would spoil others. Their example was not a sanctified, humble, self-denying example, but a hurtful one. Your money has gone forth to do many such things, which the Lord's voice was saying to you, Who hath required this at your hand? Medical missionary work is not to stand between me and the work to be established in Australia, which is a world in itself.*14LtMs, Lt 149, 1899, par. 8*

We need means with which to make a beginning. We desire to keep the medical missionary work as the right arm of the body, as a part

of the gospel ministry in every place where a church is established. I have been at work with all the power of influence I possessed to make a beginning. I am borrowing money, and giving my note for the same. *14LtMs, Lt 149, 1899, par. 9*

The Health Retreat in Cooranbong is now being finished. This is not a large building, but it is the best we can afford. It is neat and plain. We cannot do the plastering until we obtain the means. When the plastering is finished, we shall furnish a few rooms where we can treat the sick. We will wait for means to build the verandahs and furnish the rest of the building. *14LtMs, Lt 149, 1899, par. 10*

The sanitarium in Sydney is full to overflowing, and if our Retreat were finished, Dr. Caro would send the patients here. But we have used all our means and can go no farther. Yesterday we went over to the building and called the workers together to consult as to what could be done with the orchard connected with the hospital. W. C. White and I consented to take the work in hand, and send our hired man with a plough to attend to the land. We have a large debt still unpaid, for at the last conference, when money was being raised for the sanitarium, we would not bring the hospital up for consideration. This required great self-denial, for the sick and wearied ones have to be cared for at our home. But the Lord knows all about this matter. *14LtMs, Lt 149, 1899, par. 11*

Our sanitarium must go up at once. We are looking for a site, but land is so high that we cannot purchase, for we have only the limited sum raised at the union conference. The word of the Lord comes to us, Advance; but to obey seems like going into the Red Sea. As yet, I have received but very little from my books. I was heavily in debt at both offices, and therefore have nothing to draw upon. To build our church in Hamilton, Newcastle, I donated two hundred and fifty dollars, but after hiring two hundred pounds for the land, we refused to go any deeper in debt. The tent had to be kept up through the winter until we obtained means to build. *14LtMs, Lt 149, 1899, par. 12*

John Wessels is here, and he is pleased with the place. We hope to have his help in erecting our sanitarium. He is receiving interest from his money, but the principal is tied up in buildings recently

erected in Cape Town. Although an earnest appeal was made to him two years ago to come and help us build a sanitarium, he was persuaded to stay in Cape Town. At that time he had his means, but after he decided to remain, he invested them in buildings there. He is now trying to get his money, but there seems to be little hope of his doing so. The war that is threatening there makes it almost an impossibility.<sup>14</sup>*LtMs, Lt 149, 1899, par. 13*

I will leave this matter with you now, Dr. Kellogg. We shall do all we can, and leave what we cannot do with the Lord. I write in haste.<sup>14</sup>*LtMs, Lt 149, 1899, par. 14*

**Lt 150, 1899**

Men in Responsible Positions in the Review and Herald Office

“Sunnyside,” Cooranbong, New South Wales, Australia

September 26, 1899

Portions of this letter are published in *PM 59-60, 157-158, 213-214; WM 25-26; 9MR 372.*

I address the men in responsible positions in the Review and Herald Office: *14LtMs, Lt 150, 1899, par. 1*

I cannot sleep past twelve o'clock p.m. I must relieve my soul of its burden. I am continually burdened, night and day, because there are men in the office who are not exerting a fragrant influence. They need to be melted over. Their spirit, shown by their words and works, is exercised to the injury of souls. Unless the converting power of God is felt in the human heart, the office will need to be cleansed and purified as Christ cleansed the temple courts. There is so much of the rubbish of self, so much that needs the transforming grace of Christ. The converting power of the Holy Spirit is needed upon the tongue, upon the brain. The faculties of seeing and hearing need to be renewed, changed, transformed. The angels of God look with sorrow upon men who know the truth and yet are not assimilated to the truth by the sanctification of the Spirit of God. *14LtMs, Lt 150, 1899, par. 2*

Do not for one moment entertain the idea that a tender, courteous spirit, revealed by kind words, by patience, by perfect control of self, is a species of weakness. Said one of Christ, “Thy gentleness hath made me great.” [*Psalm 18:35.*] Every day let the sanctification of the Spirit of God flood every soul. When the souls of all the workers in the Review and Herald Office, high or low, are flooded by this sanctification, the words spoken will be Christlike. They will not cut and bruise and wound the souls that Christ has purchased with His own blood. *14LtMs, Lt 150, 1899, par. 3*

The Lord does not approve of the spirit that is circulating through the office. Better, far better, would it be for those who suppose

themselves to be in authority, dealing with human minds, to first place themselves under Christ's discipline, and heed His call, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] The very thing that ought to be done is not done. The yoke of restraint and obedience to Christ is not worn. When this yoke is worn, and then only, will you learn Christ's ways and Christ's methods. You will learn how to educate and treat every soul of the heritage which he has bought with the price of His blood. *14LtMs, Lt 150, 1899, par. 4*

Your religious activity is in vain; your service is unacceptable and unappreciated by Him who in 1899 is measuring the temple and the worshipers thereof. The Lord Jehovah's presence is to be recognized in every room of the office, as His voice was recognized by Adam and Eve in the garden of Eden. The Lord comes to His own place in the Review and Herald Office, from whence should go forth the blessings of the light from His presence, imbuing with His Spirit every worker who is doing Him service, that not a trace of Satan's attributes shall be revealed in the look of the eye, the hearing of the ear, the words spoken, or the attitude taken. *14LtMs, Lt 150, 1899, par. 5*

Those in authority are to say by their demeanor, I am a teacher, an example. That which I have seen Christ do, by the eye of faith and the intelligence of my understanding as I have read the precious lessons that fell from His divine lips, I am, as a learner of His meekness and lowliness of heart, to reveal to all with whom I am brought in contact. This will be the best illustration I can possibly give to those who are connected with me as apprentices, who are to learn how to perform pure, clean, unadulterated service, free from the common fire, the worldly theories, and common maxims which are prevalent in business houses. *14LtMs, Lt 150, 1899, par. 6*

All the beautiful things of art cannot bear comparison with the beauty of temper and character which is to be revealed by those who have to do with sacred things. All business transactions connected with God's service must be as clean and valuable in the sight of God as the frankincense and myrrh, which in pure,

uncorrupted faith were offered to the infant Saviour by the wise men of the east. His glory was manifested to these men, who, guided by a star, came to worship Him at His birthplace, the manger of an inn. It was according to the plan of redemption that Christ should be born in this humble place, for He was to pass through every stage, step by step, of the temptations and necessities of human life, that He might sanctify every department through which the fallen human family must pass and show them that there is no necessity for man to continue in sin. *14LtMs, Lt 150, 1899, par. 7*

In Christ's meekness and lowliness of heart there is no cheapness, no common, earthly taint. All His work was done with pure, clean hands. He came in humiliation to give brightness and joy and peace and love and affection to all His heritage by becoming one with them. He partook of all their poverty and inconvenience that He might give them peace, contentment, and joy, and step by step lead them upward. The world's Redeemer is inviting all to bear His yoke of restraint and obedience, that in sharing His humiliation, they may learn the lesson of His meekness and lowliness of heart. Thus they become heirs of the kingdom of God, and joint-heirs with Jesus Christ to an immortal inheritance. They will be a joy to the poor and a comfort to the oppressed. *14LtMs, Lt 150, 1899, par. 8*

Christ took a position which was on a level with the poor, that through His poverty we might become rich in beauty of character, and be, as He was, a savor of life unto life. By becoming poor, He could sympathize with the poor. His humanity could touch their humanity and help them to gain the perfection of right habits and a noble character. He could teach them how to lay up for themselves in heaven imperishable treasures. The Commander in the heavenly courts, He became one with humanity, a partaker of their sufferings and afflictions, that through the representation of His character in its unsullied purity, they might become partakers of the divine nature, escaping the corruption that is in the world through lust. And Christ was a joy to the rich, for He could teach them how to sacrifice their earthly possessions to help to save the souls perishing in the darkness of error. *14LtMs, Lt 150, 1899, par. 9*

Christ's work was to make men wise, not in worldly intrigue, not in sharp dealing to obtain the advantage of their fellow men, but to



make them wise unto salvation, that they might win others to the beauty of holiness. Christ did not come to make men selfish, self-important and self-centered, to teach them to strive for the highest place, to hunger for supremacy over their fellow men. He said, "Lo, I come, (in the volume of the book it is written of me,)" to unfold mysteries which have been kept secret from the foundation of the world. [*Hebrews 10:7.*] I come to earth to live the life of God, to keep His law, the transcript of His character. Those who shall take the kingdom and possess it forever must work the works of God, as I have given them example. They must bring joy to those who mourn. They must heal the sorrows of men, bind up their wounds, and bring hope to the desponding. They must break the yoke of oppression and say to the sinner, Believe in Jesus Christ and thou shalt live. I am come to take away sin, for I gave My life to ransom the world. Will those who claim to be My servants act contrary to My example, and give the world a false representation of My character? Look to Me every day. My power is sufficient to uphold, to strengthen, establish, and make you complete in Me. "He that will come after me, let him deny himself, and take up his cross and follow me." [*Mark 8:34.*]*14LtMs, Lt 150, 1899, par. 10*

Worldly honor is of no value in the sight of God. The pure heart is more precious than treasures of gold and silver, more valuable than diamonds. The Lord is revealing that when He removes His shielding, restraining power from satanic agencies, then that power which men serve and worship in the place of God will be their destruction. He says, "I will declare thy righteousness, and thy works; for they shall not profit thee. When thou criest, let thy companies deliver thee; but the wind shall carry them all away."*14LtMs, Lt 150, 1899, par. 11*

"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 thee up, cast thee up, prepare the way, take up the stumbling blocks out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:12-15.*]*14LtMs, Lt 150, 1899, par. 12*

God has declared in His Word that our only hope is in Him. He is our stay, our staff. We can have no strength only in His strength. There is a work to be done for every institution in our borders. There is need of conversion from the principles which have been coming in. Be determined to obtain the victory and to hold the victory. Let there be a turning and an overturning, until every unrighteous principle is expelled. The living God will not justify any evil thing. These words were spoken, "Judgment is turned away backward, and justice standeth afar off; but truth has fallen in the street, and equity cannot enter; yea, truth faileth, and he that departeth from evil maketh himself a prey: and the Lord saw it." God walks through your business rooms, He is present in your council meetings. "And it displeased him that there was no judgment." [*Isaiah 59:14, 15.*] See *Isaiah 59:16-21.14LtMs, Lt 150, 1899, par. 13*

Nothing is hidden from God. The instrumentalities that should work with an eye single to the glory of God are acting very largely upon the same principles which have in the past tarnished the sacred places of God. The plans of men are scheming and dishonest, not noble and generous and holy and true. When the sanctification of the Spirit of God becomes a controlling power then God will bless His people.*14LtMs, Lt 150, 1899, par. 14*

The Review and Herald and the Pacific Press have been presented to me as cherishing a spirit of rivalry. The admonitions and warnings God has given them to bring about a reform are not heeded. Annoyance is felt, disagreeable sensations are awakened when reproof comes; but the work that needs to be done to cleanse these institutions from selfishness, covetousness, and unfair dealing, is not done. O that the men handling sacred things would sanctify themselves, soul, body, and spirit. You are not fitting yourselves for translation to heaven. Every unholy practice will place you lower and lower in the scale of moral value with God.*14LtMs, Lt 150, 1899, par. 15*

All the light, all the evidence, that God in reproof has given you has been reasoned away by some, and made to mean something that was not understood. The Lord cannot give you prosperity until you repent and are converted. Every word of warning will one day

appear as given to you because of the mercy and love of God in your behalf. God designs that the offices from which our publications go forth shall be living channels of light. Why do you not labor to establish every line of business upon right principles? The Lord warns His instrumentalities in Battle Creek and upon the Pacific Coast to economize, economize. Your rivalry in book making, in <so many> illustrations, is bringing expense upon the work. You are constantly planning to lower the prices of the books. This is a mistake. *14LtMs, Lt 150, 1899, par. 16*

Once let down to a low figure, the price of the books will never recover. This is not the way to do. If you desire to place the work on a paying basis, do not lower the prices by special offers, which are called by my Instructor inducements, bribes. God does not want you to do this. These methods He does not approve. Devise means to create a fund by which books can be placed in families who do not and cannot obtain them for themselves. The light given me is that our books are made too expensive. The covers should be strong, but not expensive. The elaborate illustrations in *Desire of Ages* I could not allow again in the books I shall make. I do not say I shall have none, but I shall not feel free to have so many illustrations that the reading matter which the people need they cannot obtain because the price of the book is so high. *14LtMs, Lt 150, 1899, par. 17*

What you need is to be taught by God to deal justly, to love mercy, and to walk humbly with God. "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. Lift up thine eyes round about, and see: all they gather themselves together. They come to thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged: because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." [*isaiah 60:1-5.*]*14LtMs, Lt 150, 1899, par. 18*

May the Lord give us that wisdom that is first pure, then peaceable,

easy to be entreated, full of mercy and good fruits. Let the standard be elevated; let it not trail in the dust.<sup>14</sup>*LtMs, Lt 150, 1899, par. 19*

I cannot this morning write all that is to be written. I rose early, at twelve o'clock p.m., and I have just called my workers, as it is nearly five a.m., to copy something. More next mail.<sup>14</sup>*LtMs, Lt 150, 1899, par. 20*

**Lt 151, 1899**

Wessels Family

NP

1899

Portions of this letter are published in *AH 378*.

To the Family of Sister Wessels:

I shall not be unfaithful in warning you. The spiritual life of the Wessels family is of more consequence than food or raiment or display. The Lord calls for men and women who are cherishing a Christlike love for the world, saying, "Go work today in my vineyard." [*Matthew 21:28*.] Will you respond to the call. The Lord wants all there is of every soul He has purchased. He calls you to come under His banner, and serve in His army. He asks you to shine as lights in the world. There is no place for pleasure lovers or spendthrifts in His work. He calls saying, "Follow me." It will require integrity of soul and high moral resolve to practice self-denial in all things; but this will bring men and women to the place where they will heed the voice which says, "Learn of me, for I am meek and lowly of heart." [*Matthew 11:29*.] *14LtMs, Lt 151, 1899, par. 1*

It is not the possessions of a man, the costly edifice, the decorations, the expensive mirrors and furniture, which determine his character. It is the heart purity, the steadfast purpose. The character built with good and noble deeds is the monument which the angelic host respect—the life, which after death lives in the memory, perpetuated by the good deeds which he has done for others. That pride is worthless which scorns the meek and lowly in heart, which scorns that Saviour who lived not to please Himself. Will men and women stand around your grave, and tell of the good deeds you have done in following in the footsteps of Christ? *14LtMs, Lt 151, 1899, par. 2*

"Is not this the fast that I have chosen?" the Lord 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 thy health shall spring forth speedily: and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward.<sup>14</sup>*LtMs, Lt 151, 1899, par. 3*

“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 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 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.*] This is to be our work. We are to be laborers together with God.<sup>14</sup>*LtMs, Lt 151, 1899, par. 4*

Economy does not mean niggardliness, but a prudent expenditure of means, because there is a great work to be done. What is true exaltation? It is the meekness and lowliness of Christ cherished. There is no vexing one another, no dissension, no strife, no hasty speech, because the love of God is a living principle in the heart. You may be “a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” [*Isaiah 62:3.*]<sup>14</sup>*LtMs, Lt 151, 1899, par. 5*

Brother Peter Wessels is not where he should be. If he were refined and purified—soul, body, and spirit—his mind would be fixed upon Jesus, the Author and Finisher of his faith. God will accept the service of every soul who is receiving the sanctification of soul, body, and spirit. And Christ says, “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 the building fitly framed together groweth unto an holy temple in the Lord: in whom ye are builded together for an habitation of God through the Spirit.” [*Ephesians 2:19-22.*]<sup>14</sup>*LtMs, Lt 151, 1899, par. 6*

I want every member of the Wessels family saved unto eternal life. I do not want the mournful words applied to them, "I have spread out my hands all the day unto a rebellious people, which walked in a way that was not good, after their own thoughts, a people that provoketh me to anger continually to my face." [Isaiah 65:2, 3.] The God of heaven pleads with you, saying, "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 55:2, 3.]<sup>14</sup>LtMs, Lt 151, 1899, par. 7

"Blessed is the man that doeth this, and the son of man that layeth hold on it." [Isaiah 56:2.] You will need earnest determination to break the spell that Satan has placed upon you, and which is holding you away from God and from the baptism of the Holy Spirit. I know the dangers of the Wessels family, and that is the reason I have written them so much. They will never overcome unless they arouse.<sup>14</sup>LtMs, Lt 151, 1899, par. 8

"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." [Deuteronomy 32:1-4.]<sup>14</sup>LtMs, Lt 151, 1899, par. 9

The Lord speaks to His people, saying, "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 upon 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 suck honey out of the rock, and oil out of the flinty rock." [Verses 9-13.]<sup>14</sup>LtMs, Lt 151, 1899,

*par. 10*

Thus the Lord represents the care He exercises for His people, and He expects more of them than they give Him. He is reaching out His merciful arm, saying, Come. Begin the great conflict of life by trampling Satan under your feet. Make an alliance, not with unbelievers, but with God. God fearing, devoted, unselfish men and holy angels minister to those who shall be heirs of salvation. Council with these men, and you will win the crown of life.<sup>14</sup>*LtMs, Lt 151, 1899, par. 11*

There is a battle before every member of the Wessels family. They have inherited tendencies which should not be cultivated. The power of the love of God can bring its vital strength into the mind and heart, renovating, purifying, and sanctifying them. When the mind is worked by the Holy Spirit, all deficiencies will be supplied by the power and permanence of the actuating motive.<sup>14</sup>*LtMs, Lt 151, 1899, par. 12*

The Wessels family need have no fears if they will trust in the wisdom of God. If the influence surrounding them is of a right character, and predominating interests are uplifting: if their energies are kept in right channels, they will be men who will honor God and help others. When they behold Him who has given them every privilege and every advantage to secure mental and physical vigor; given them power to become efficient in the strength which comes from God, then they are performing the part of the work assigned them by divine wisdom. They are standing in their lot and place, in willing obedience to God's requirements. The man who yokes up with Christ is a partaker of the divine nature, and will overcome every temptation; for he loves the living oracles of God, which are the wellspring of life.<sup>14</sup>*LtMs, Lt 151, 1899, par. 13*

In my last letters, I have said so much, that I need not say more now. The young men who make the Word of God their guide, their daily food, will have strength of character. Their lives will be refreshing and beautiful, because Christ is the source, the wellspring, from which they draw. Of such the Word of God declares, "He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in his season. His leaf also shall not wither,



and whatsoever he doeth shall prosper.” [*Psalm 1:3.*]<sup>14</sup>*LtMs, Lt 151, 1899, par. 14*

**Lt 152, 1899**

Morse, G. W.

“Sunnyside,” Cooranbong, New South Wales, Australia

October 2, 1899

Previously unpublished.

Dear Brother Morse:

I am awoken at twelve o'clock. In the night season I have been conversing with you. You were stating many things. I listened to your words with sorrow, and then I said, Brother Morse, when I was under the painful necessity of speaking to you words distinct and plain to be understood, do you think it did not cost me great pain of heart? If you had not needed these words, I need not have spoken them. I presented the matter to you as I did for the reason that you could not discern the true phase of the question. You had mapped out the very position you thought yourself and your wife capable of filling, and you aspired and planned to do this work—the desire of your heart. You supposed this was the conviction of the Spirit of God, but if your spiritual eyesight had been perfect, you would have seen that the train of thought born of desire to be in such a position was born of self-planning. The Lord did not plan with you.<sup>14</sup>*LtMs, Lt 152, 1899, par. 1*

There are tendencies which are the birthright of self-confidence. We should all be very grateful that there is One who is acquainted with every phase of the human character. Character-building is a very important work. One may suppose that he has qualifications for a certain position and work, and because he does not see the matter as God views it, in all respects, he feels deeply injured because he cannot have his own way and carry out his own plans.<sup>14</sup>*LtMs, Lt 152, 1899, par. 2*

The Lord sees all in regard to means and ways and qualifications. That which would pass along tolerably well at the present moment would lead you to entertain the supposition that you could be the right man in the right place, able to do a certain work in connection

with other individuals, to accomplish the work required without friction, and to fall into every line to help to compose a harmonious whole. The Lord sees every phase of the matter from the beginning to end, in its various developments. He sees that if it were established according to the ideas and supposed convictions of human judgment, the consequences would not be sound and healthful, producing the best results for the individual worker and those connected with him in the work. *14LtMs, Lt 152, 1899, par. 3*

Tendencies may be faintly developed at first, but as circumstances occur, developments will be made which are not calculated to make the impression upon human minds that is for the best, the most healthful interest of the institution. This influence is traceable to the birthright of the individual, which has been considered by him as a benefit which he must congratulate himself on possessing. *14LtMs, Lt 152, 1899, par. 4*

The experience of the past years you have often referred to as an assurance that your plans and aspirations were as in the mind and will of God. But the practical test is upon you just now. The Lord would reveal that all your plans and devising, which you suppose will place yourself and your wife in a desirable position, are too strongly tinctured with selfishness to be of heavenly birth. You are working to choose a position for yourself rather than submit your will to the Lord to be placed where He sees it will be for the best good of all with whom you are connected. You are now being tested. The tendencies and preferences of every man cannot always be indulged; for there would be constant danger that results would follow that would be an injury to the man himself and to those with whom he was associated in the work. *14LtMs, Lt 152, 1899, par. 5*

God understands whether you are adapted to the situation you have longed to fill, and He says that the result would not be good and saving, either for you or for others. No greater evidence of your being mistaken in your ideas as to your position in the sanitarium could I have had than the development when the message came to you that you were not fit for the place, neither was your wife the best qualified healthwise or in special traits of character to be connected with the management of the sanitarium. It involves a great deal. Tact and ingenuity are required. One will have to be

constantly on the alert to meet prejudice and to overcome the difficulties that any circumstances may create. Your management would bring a sword, and not peace. *14LtMs, Lt 152, 1899, par. 6*

You, my brother, do not discern but that you have the very best gifts for the place. As to your experience, I cannot deal with that. I have only to say that the sanitarium is not the best place for yourself or your wife. In regard to the minute particulars of your past life, I have nothing to say now. The present moment requires action. Something must be done. The trial must be made of men for the place. Those who stand as managers in the sanitarium must prosecute their mission as those who realize that they must give account to God as manifest in His sight. Their labor brings them in connection with others who also carry heavy burdens and who daily need spiritual enlightenment. The blessed fruits of the gospel tree are to be manifested in most thorough consecration, in holy lives. Every true worker for the Master is to be as a city set on an hill, that cannot be hid. But if a man places himself in a prominent position, the Lord will not justify the man. *14LtMs, Lt 152, 1899, par. 7*

There is abundant work you can do for the Master. Anywhere, everywhere, there is work that will bring you far less friction than the place which you think yourself adapted to fill. The Lord, in his great grace and love and care for you has revealed that you would not be an all-round man or your wife an all-round woman in the sanitarium. You would not exert the very influence required for the situation. Others could bear the stress and strain, and would not feel the burden as you have felt it, in such a degree as to greatly sympathize with yourself because you work so hard. There are many things you could do more easily than this, and without so great and grave consequences. At the sanitarium all classes of people have to be met, and it needs an all-sided, all-round man who can fit in without wearing the life away and sacrificing peace to carry forward the work. *14LtMs, Lt 152, 1899, par. 8*

Wherever you may be, let your light shine. You need not try hard to make it shine. All you need do is to humble your heart before God, and by earnest faith receive the love of God into the soul. Then a natural simplicity will be revealed, and the truth will shine forth in clear, distinct rays. You will shine; there will be a blessed fellowship

of Christian love, in words, in earnest prayer, in good works. *14LtMs, Lt 152, 1899, par. 9*

The Lord has given to every man his work. If he is placed among the irreligious, he may feel that this is not his chosen position, but if in the providence of God he is placed there, there he is to live the truth in all humility and meekness, having faith in God, and in word, in spirit, in action, lifting up the standard of the gospel everywhere. Thus his light is shining. If his motives, words, or actions are misunderstood, misrepresented, he takes no offense, but pursues the even tenor of his way. He will do righteousness and sin not. He is kind and thoughtful, humble in his opinion of himself, always trusting the mercy and love of God. *14LtMs, Lt 152, 1899, par. 10*

That man may have no special call to preach, but he is ministering every day of his life. He is holding firmly the standard of righteousness. The inner life shines forth outwardly, and he stills the strife of tongues. *14LtMs, Lt 152, 1899, par. 11*

To profess to believe the Word of God is one thing, to live the Word of God is another thing. When we live the Word, self will not be struggling for recognition. Self is hid with Christ in God. The genuine Christian is working out his own salvation with fear and trembling. This fear is the result of sanctification of the Spirit. He makes close examination of self, lest he shall deny his Lord by word, spirit, or gesture. He will see and choose God's ways and God's will, leaning upon the Lord Jesus. Such a Christian is unconsciously carrying forward a vast, sublime experiment before the world, before angels, and before men. *14LtMs, Lt 152, 1899, par. 12*

My brother whom I love in the Lord, I have to say to you, Do not cherish so large confidence in G. W. Morse. Humble yourself, and you will have a deeper piety and a more pure and holy activity. You will not be continually stretching yourself beyond your measure. Christian experience will be found pure and unadulterated when it puts self out of sight. It is not seeking the highest place. This is the experience which you need. While you may increase in faith, in hope and knowledge, let self be humbled, and the most sound and valuable traits of character will then be cultivated. *14LtMs, Lt 152,*

1899, par. 13

The narrow horizon of our piety as laborers together with God needs to be enlarged. We need to be vitalized. Then in walking humbly with God we shall read His Word with a sense of the sacredness of the truths, privileges, and duties which we little now suspect to be found in our Bibles. There is a great work to be done for all the people of God. Their experience is to be like that of Isaiah. A coal taken from the altar must be placed upon their lips. Then they are clean, and words of self-exaltation will not be spoken. There will be a decided effort, not for rivalry, not to exalt self, but to harmonize with others, to reveal that we individually wear the yoke of Christ. We heed the words of Christ, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." [*Matthew 11:29, 30.*] Self sinks out of sight, and Christ is exalted.<sup>14</sup>*LtMs, Lt 152, 1899, par. 14*

We want now a larger, richer experience, an experience which is not imagination, not born of self, an experience in reverentially learning of Christ His humility. We need to learn what it means to humble self and wear the yoke of Christ and lift His burdens. Every converted soul is to reveal, not the attributes of self, but the attributes of the One who was meek and lowly in heart. This is essential for individual piety. The gospel must be lived.<sup>14</sup>*LtMs, Lt 152, 1899, par. 15*

My brother, I have the tenderest sympathy for you because you need it. You need the peace of Christ. Your affections and your faith must entwine about Christ. You need to be converted, that you may not let self appear, but beholding Christ be changed into His image.<sup>14</sup>*LtMs, Lt 152, 1899, par. 16*

You must not thrust yourself, your wife, your son, so thoroughly upon your own notice. There is need of a change in your thoughts, and then your feelings will change. You will not inhale the atmosphere tainted with your own breathings, but that atmosphere which is purified, refined, without any taint of selfishness. Then you will reveal that the windows of your soul are opened heavenward, and the pure, health-reviving Spirit of heaven is creating an

atmosphere which is a savor of life unto life. Self will be put out of sight. You need, O so much, and your wife and your son need, the deeper conversion, the attainment of a living faith in Christ Jesus. You need the abiding sense of the forgiveness of sins through His blessed atonement. You need entire sanctification through the Holy Spirit. This work can never be wrought out by a substitute. Each must have an individual experience. Then we shall be God's witnesses. *14LtMs, Lt 152, 1899, par. 17*

**Lt 153, 1899**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

October 4, 1899

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:

Last Tuesday morning we left Cooranbong for Hornsby. Dr. Caro wrote for us to come on the noon train to Hornsby Junction, and we would find horses and carriages to take us to a location ten miles from Sydney, which was thought to be favorable for a sanitarium. When the train from Newcastle reached Dora Creek, W. C. White, Sara McEnterfer, and Brethren Starr, Daniells, and Gates, and myself entered, and went on to Hornsby. We arrived upon the ground at dinner time and ate our lunch, which we had prepared for the occasion, spreading it on a tablecloth on the ground. The night before, I was awakened at twelve p.m. to write some things to Brother Morse in regard to his work and position in the sanitarium. On the cars I lay down and slept and was refreshed. I then was prepared to enjoy the simple food that was abundantly spread before us. Brother John Wessels had brought his large portion, and Sara ours. Brother Radley brought a good supply of oranges. While we were eating our lunch I read some of the communications I had received from America.<sup>14</sup>*LtMs, Lt 153, 1899, par. 1*

Dinner over, we felt refreshed for the investigation of the land, which comprises thirty acres situated in a most desirable location. The ground is not all level. There is a good building site on high ground. Then the land gradually slopes into a ravine. We thought this an advantage, for the drainage could be easily secured without a great outlay of means. I saw no swamp land. All the land is suitable for cultivation. I do not think we could find anything better if we should spend much time and money in searching.<sup>14</sup>*LtMs, Lt*



*153, 1899, par. 2*

Thirteen acres of the land is laid out in an orchard, which contains an excellent variety of trees—apple trees in full bloom, orange trees full of blossoms; lemons, peaches, quinces. This beautiful place has been neglected, and some of the fruit trees are dead. These would have to be replaced. But we think the others could be restored. If an experienced gardener took hold and replaced the dead trees with good ones, and pruned the others, a great improvement would be seen.<sup>14</sup>*LtMs, Lt 153, 1899, par. 3*

The ground seems to be surrounded by a large amount of land similar to the Avondale Estate, but not so heavily timbered. With some work done on it, the place at which we are looking would be as pretty a one as we shall ever be able to find. The price is six thousand dollars, and we have no hope of securing what we should have for a sanitarium for less money. The climate seems excellent. Places just across the road cannot be purchased for less than one hundred and fifty pounds per acre. This land is offered for forty pounds per acre. We can appreciate the value of the thirteen acres which have been cleared and set out with fruit trees, for we are obliged to pay thirty and forty dollars per acre for clearing.<sup>14</sup>*LtMs, Lt 153, 1899, par. 4*

And what a place this would be for the sick to come to receive treatment! A more favorable location could not be secured. At present we do not need more than thirty acres. And if later on we should need to enlarge our borders, more land can be purchased. If we go farther from the city we cannot obtain the advantages necessary. We must have water and we must have gas. This place is only half a mile from the two stations, both connected by rail with Sydney. All the dwellings close by have the city water laid on, and this we could have by laying pipes for a short distance. Gas is also laid on close up to it.<sup>14</sup>*LtMs, Lt 153, 1899, par. 5*

There is only a little building of two small rooms on the place, put up for the one who gathers the fruit in its season. One of our brethren is at present on the premises, with his wife. He has been there only one week. They have rented the place. He has purchased two acres of the uncleared land for forty pounds an acre, but he says he

will let us have it back, if we wish, for the same price that he gave.*14LtMs, Lt 153, 1899, par. 6*

Brother Radley says that this is a very cheap property. He says we would have to cut down only one quarter or a half of the trees in the orchard.*14LtMs, Lt 153, 1899, par. 7*

Well, I think I have given quite a full account of this place. I shall write more about it when I learn more in reference to the terms of purchase. These may be such that we can obtain possession of the land at once. One thing I did not mention. The well metalled roads give opportunity for beautiful drives in almost every direction. The land stands a half or a quarter of a mile back from the main road, and a road will have to be made to it. This road is now being formed.*14LtMs, Lt 153, 1899, par. 8*

If we are required to pay the whole price now I do not know how, in our present poverty-stricken condition, we could secure this place for our sanitarium. But if the Lord, who sees the end from the beginning, is pleased with the place, He can open the way before us. We all agreed without a dissenting voice, that if the way opened for us to purchase this place, we must obtain it, and at once arise and build. The money now being paid out for rent should be invested in a building that will be worthy of the cause it represents. We will wait and hope and pray for guidance. The Lord can make impossible things become possible.*14LtMs, Lt 153, 1899, par. 9*

All the buildings in the vicinity are very tasteful in appearance. We did not see one cheap looking house anywhere. And no houses can be built near, for dwellings are already erected at a good distance from the place where the sanitarium will be located. On the opposite side of the road are large orchards, leading up to the residences of wealthy people. So that whoever should come to the sanitarium would have no cause to be disgusted with the surroundings.*14LtMs, Lt 153, 1899, par. 10*

If we can secure this place I shall say that I am more than satisfied. We want it. It is surrounded by the houses of the higher class which, however, are not too near. We are within two hour's ride on the train from Cooranbong, and within ten miles of Sydney. Thus we are within easy distance of the city, and yet in the very heart of the

country. I am deeply impressed that we should have this place. The owners have a business in Sydney, and they wish to sell this property. We want to purchase and commence our work at once, for we are far behind. *14LtMs, Lt 153, 1899, par. 11*

For weeks Brother John Wessels has been searching everywhere, and he says that the land he has seen is so expensive that we cannot afford it. This place has all the advantages we ask, and is all that any one could desire for the price. *14LtMs, Lt 153, 1899, par. 12*

Well, may the Lord guide us, is our prayer. We see that real work must be done, not only among the poorer class, but among the higher class. We are to labor in the highways as well as in the hedges. I believe that wealthy people are subjects for our attention as well as the poorer people. Their souls are of value. The warning message must go to them. If we secure this place, we are certainly in the highways. In this way God may give us more decided access to Sydney. Our working field is enlarging. We must lift the standard in new places. When we have established a church in one locality, the word of the Lord comes to me, Advance; go forward; enter new territory; proclaim the gospel message in the highways and in the hedges. The light, the precious truth for this time, is to be given to the world. *14LtMs, Lt 153, 1899, par. 13*

We want converted men and converted women to unite with us in the work. We do not wish to connect with our institutions one man or woman whose heart has not been purified and sanctified through the truth. A godless, Christless, selfish life would be of no advantage to us in any way. In this part of the Lord's moral vineyard we want men and women who carry with them in word, in spirit, in all the transactions of life, the light of a godly example, showing that Christ is an abiding guest in their hearts, teaching, leading, and guiding them. These can be a power for good in religious instruction and persuasion. They are men and women of prayer. By wrestling alone with God, they obtain victories, and then they go forth to impart to others that which they have received from the Source of all power. *14LtMs, Lt 153, 1899, par. 14*

The Lord has called, and He still calls, for those who are apparently blind to their deficiencies, the self-complacent ones, who plan and

devise how they can best situate themselves. God helps the spiritually blind to see that there is a world to be saved. The truth is to be made manifest to those who know it not, and this work calls for the self-denying grace of Jesus Christ. Thousands who are now spiritually useless should be digging up their buried talents and putting them out to the exchangers. Many have written for themselves their resolves to do as little as possible, and these have sealed their resolutions for the judgment of that great day when every talent will be required by God, that He may see how much each one of His servants has gained by trading.<sup>14</sup>*LtMs, Lt 153, 1899, par. 15*

Those who think they will surely reach heaven while they follow their own ways and imaginations might better break the seal and re-examine their title to the treasures of heaven. The men and women who feel at ease in Zion might better become anxious about themselves and inquire, "What am I doing in the Lord's vineyard? Why am I not yoked up with Christ, a laborer together with God? Why am I not learning in Christ's school His meekness and lowliness of heart? Why have I no burdens to bear in the service of Christ? Why am I not a decided and earnest Christian, employing all my powers in laboring for the salvation of the souls who are perishing all around me?"<sup>14</sup>*LtMs, Lt 153, 1899, par. 16*

Saith not the Word, "We are laborers together with God; ye are God's husbandry, ye are God's building"? [<sup>1</sup> *Corinthians 3:9*.] Shall I not, with my Saviour's help, build a character for time and for eternity, and promote godliness in myself and in others through the sanctification of the truth?<sup>14</sup>*LtMs, Lt 153, 1899, par. 17*

Come, my brethren and sisters, and seek conversion of soul, body, and spirit. Unfold your napkin and begin to trade with your Lord's goods. In so doing you will gain other talents. Every soul entrusted with talents is to use his talents to benefit others. Who in the great day of final reckoning will say, "I was afraid, and went and hid thy money in the earth; lo, there thou hast that is thine"? To such the Lord will answer, "Thou wicked and slothful servant, ... thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." [*Matthew 25:25-27*.]<sup>14</sup>*LtMs, Lt 153, 1899, par. 18*

Man is only required to do according to his ability. But his ability will surely grow if it is exercised. Wake up, brethren, for your own souls' sake, wake up. Without the grace of Christ you can do nothing. Work while you can. Be not deceived into thinking that your lot in life is to be constantly favored, that you can shirk the path of self-denial and self-sacrifice, which Christ bids all share with Him. You will gain a valuable experience in being partaker of the self-denial and self-sacrifice of Christ. *14LtMs, Lt 153, 1899, par. 19*

Selfishness and unbelief are spoiling many lives. The church is being made weak by the inefficiency of those who should wear the yoke of Christ and lift His burdens. God has need of persons of genuine experience. Shall Christ have in His army crippled soldiers, each with some spiritual defect; soldiers who must seek the easiest place lest the rough paths hurt their slippered feet? Brethren, we are on the battlefield of service. When the trumpet call is heard, Advance, do not stop to nurse your little infirmities. Forget that you have them, and move on. Where are the active soldiers, clad in all the armor of God, who are prepared to do aggressive warfare? Where are the soldiers who are ready to lift up the standard and bear it through the battle under their Captain's orders? *14LtMs, Lt 153, 1899, par. 20*

I am giving you the message in the name of the Lord. Put on the armor. Let there be no cowards or compromisers to reduce the strength of the Lord's forces. Earnest engagements must be entered into, for the Lord is coming. Away with the ease-loving indolence that holds so many from the work. Unearth your buried talents. You are under obligation to God to be active, diligent workers. "He that will come after me," Christ says, "let him deny himself, and take up his cross and follow me." [*Mark 8:34.*] Let not church members refuse to see their responsibilities and unite in earnest work for God. Let them go forth to labor, carrying their colors with them. In every business transaction, let them reveal a considerate spirit, not an oppressive one. *14LtMs, Lt 153, 1899, par. 21*

The injunction of the great Teacher is, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." [*Matthew 7:12.*] These words are as

apples of gold in pictures of silver. Brother Haskell, is it not our duty to impress this precious principle, not only on the large companies assembled, but also on those who hold responsible positions? The educators of the youth should set a right example in good works, that the apprentices under them may be taught to bring into their lives the principles of the Word of God. Teachers and leaders in our institutions must be instructed to deal with their ignorant apprentices just as they would wish to be dealt with were the circumstances reversed.<sup>14</sup>*LtMs, Lt 153, 1899, par. 22*

**Lt 154, 1899**

Carle, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

October 6, 1899

Portions of this letter are published in *Ev 381*.

Dear Sister Carle:

I thank God that you have been moved by the Holy Spirit to aid us in this time of need. We are making earnest efforts to establish a Health Retreat in this country. The building is finished except for the plastering; we cannot do this until we have means with which to pay the workmen. We are three hundred pounds in debt. Your donation will help us, and I thank you on behalf of all who are interested in the advance of the work on these grounds. The Lord has been helping us all the way along, and we are very thankful for the favors bestowed, which are too numerous to mention.<sup>14</sup>*LtMs, Lt 154, 1899, par. 1*

God commended His servant Cornelius for his liberality and devotion. He is recorded as “one that feared God with all his house, which gave much alms to the people, and prayed to God always.” This God fearing man “saw in a vision, evidently at about the ninth hour an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said unto him, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.” [*Acts 10:2-4*.]<sup>14</sup>*LtMs, Lt 154, 1899, par. 2*

Cornelius was not conscious that he had done anything worthy of commendation. He had been moved by the Spirit of God to cooperate with the disciples of Christ. He was not even accounted a disciple of Christ, but he had faith in God according to the light he had, and he was reaching out for more light. The Lord saw that this man would do honor to the persecuted church in Rome, and He placed him in connection with the apostle Peter, who could instruct him. This is God’s way of working. Daily prayers to Him for light and

knowledge will be answered. *14LtMs, Lt 154, 1899, par. 3*

When Cornelius received the mission, he did not understand its meaning; but one thing he did know: he knew that the Lord had heard his prayers and recognized his offerings. And today when men, prompted by love for God, impart to others that which they have received, their works come up for a memorial before God. By sending us this one hundred dollars, you have laid up treasure in heaven. You have put out your money to the exchangers, and the talent will increase. The Lord who blessed Cornelius will bless you, my sister, and He will bless the means which you have given with a willing heart. *14LtMs, Lt 154, 1899, par. 4*

The experience of Cornelius is the experience of many in our world who, having but little light and few privileges, live up to the light they have. As we present the truth to others as the Spirit of God shall lead, we shall find many who will receive the light and advance with the light. This was the experience of the disciple Peter. As he preached Christ to Cornelius and his company, "the Holy Ghost fell on all them that heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and glorify God. Then answered Peter, Can any man forbid water, that these should be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." [*Verses 44-48.*] *14LtMs, Lt 154, 1899, par. 5*

This work God has appointed shall be done in Australia. We are trying to strengthen the work in every line as we advance. Although it has limited facilities, the medical missionary work is growing rapidly. This branch of the work is to the gospel message what the right arm is to the body; therefore we are anxious to receive the Lord's means that we may establish a sanitarium and a hospital. We have found a beautiful spot of land for our sanitarium, and if we can have the money which is in the hands of God's people, we shall erect a building where the patients can come and hear the truth for this time. *14LtMs, Lt 154, 1899, par. 6*

In seasons of sickness and trial God places men and women in



connection with His instrumentalities, that they may not only have relief from physical pain, but that they may receive spiritual light. The great Physician works not for the afflicted body alone, but by His pardoning, sanctifying power He heals the sin-sick soul, thus removing the first great cause of all the suffering. We thank God that there are some hearts softened by divine power to feel the tenderness of Christ for perishing souls. We thank Him that some have eyes to see our needs, and hearts and hands willing to help us gain a foothold where we can exercise our God-given restoring facilities for suffering humanity. *14LtMs, Lt 154, 1899, par. 7*

We shall continue to pray that offerings may come from America to this far off land. We are interested in every field of labor, but we feel intensely for Australia. This is our appointed place, our lot in the Lord's vineyard. When we open up the work in one field, and gather out a company, we consecrate them to God, and then draw them to unite with us in building a humble house of worship. Then when the church is finished, and dedicated to the Master, we pass on to other fields. *14LtMs, Lt 154, 1899, par. 8*

Distinct and plain the word has come to us, "Go forward" [*Exodus 14:15*], and just as soon as the warning message has been given in one place, and men and women raised up to continue the work there, we pass to the unworked parts of the Lord's vineyard. The Lord is the great Worker. We are His servants, who have accepted 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.*] In lifting the burdens of Christ we find rest. *14LtMs, Lt 154, 1899, par. 9*

Be of good cheer, my sister. Remember that Christ is your friend and helper. Put your trust in God. Close the windows of your soul earthward, and open them toward heaven. Look to Jesus, who is your sympathizing friend. Take hold of Him, by faith, and He will give you peace and rest. He wills not that one soul shall perish, but that all shall come to Him. Then rest in His love. In simplicity of soul say, I believe Christ loves me; I commit the keeping of my soul unto Him as unto a faithful creator. Look to Jesus, and by beholding Him

you will be changed into His image. May the peace of God be upon  
you, my sister, is my prayer.<sup>14</sup>*LtMs, Lt 154, 1899, par. 10*

**Lt 155, 1899**

Wilson, Elsie

“Sunnyside,” Cooranbong, New South Wales, Australia

October 6, 1899

Portions of this letter are published in *4Bio 441*.

My little Sister Elsie Wilson:

I thank you for your precious offering. It is a small sum, but it is more precious in the sight of God than a large sum given grudgingly. If all the little children would present their dime to the Lord as you have done, little rivulets would be set flowing which would swell into a large river. The Lord looks with pleasure upon the little children who deny themselves, that they may make an offering to Him. The Lord was pleased with the poor widow who put her two mites into the treasury, because she gave all that she had, and gave it with a willing heart. The Saviour thought it of more value than all the large gifts of the rich men who made no sacrifice in order to give.<sup>14</sup>*LtMs, Lt 155, 1899, par. 1*

Sister White appreciates your words: “This is all I have; but I want to help Sister White,” and the Lord is pleased. God is made glad when the little ones become laborers together with Jesus who loved the little children and took them in His arms and blessed them. He will bless your gift to Him.<sup>14</sup>*LtMs, Lt 155, 1899, par. 2*

In love.<sup>14</sup>*LtMs, Lt 155, 1899, par. 3*

**Lt 156, 1899**

White, J. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 12, 1899

This letter is published in entirety in *17MR 129-132*. <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 Son Edson:

Be careful how you move. The last move you made in reference to your boat resulted in injury to yourself. Your course of action must not be a temptation to those who would excuse their neglect of the field where you have worked so hard. Do not give them a semblance of excuse for selfishness and hardheartedness. Do not lay a stumbling block in their path. This is the work of the enemy, and he is a wonderfully skillful worker. You are now to seek the Lord as never before. “Make straight paths for your feet, lest that which is lame be turned out of the way.” [*Hebrews 12:13.*]<sup>14LtMs, Lt 156, 1899, par. 1</sup>

My son, do not become discouraged. Look to Jesus, and trust in Him. Keep the eye single to the glory of God. Hide self in God. Do not, I beseech of you, participate in this mania for illustrations. If you will depend upon God, and walk humbly before Him, He will be your helper and your God. The Holy Spirit is freely bestowed upon every soul who will exercise faith in God. Edson and Emma, you are very precious to me, but you are even more precious to the One who gave His life for you. “Walk before God, and be ye perfect.” [See *Genesis 17:1.*]<sup>14LtMs, Lt 156, 1899, par. 2</sup>

I sometimes think it may not be long before I lay off the armor, but I am not concerned about this matter. I want to work while life lasts. I see a great work to be done near where we are located. In the city of Maitland, a beautiful place twenty-seven miles from Cooranbong, our next New South Wales camp meeting will be held. The roads to

Maitland are steep and mountainous, but they are being improved, and will soon be quite passable. At the close of our camp meeting in Toowoomba, Queensland, and in Maitland, meetings will be carried on in Newcastle, where a neat house of worship has been built. Hamilton is a large suburb of Newcastle. Adamstown and Lambton, suburbs of the same city, are waiting to be worked. Mr. Arnott, the manufacturer of the Arnott's biscuits, or crackers, resides in Lambton. The homes of many of the wealthy are in this suburb. *14LtMs, Lt 156, 1899, par. 3*

I should have placed Wallsend before this last mentioned suburb. Wallsend, which is nineteen miles from Cooranbong, is divided into three parts—West Wallsend, Young Wallsend, and Wallsend proper. Some time ago Sara McEnterfer and I drove to this place. Part of the road had been newly worked, and for some distance it was hard travelling for the horses; but passing this, we had a good hard road for the remainder of the journey. We passed Cockle Creek, a little town which must be worked, and a little later came to West Wallsend. Two or three miles further on was Young Wallsend, and a drive of another five miles brought us to Wallsend proper. Three and a half hours from the time we left Cooranbong we were at the mission at Wallsend. When the roads are finished, we shall be able to make the journey in three hours. *14LtMs, Lt 156, 1899, par. 4*

In all these places there are precious souls who must be searched out and labored for. There is no rest for us in this warfare. Before I left home to make my first visit to Queensland, the people in these towns along the line were presented before me as sheep having no shepherd. After the important meeting at Brisbane, we entered Newcastle, where a greater interest was manifested than we have seen at any camp meeting in this country—indeed I might say in any country. One week ago we were driven out to the suburbs surrounding Newcastle, and I then saw the settlements which had been presented before me, all waiting for the third angel's message. These are wicked places, but God has precious souls in all of them. *14LtMs, Lt 156, 1899, par. 5*

I have been instructed that these places must be worked. Those who understand the reasons for our faith are not to excuse

themselves from earnest, interested labor. "Go work today in my vineyard," the Master says. [*Matthew 21:28.*] None will be excused from doing their utmost to extend the knowledge of the truth. The word has come to me, "God's people are not to be <only> consumers, but producers <as well.>" We have a great and grand truth to proclaim. We are not to lose our spirituality in doing nothing; we are to labor to save perishing souls from ruin. All heaven is at work to save the souls ready to die. Will we co-operate with the great Master Worker and heavenly beings? Will we go out into the wilderness of sin and draw souls to Christ? The great Shepherd of the sheep will teach us how to work, how to hunt for souls, and the Holy Spirit will be our efficiency. *14LtMs, Lt 156, 1899, par. 6*

We have no time to lose. The message is for the world. "I came not to call the righteous, but sinners to repentance," Christ says. [*Mark 2:17.*] Let the trumpet call be given. While some give the heaven-sent message to the large assemblies, let others go from house to house and open the Scriptures to the people, and angels of God will give the people ears to hear and hearts to understand. *14LtMs, Lt 156, 1899, par. 7*

The worker who labors in humble dependence upon God, seeking His counsel at every step, will be guided by heavenly wisdom. Let them not trust in their own feeble efforts, but trust in God and pray to Him in faith. Ever remember that "the kingdom of heaven suffereth violence, and the violent take it by force." [*Matthew 11:12.*] We need to cultivate that persevering faith which will hold fast to the promises. Humble yourself, but exalt God. Empty the soul of selfishness and sin and lay hold of God's power. Then you can claim His promise, "Ask, and ye shall receive." [*John 16:24.*] *14LtMs, Lt 156, 1899, par. 8*

Bear in mind that if we commit iniquity, if we cherish deception and falsehood, if we deal unfairly in order to bring gain to ourselves, the Lord cannot hear our prayers, and we shall remain weak and unsatisfied. Cleanse the heart of self and hatred, and let love for souls rule—even for those souls who have dealt with you unjustly and dishonestly. They need all the pity you can give them, for they will receive according to their works. *14LtMs, Lt 156, 1899, par. 9*

**Lt 157, 1899**

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

October 11, 1899

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 Irwin:

I am up this morning at a quarter to one. The American mail goes out this morning, and we are most earnestly engaged in trying to get all in the mail that we should.<sup>14</sup>*LtMs, Lt 157, 1899, par. 1*

We gratefully receive the help that comes from America, for we need it. For some time I have not received one penny of the royalty on my books. If I had, it would relieve the situation. I have taken on my own shoulders the account held against Edson by the publishing house in Battle Creek. I did not say, as I should have done, that I could only pay up the long standing account when our necessities were not as pressing as they are now. I am not willing to have all my royalty withheld, because I need it, but I will work off the debt at the Review & Herald as I can.<sup>14</sup>*LtMs, Lt 157, 1899, par. 2*

While I am in this missionary field, I have to be a constant provider of means, and our work here must not be hedged about because I am empty-handed. I wish you could look into this matter, and see why I receive nothing from Battle Creek. Is it on account of that debt of long standing. Or have new debts been incurred, and if so, for what? I cannot seem to understand. Neither have I received a penny from the Pacific Press.<sup>14</sup>*LtMs, Lt 157, 1899, par. 3*

We have been trying to finish the Health Retreat, but could not get the plastering done for want of means. The donations you and Elder Haskell collected will help us to go forward.<sup>14</sup>*LtMs, Lt 157, 1899, par. 4*

We are instructed by the Lord to work in new places, to add new territory to the Lord's heritage. We are to establish memorials of truth in every place where our camp meetings shall be held, in the shape of humble houses of worship. This work takes means, but there is to be no halting. Open new fields, is the word from the Lord, and add to your workers. Educate young men to labor, and tarry not. Educate, educate, educate. *14LtMs, Lt 157, 1899, par. 5*

In the newly made churches converted men are to be appointed as officers. Humble workers, both men and women, are to take hold of the work. There is a deep-seated necessity for work in every line. There are to be no ornamental, adorning spirits in the church. Appoint wise men and women to minister in Word and deed in the new churches. Never allow the interest to flag. Bring life into the church. Plan and devise methods which will bring a deep and living interest into the new churches, so that all will feel it a sin to let the interest wane when we have such sacred, solemn truths from the living oracles to repeat over and over and over again—the necessity of the baptism of the Holy Spirit, the sanctification of the members of the church, so that they will be living, growing trees of the Lord's planting. *14LtMs, Lt 157, 1899, par. 6*

We must tread in the narrow path, ever advancing. The world is our field. Camp meetings are the most powerful instrumentalities we can have if they are properly conducted. The trumpet must give a certain sound—the message which the Lord Jesus gave to John. The first, second, and third angels' messages are to blend as a complete whole. This message is not to lose its force or power, but is to increase in intensity under the movings of the Holy Spirit, until the whole earth is filled with its light and power. The Spirit of God must come upon the messenger. Then His power will be felt in every camp meeting. *14LtMs, Lt 157, 1899, par. 7*

I am instructed to say that our work is not yea and nay, but yea and amen. The third angel's message is the trumpet call which all the world must hear, and all whom the Lord uses in His service must work to prepare a people for the great crisis before us. This is our work: "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin. Yet they seek me daily, and delight to know my ways, as a



nation that did righteousness, and forsook not the ordinance of their God.” [Isaiah 58:1, 2.]*14LtMs, Lt 157, 1899, par. 8*

We have no peace and safety message to give. We are near, very near, the end of the world’s self-indulgence. Selfishness and pride is to be thoroughly purged from the people who claim to be Seventh-day Adventists. If we seek the Lord in humility, He will hear and answer our prayers. “Thou shalt call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day.” [Verses 9, 10.]*14LtMs, Lt 157, 1899, par. 9*

Souls are starving for the bread of life, thirsting for the water of salvation. In every camp meeting set souls to work for others. Let there be short discourses right to the point. Not one half of the long discourses now given are retained. Short talks and earnest prayers, offered in the Spirit and in faith, will bring life and vitality into the meetings. Personal labor and prayer for the souls who are ready to die will bring ministering angels to your side. We need less sermonizing and more decided, personal labor. The truth is precious, and the Holy Spirit alone can make it efficacious.*14LtMs, Lt 157, 1899, par. 10*

We need to stir up the gift that God has given us, to lay hold of perishing souls and draw them to Christ. Heaven is full of light, and provision has been made that this light shall shine in clear, distinct rays upon our souls, and from us be reflected to others, that the world—dead in trespasses and sins—may be convicted and converted by the Holy Spirit’s power. Ministers and people who have a knowledge of the truth, will you receive the Holy Spirit’s sanctifying power? Will you open the door of your heart, and let heaven’s light in. God grant that this year may be the most wonderful we have ever experienced.*14LtMs, Lt 157, 1899, par. 11*

**Lt 158, 1899**

Lindsay, Kate

“Sunnyside,” Cooranbong, New South Wales, Australia

October 12, 1899

This letter is published in entirety in *19MR 145*.

Dear Sister:

I have written much this morning, to Dr. Anthony and his wife, Brother Bicknall and his wife, Brother Harmon Lindsay and Mother Wessels, and I now address you. When are you coming to Australia? We need your assistance. We ask you to come just as soon as possible. You can help us much with your experience.*14LtMs, Lt 158, 1899, par. 1*

I am sorry for the difficulties which exist in the sanitarium, but the Lord understands all about it, and He will work to set things in order.*14LtMs, Lt 158, 1899, par. 2*

We are doing everything we can to advance the work in Australia, and we greatly need the help you can give us at this time. I want you to write at once, and tell us what you can do to help our young women here. You could educate them as no man could do. I send you a most hearty invitation to come to Australia just as soon as you feel you can leave the Cape Town Sanitarium. We shall not consent to have you pass us by. We need your experience in our sanitarium. We must have help.*14LtMs, Lt 158, 1899, par. 3*

I must now close this short letter.*14LtMs, Lt 158, 1899, par. 4*

With respect and love.*14LtMs, Lt 158, 1899, par. 5*

**Lt 159, 1899**

Lindsay, Harmon

“Sunnyside,” Cooranbong, New South Wales, Australia

October 11, 1899

Portions of this letter are published in *9MR 372*.

Dear Brother Harmon Lindsay:

The letters received by Brother John Wessels are of a character to confuse him. If it was wrong to hold Brother Wessels when he should have come to Australia, where is the consistency of calling him to return. John Wessels is not God. He cannot deliver you, and if it is his duty to be in this country now, he would be no help to you in Africa. Why do you not call upon the Lord, and believe that He will hear your prayers, and answer, Here I am? God is to be your dependence and your trust. It is not in the power of man to be always joyous and free from temptation. Christ does not promise that the Christian's service will be without trial and conflict, but He says, Lo, I am with you always. I will never leave or forsake those who trust in Me. *14LtMs, Lt 159, 1899, par. 1*

Brother Harmon Lindsay, you have had your talent done up in a napkin quite long enough, and as a result you have become spiritually weak. Humility is a precious talent. It is one of the attributes which every Christian must possess. Christ 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.*]*14LtMs, Lt 159, 1899, par. 2*

Meekness and lowliness of heart is a Christian virtue, but it is no virtue for a man to demerit himself, and entertain a worse opinion of himself than is profitable. The soul of man is of such value that nothing can compare with it. He should always remember, I have been bought with a price. The price paid for man's redemption marks the value God places upon him. The love of God, the value

of Christ's life, is placed in the scales, and nothing, not even the whole world, can balance them.*14LtMs, Lt 159, 1899, par. 3*

There are some who offend God by measuring their capabilities and attainments, by overrating their powers and knowledge. They are proud of their abilities, because they belong to them. Self is exalted, and swells to large proportions. Man talks of all he has done to advance the cause of God, but he is no more in favor with God than is the worst sinner.*14LtMs, Lt 159, 1899, par. 4*

When a man submits to the yoke of Christ, and learns the lesson of meekness and lowliness of heart, he is a fit subject for the kingdom of God. As he studies the Word, his mind expands. "The entrance of thy word giveth light, it giveth understanding to the simple." [*Psalm 119:130.*] The more he advances, the more he learns, the more his illumination increases, and he discerns that it is his duty to work out his own salvation with fear and trembling, for it is God that is working in him, to will and to do of His good pleasure. When he turns his face to the Sun of Righteousness, he is humbled as regards himself, but he sees more clearly the value of his own soul, which is proportionate to the value of the offering made to save the world.*14LtMs, Lt 159, 1899, par. 5*

The offense against the law cannot possibly cease until the penitent sinner lays hold by faith of Christ's righteousness. He accepts this, that he may be freed from all blemish. This is the antidote for all sin. He casts himself, just as he is, into the scale, with the death and intercession of the Son of God in the other, and claims pardon. The death and intercession of the Son of God is placed in the one scale, and the sinner's defective life in the other.*14LtMs, Lt 159, 1899, par. 6*

Man must ask forgiveness for sin with earnest, fervent prayer. Thus he reveals Christian humility, which is of great value in God's sight. When man gives himself wholly to Christ, he can resist the devil in and through Christ Jesus. Through faith and trust in God under trial, he is made meet to enjoy the inheritance of the saints, when every overcomer shall wear the crown of life in the kingdom of God.*14LtMs, Lt 159, 1899, par. 7*

Brother Harmon Lindsay, for a long time you have been losing your

spiritual activity. If you now make a full consecration to God, you may be cured. The churches are filled with lifeless members. The soul through which God cannot breathe the breath of life is a spiritual corpse. What can be conceived more terrible than a form of godliness without the living energies which constitute life? He who does not submit himself to God's authority, who picks flaws in the lives of others, who is unbelieving, faultfinding, altogether selfish, without love to God or his fellow man, without piety, without humility, is dead while he appears to live. *14LtMs, Lt 159, 1899, par. 8*

Brother Harmon Lindsay, wake up. Let the breath of heaven circulate through your soul. Consecrate yourself to God daily, and He will shine through you. If you take up your appointed work, you will see and understand. Study how you can execute that work in a trustful, happy state of mind. You have a stewardship, and God loves you, and does not want you to make a failure. Die to self, and live unto God the new life, and you will be safe. You have had more than one talent entrusted to you, but for some time back you have been a very dull student. To some only one talent is given, but that one talent, if traded upon, will gain another talent. These two, put out to usury, will gain two more. The four, working on the same principle, make eight. Thus you are to trade upon your Lord's goods. Humble duties, faithfully done, bring honor to God. Let no man feel that he is not sufficiently qualified to work for God. Let him go to work and become qualified by using what he already has, with a determination to improve. In whatever line our work is, we are to improve. *14LtMs, Lt 159, 1899, par. 9*

Brother Lindsay, I have a most earnest longing of soul that you shall do right just where you are. Give your whole soul to the work. Annie Wessels Lindsay, I am instructed to call upon you to stay up the hands of your husband. You do not need John over there. Harmon Lindsay, wake up and strive. When Edson White has been in a hard place, he writes to me, Mother, your letters came to me, and in every one you charged me solemnly, Do not fail nor be discouraged. That has saved me from many a failure. Brother Lindsay, I do not want that in the heavenly record it shall be written of you, Weighed in the balance, and found wanting. Christ is intensely desirous that you shall succeed just where you are.

Suspend your labors? No; call upon the Lord to help you, that you may not only be a consumer of God's grace but a provider, a living channel of light. What is happiness but the exercise of the energies of the soul in behalf of perishing mortals? Your growth in wisdom has a relation to God. You must be about your Father's business. There is a call for qualified persons in the various activities of life. Let none be drones in the hives of workers.*14LtMs, Lt 159, 1899, par. 10*

The Lord has taken John away because his efficiency would not give place for others to put to the tax every spiritual sinew and muscle. Your time, my brother, has for a long time, been spent in doing little. Pray, Brother Lindsay. Ask that you may receive. Shoulder your God-given responsibilities. Fill your time with labor, and win back that which you have lost in capability. No one has a moment to spare. Make God your trust.*14LtMs, Lt 159, 1899, par. 11*

Bring all the kindness possible into your family, yet be firm to serve God with heart and soul and mind. Take Annie with you. If she would consecrate her life entirely to God, she would be a channel of light. I cannot see how it is John Wessels' duty to go back to Africa, when the light I had was that he should come here. Had he followed the conviction of his own soul, he would have come when he first decided to leave, and we would now be two years in advance. I am sorry that this is not so. If you will seek the Lord, and humble your heart before Him, you will have wisdom and strength and grace to overcome. Much love to all.*14LtMs, Lt 159, 1899, par. 12*

**Lt 160, 1899**

Wessels, Sister [A. E.]

“Sunnyside,” Cooranbong, New South Wales, Australia

August 3, 1899

Previously unpublished.

Dear Mother Wessels:

I have a few words I wish to say to you. Your son John hears that you do not think he has moved right in coming here. Dear sister, I know better than this. He has followed the counsel of the Lord. He made a mistake in remaining in Africa the year that he should have been here. *14LtMs, Lt 160, 1899, par. 1*

Please remember that while the Lord indicates what is the duty of His children, He never compels them. To the young ruler who came to Him with the question, “What good thing shall I do that I may have eternal life?” He said, “Keep the commandments.” The ruler said, “All these have I kept from my youth up. What lack I yet?” Jesus answered, “Go and sell all that thou hast, and give to the poor; and come, follow me; and thou shalt have treasure in heaven.” [*Matthew 19:16, 17, 20, 21.*] When the ruler heard these words, he turned sorrowfully away, for he had great riches. *14LtMs, Lt 160, 1899, par. 2*

Jesus loved this young ruler, and He invited him to follow Him. But the ruler made an idol of his property. Did the Lord compel the young man? No; He always leaves the one He invites to make his own choice. When the Lord makes known His will in regard to His people, He never says, You shall do this, or you shall not go here or there. He lays the matter out before them, and leaves them to decide whether they will obey or refuse. *14LtMs, Lt 160, 1899, par. 3*

For two years the work in Australia has been greatly hindered, because the Wessels family and the elders of the church in Africa interposed themselves between God and John Wessels. More than one year ago Brother John should have placed his feet in the path

of the Lord's choosing. When God inquired, "Who shall go for us?" John should have answered, "Here am I; send me." [*isaiah 6:8.*] The delay was not of the Lord's devising. It was human judgment that interposed. If you had been close to the Lord, you would have been moved by His Holy Spirit. But human reasoning and devising deprived the work here of John and the means which was needed to advance the work of God. *14LtMs, Lt 160, 1899, par. 4*

My dear sister, you are certainly in danger of misplacing the Lord's means. You will meet with loss by investing your means in worldly schemes, in building houses. Thus you bind up your money, so that it cannot be returned to the Lord for the advancement of His glory. You may use your means to help your children to engage in worldly business, and you helped Philip to engage in business, when you knew he would dishonor God by breaking the Sabbath every week. *14LtMs, Lt 160, 1899, par. 5*

If at that time your means had been invested in the cause of God, Philip could not have entered into business so confidently as he did, and then lost all. The Lord could not bless him. He has commanded us to keep the Sabbath, but the dear precious soul for whom Christ gave His own life was aided by you in his worldly schemes. You and Brother Lindsay entrusted him with your money to place in worldly business. Those who helped Philip in this shared the sin of his transgression. God cannot prosper transgression. If Philip had not had that loan, if the Lord had received His own goods to advance His truth, souls would have been saved, and you would have laid up treasure in heaven. *14LtMs, Lt 160, 1899, par. 6*

I am sorry that in some of your children you have unwise advisers. They do not counsel you to keep the way of the Lord. Had Christ said to you, "Go, sell all that thou hast, and come, follow me, and ye shall have treasure in heaven," you would have glorified God in obeying. [See *Matthew 19:21.*] But by leaguings with others in a wrong way you are taking steps in the same path with them. *14LtMs, Lt 160, 1899, par. 7*

Peter Wessels is binding up money in worldly business lines. The Lord needs that money to advance the work in Africa and in Australia, that souls might be added to the believers in the truth.



These could impart to other souls of their variety of talents.<sup>14</sup>*LtMs, Lt 160, 1899, par. 8*

I want Peter and Philip to see this letter, for Peter should understand that he must seek the Lord with all his heart, and be purified and refined in his moral tastes. These men have capabilities, and if they consecrate themselves to God, He will be their counsellor, and they will return to God His own.<sup>14</sup>*LtMs, Lt 160, 1899, par. 9*

Christ our Saviour was tempted in all points like as we are, yet without sin. He followed His round of duty day by day, seeking to save souls. His soul went out in tender regard for the weary and heavy laden and the hungry, fainting souls. Whole nights He spent in prayer in behalf of the tempted ones. He knew that in leaving John the Baptist to die in prison He was severely testing the faith of the disciples. His heart went out in pitying tenderness as He saw their tear-stained faces. Tears were in His own eyes and voice as He said to them, "Come ye apart with me and rest awhile." [*Mark 6:31.*] Only a short time did He have with His beloved ones, but O, how precious to them were those few moments. Then He was sought for again by the multitude, and the sick and suffering who were calling, O, take me to Him that He may heal me. Supposing that He had gone to His usual place of retirement, they followed Him there.<sup>14</sup>*LtMs, Lt 160, 1899, par. 10*

Christ and His disciples were partly concealed from their view; but can He leave these suffering ones to seek in vain? No; He steps out before them, and every face is lighted up. The people crowd and press about Him. His purpose to gain one hour of rest was frustrated. But in the depths of His pure, compassionate heart, the good shepherd of the sheep took them all in. He was interested in all, He loved them all in their human misery. He healed the sick and instructed the ignorant, relieving the necessities of all. He began to teach them many things, and they were all ready to listen to the words that fell like sweet music upon their ears.<sup>14</sup>*LtMs, Lt 160, 1899, par. 11*

With healing the sick and feeding their souls with the bread of life, the day wore away, and He dismissed them to go to their homes.

Did He then seek some comfortable place for repose? No; He went into a mountain, and among the trees poured out His soul in earnest, heartfelt prayer. He went often to the mountain alone that He might pray for these poor suffering, sinful souls.*14LtMs, Lt 160, 1899, par. 12*

If we are diligent in prayer, if we will cast our helpless souls on God, if we will come to Him confessing our sins, we shall find peace and joy in believing. The Lord loves to help us. He has ascended to the Father, that He may pour rich currents of grace upon all who believe.*14LtMs, Lt 160, 1899, par. 13*

Philip Wessels, Peter Wessels, will you both come into line? Will you come up to the help of the Lord? Will you all help Dr. Anthony all you can? Cleanse the soul temple. Let the families who believe the truth humble themselves by confession, and love one another. God calls you to be co-laborers with Christ. The family of Philip Wessels, of Peter Wessels, of Mother Wessels, God calls you to consecrate your souls to Him. Make thorough work, and God will come in and work in your behalf. "Come unto me, all ye that labor and are heavy laden," He said, "and I will give you rest." [*Matthew 11:28.*] Make no delay. God wants Mother Wessels' sons to take hold in earnest. No great and good thing can be realized unless successive steps in the right direction are made. Come out of the fog, and leave the darkness behind.*14LtMs, Lt 160, 1899, par. 14*

Christ will never say to anyone who comes to Him for help I am discouraged with you. No; He gives His whole mind to the subject of each, as though this was the only thought He had in mind. And such tenderness, such deep interest He reveals for the welfare of every soul. He wants your confidence, and He wants your faith in Him as a personal Saviour. Forget your petty grievances, and keep your eyes fixed on Jesus. He calls you to come. He invites you to take His yoke. Philip, Peter, the Lord calls you to come to His side, to work in His cause and honor His name. Be not impatient with me because I plead for your souls. There is a whole heaven of blessings for you if you will let God bestow upon you the endowment of His Holy Spirit. Let every soul be converted anew. Your help is in God. Turn your face toward the Sun of Righteousness. Plead with the Lord with heart and soul and voice.

Make thorough work for eternity, and you will have the full blessing of God. I leave this with you, and may the Lord work with you by His Holy Spirit. *14LtMs, Lt 160, 1899, par. 15*

In much love. *14LtMs, Lt 160, 1899, par. 16*

**Lt 161, 1899**

Bicknall, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

October 12, 1899

Previously unpublished.

Dear Brother and Sister Bicknall:

I cannot sleep, and I commence my writing at half past one o'clock. I feel burdened in regard to your case. I understand that you have stated I have written to you to hold your position where you are. Will you please send me a copy of this communication, for I cannot remember writing any such words? But, my brother, when you know that you are not wanted in the position you now occupy, it is certainly your duty to leave that position, and not follow your own independent judgment. You must take in the situation, and not be stubborn in this matter. Under the circumstances it would be altogether wise for you to withdraw yourself and receive counsel. Cannot you reason from cause to effect, and see that by the determination you manifest, you are bringing in a state of confusion which will destroy your influence for good?<sup>14</sup>*LtMs, Lt 161, 1899, par. 1*

I am sorry you have taken the position you have, and that you use the testimonies to sustain you in your own way, thus destroying the influence these testimonies should have on the minds of those with whom the Lord would work. The Lord never has inspired you to do this. I am very sorry indeed, for you are giving positive evidence that you are not the man for the place, that you need the converting power of God upon heart and character.<sup>14</sup>*LtMs, Lt 161, 1899, par. 2*

“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. ... Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again: not of corruptible seed, but of incorruptible, by the word of God, which liveth, and abideth forever." [1 Peter 1:14-19, 22, 23.]*14LtMs, Lt 161, 1899, par. 3*

The burden of the Lord is upon me to speak words of counsel to you which I should have no occasion to speak if you were walking humbly before God. Do not at any time or in any place imperil the cause of God by your firm, determined will. Let that will be merged into the will of God, and you will be safe. When you set that will against the will of your brethren, it is a powerful will exercised in the wrong direction. We are nearing the great day of God. The Lord requires you to listen to the counsel of your brethren.*14LtMs, Lt 161, 1899, par. 4*

You greatly need the softening, subduing influence of the Spirit of God upon your heart. "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 can 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.*] Will you, my brother, consider the influence of your words and actions upon the souls of others?*14LtMs, Lt 161, 1899, par. 5*

God calls upon all who are teachers of the truth to be humble men, for the Holy Spirit can work men who are meek and lowly in heart. When you have learned of Christ, you will reveal the meekness and gentleness of Christ. You must give evidence to all men that you are taught and led by God. What good can you accomplish by striving to hold a position which you are not best adapted to fill? It may be all true that you think your measurement perfect, but is it thus? From the light given me of the Lord, I know that you do not understand yourself or discern your own unfitness for the position.

You have been on trial, but you have not given evidence that you are in the right place.*14LtMs, Lt 161, 1899, par. 6*

The Lord proves and tries men. He permits them to come into places, that through test and trial they may reveal certain traits in their character which they should see. If they are not self-conceited, they will see that they cannot fit into every position in which they may be placed by circumstances or through lack of judgment. If a man does not go on from strength to strength, increasing in adaptability, all his work in connection with his brethren will bring constant jars and serious consequences. Others can see his defects, which he is too blind to discern. Shall the whole firm of workers suffer because of the deficiencies of one? Or will that one have enough of the grace of Christ to accept the views of his brethren, bearing the burdens of the institution, and place himself in another line of work? Will he submit gracefully to the decisions of men who have as much discernment as he, and, where the judgment of his own case is concerned, much more?*14LtMs, Lt 161, 1899, par. 7*

I submit this to you as it is, my brother and sister. Receive it, and act upon the light given.*14LtMs, Lt 161, 1899, par. 8*

**Lt 162, 1899**

Anthony, Dr. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

October 12, 1899

Previously unpublished.

Dear Brother:

I am writing to you at an early hour. I could not sleep past half past one o'clock. I have written four pages to Brother Bicknall, and will now write a few words to you and your wife. I am so sorry that you are afflicted. You have, my brother, a responsible place to fill; but you are becoming discouraged. Do not, I beseech you, let the enemy fulfil his will concerning you. He has worked upon the diseased state of your wife's disposition, knowing that in this way he can cut away from your life the peace and joy and comfort you might enjoy as a family. *14LtMs, Lt 162, 1899, par. 1*

My brother, your wife's course of action is killing the love of her out of your heart, and if she is not converted and transformed in spirit and temper, the wicked one will continue to use her as his agent to destroy your usefulness and your life. She is not worked by the Spirit of God, but by the enemy of all righteousness. You love your children, and the grave difficulty of separating yourself from the one you have married, drives you wild. *14LtMs, Lt 162, 1899, par. 2*

Your health is not failing under the burdens of the work, but under the strain of the worry and anxiety caused by the one through whom Satan works to spoil your life, your peace, and the healthful, wholesome influence of your spirit. But, my brother, do not despair. You have your Saviour, who gave His life for you. Tell the Lord all about it. Lay your burden upon Him, and believe that in some way He will work for your deliverance. The temptations are very great, but Jesus lives. Place your hand in the hand of Christ and hold fast. He will hold you and sustain you, helping you to endure the bruises of suspicion and jealousy which have been encouraged and fostered so long. *14LtMs, Lt 162, 1899, par. 3*

May the Lord help you to make correct decisions. Do not leave the sanitarium until the Lord releases you. Cling to the Mighty One, for He is your only hope and helper. Your wife is not a Christian. When she is converted, the whole mind and heart will be changed. Look to your Helper; look as for your life, and you will live and see the salvation of God. You cannot give up your responsibilities in the sanitarium. You must stand for the present at your post of duty, as true as steel to principle. Let not the suspicious temperament of your wife lead you to inconsistent actions. Put your trust in God, and He will work for you, and bring you out from the furnace as gold seven times purified.*14LtMs, Lt 162, 1899, par. 4*

I write to you as a mother. Preserve your integrity. Let not Satan triumph. Bind up your life with God, and He will take charge of you.*14LtMs, Lt 162, 1899, par. 5*

In haste.*14LtMs, Lt 162, 1899, par. 6*



**Lt 163, 1899**

Magan, P. T.

Toowoomba, Queensland, Australia

October 21, 1899

Portions of this letter are published in *SpM 151-153*.

Dear Brother Magan:

W. C. White has sent me a copy of his answer to your letter. I think he has answered you wisely.<sup>14</sup>*LtMs, Lt 163, 1899, par. 1*

I am much troubled in regard to writing cautions to my brethren in regard to the management of the work and in regard to bringing in reforms, for they mingle their own ideas with the light given. Will my brethren not cease to make appear as one the instruction given and the inferences which they draw from this instruction?<sup>14</sup>*LtMs, Lt 163, 1899, par. 2*

The carrying of the indebtedness of the school in Battle Creek by the General Conference is plainly stated to be wrong. The conference has no funds with which to do this; and the missions in foreign lands need help which they do not receive. This is the game Satan has been playing to bind about the work of God. Through a disregard of the positive directions given by the Lord in various lines, he has sought to bring in his own methods. By human suppositions men have made the instruction given of God of none effect. They have interpreted the plain words of the Lord to mean something after man's wisdom and not after the wisdom of God. Then they have gone straight forward with their own suppositions and plans.<sup>14</sup>*LtMs, Lt 163, 1899, par. 3*

Light has been plainly given that those who minister in our schools, teaching the Word of God, explaining the Scriptures, educating the students in the things of God, should be supported by the tithe money. This instruction was given long ago, and more recently it has been repeated again and again. Only a few months ago it was plainly defined. Will my brethren use that which has been given

them by the Lord just as it is, or will they mislead minds by following their own human devising, making it still harder for those who have been reproved by the Lord, when it is hard enough for them to receive correction?<sup>14</sup>*LtMs, Lt 163, 1899, par. 4*

Light was given in regard to the unfair dealing which had been shown in the matter of royalties. This matter could have been arranged in quietude, without giving publicity to the evils corrected. But great publicity was given to the matter, and this brought in claims for royalty which were born entirely of selfishness. People came forward to press their claims who were grasping for a chance to secure that which was not really theirs, while the real wrongs, which should have been made right years ago, were entirely neglected because of a spirit of bitterness and prejudice of which the actors should have been ashamed.<sup>14</sup>*LtMs, Lt 163, 1899, par. 5*

When those who had been misused and deprived of their just dues were advised to pass the sponge over the account, it was for them to say they would do it. It was for them to say they would forgive the wrong done them, leaving the matter with the Lord. It was not left for those in authority to take the sponge and erase the figures. I was shown that this also was a test which would reveal hearts.<sup>14</sup>*LtMs, Lt 163, 1899, par. 6*

As has been stated before, wrong actions were taken in regard to *The Gospel Primer*. Certain selfish men in positions of responsibility took a decided course in the wrong direction, and Elder Olsen allowed them to follow this course. Thus was done a work which demanded restitution. This work robbed the Southern Field of the means which God designed should go to it; and this money, both principal and interest, should be refunded. Not one penny of the money used in the publication of *The Gospel Primer*, should have been charged up against it. This should have been given as a donation. And the other books that shall be prepared for the Southern Field should be published gratuitously.<sup>14</sup>*LtMs, Lt 163, 1899, par. 7*

Other dishonest, intriguing actions were done in a secret, artful manner. People were turned away from their rights. Some of these things have never been adjusted. Men were inspired by the

suggestions of the great adversary of souls to turn aside the counsels of God for human inventions. God declares, "Neither will I be with you any more until you put away all these unholy things from you." [See *Joshua 7:12.*] *14LtMs, Lt 163, 1899, par. 8*

At the last General Conference a work was started which God desired to have carried to every Seventh-day Adventist church in America. But Satan came in with the sons of God, and the very work that ought to have been carried forward, by those who ought to have been worked by the Spirit of God, failed of completion. The high expectations were without proper results. *14LtMs, Lt 163, 1899, par. 9*

The influence which began to work at the conference was genuine, but the enemy interposed himself and spoiled the work by the deception he had prepared. The faith of many was dead, being alone. There was a large work to be done in cleansing the temple and the courts thereof, but this work was not done. The life and power of God cannot be manifested until there is seen that faith which works by love and sanctifies the soul. As far as the work went, it was done with earnestness, fervor, and true zeal. And so far God's blessing was given. But in the case of a large number, especially those in responsible positions in our institutions, the work of the Spirit was quenched by a deception of the enemy. There was a reaping of that which had been sown. These things need to be studied. *14LtMs, Lt 163, 1899, par. 10*

In regard to the school work, God does not want it to die, but live. But actions directly contrary to a plain "Thus saith the Lord" have been taken. The indebtedness of the school work has been increased by the erection of buildings in places where there were already buildings enough. The money thus used should have been invested in the erection of schools in new localities, thus distributing the light and gathering in a class of students who would not otherwise be reached. The knowledge of the truth should have been extended to places where there are no memorials to tell what truth is. *14LtMs, Lt 163, 1899, par. 11*

God would have His Word and His wisdom demonstrated. Truth has been so covered with the rubbish of error that it cannot shine

forth in its native purity and brightness to illuminate the surrounding darkness. God would have His directions followed to the letter, that truth may be rescued from the companionship of error. He calls for all the talents with which He has endowed men. He calls upon His servants to receive from the Holy Spirit His sanctifying power, that the light may shine forth in clear, distinct rays amid the constantly increasing moral darkness, which is becoming as black as sackcloth of hair over our world.*14LtMs, Lt 163, 1899, par. 12*

Brother Magan, do not let fiction come into the school to be regarded as truth. The gloomy region of doubt can only be expelled by the clear, bright rays of the Sun of Righteousness. Watch, saith the Master, Watch unto prayer. If you would make truth a reality, search the Scriptures with much humiliation and with earnest, fervent prayer. Then you will be able to understand practically the meaning of the words, "Ye are the light of the world. A city set on an hill cannot be hid." [*Matthew 5:14.*] Why? Because it is above the mist and fog. So God's people shine because they are above the mist and fog of unbelief and spiritual malaria. "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." [*Verses 15, 16.*]*14LtMs, Lt 163, 1899, par. 13*

Truth is not to be brought down to a level with common things. God does not leave truth to be a matter of speculation. He raises it on high, and places His signature upon it, showing its royalty and surrounding it with all His sacredness and sanction. Truth is to stand in its own elevated nobility, for Christ is the truth.*14LtMs, Lt 163, 1899, par. 14*

Then how careful should every teacher be not to put forward as truth the imaginations of the human mind. What is the chaff to the wheat?*14LtMs, Lt 163, 1899, par. 15*

God help Brother Sutherland and yourself, that neither of you shall place unimportant and frivolous matters, the imaginations of men's minds, in the same chapter with sacred truth. Your influence would soon be of little value if you emphasized the theories and advocated the plans and ideas that were brought to us from Battle Creek by

Miss Ellis. The thought that a young and inexperienced teacher could call together young persons of less experience than herself, and in a few months give them a training that would fit them to go out and establish church schools, was not safe or wise.<sup>14</sup>*LtMs, Lt 163, 1899, par. 16*

The proposition that these young and inexperienced teachers could lay aside at once all the books that their students have been accustomed to use, and teach all studies from the Bible, according to the plan which she might introduce, would be expecting too much. It would be too sudden a change for both students and teachers. Some of her theories presented to the children, intimating that they ought not to destroy mosquitoes or other insects that were preying upon them, were not beneficial, and would lead to unprofitable questioning and condemnation.<sup>14</sup>*LtMs, Lt 163, 1899, par. 17*

Inferior things, which in past ages have been suggested as worthy of attention, should have no place in the advocacy of truth. The placing of fables on a level with truth is an invention of the enemy to belittle the faith. The thought that we must not destroy the insects which prey upon trees and plants is not based upon a sound foundation. Such ideas ought not to be presented by those who have weighty and unpopular truths, the acceptance of which is of great importance.<sup>14</sup>*LtMs, Lt 163, 1899, par. 18*

But I have only a little time in which to write. As regards the debt on the Battle Creek College, I think that W. C. White has written wisely. It is your privilege to present the case to the churches and ask them to help to lessen this debt. Then devise methods by which the school may be made self-supporting. This could have been accomplished in past years by increasing the rates of tuition. Here at Avondale the tuitions at first were too low. Embarrassment was brought upon the school.<sup>14</sup>*LtMs, Lt 163, 1899, par. 19*

We need to move solemnly and intelligently, under the sanctification of the Holy Spirit. God has not forsaken His people; but His people have not followed the light given them. Had they obeyed His instruction the sure result of obedience would have been seen, for heavenly agencies would have co-operated with human

instrumentalities. *14LtMs, Lt 163, 1899, par. 20*

The work would have extended and enlarged, and God would have been glorified. Our people are asleep, upon the very borders of the eternal world. In our publishing houses the increasing expense of book making is consuming means which should be used to produce and impart solid instruction, and to multiply the agencies for the extension of truth to places where there are now no memorials of His truth. *14LtMs, Lt 163, 1899, par. 21*

**Lt 164, 1899**

White, J. E.; White, Emma

Toowoomba, Queensland, Australia

October 20, 1899

Portions of this letter are published in *GH 12/1899; 8MR 10-14.*

Dear Children Edson and Emma:

I received your letters last evening, when Sister Herbert Lacey arrived from Cooranbong. I have spoken to our people this afternoon with much freedom. The wagonette came for Sister Graham, Sara, and I, and we just got under the tent when the rain came down in torrents. For thirty minutes big drops poured down upon the tent, accompanied with thunder and lightning. The congregation sang hymn after hymn. It was of no use attempting to speak. At the very first lull they had me speak, before the prayer, fearing that the heavens might give us another downpour. *14LtMs, Lt 164, 1899, par. 1*

I spoke for one hour with freedom upon practical Bible religion. There was a goodly number of our own people, no outsiders. Then prayer was offered with the Spirit. Elder Daniells prayed. Then Elder Tenney spoke for a short time. He spoke well. I was obliged to leave because I was in a perspiration. After speaking I have to take a cold sponge bath and change all my clothing, to prevent a chill. *14LtMs, Lt 164, 1899, par. 2*

We find that the cars leave this place for Sydney on Sunday at twenty minutes to one o'clock. On other days they leave at eleven. I decided to arrange to speak Sunday forenoon, then take the cars which will arrive at Newcastle at seven a.m. Monday, and at Dora Creek ten a.m. I usually speak in the afternoon, but I made this arrangement in order to get off the mail after seeing W. C. White. No mail leaves this place on Sunday, although the cars go, therefore I should fail to get my mail in at Sydney in season to reach the steamer unless I take it myself. I have spoken six times at this meeting. *14LtMs, Lt 164, 1899, par. 3*

Letters received from Elder Starr state that a nice park in Maitland is offered to us free for a camp ground. A large house has been rented at one pound a week to accommodate the workers. Letters received from Brother John Wessels tell of seventy acres of land, thirty in orchard, forty in woodland, a few miles out of Sydney. It is a high piece of ground, beautiful scenery. They are looking at it as a location for our sanitarium. I have been called to look at two sites. I shall make the third trip the first of the week, as soon as the mail is closed. *14LtMs, Lt 164, 1899, par. 4*

My health is very good for me. But I have to be extremely careful, else I am overdoing, and exhaustion follows. I got off a large mail for America, then a large mail for Africa, and just about collapsed; for I used up all the strength I had in getting off the American mail, and the very next day had to write all day and next morning to get off African mail. W. C. White came in after the mail had gone. We had a praying season, and I decided to attend the camp meeting. I felt that the Lord would sustain me. We took a first class car, which I seldom do, and we came through all right. I thank the Lord with heart and soul and voice for His mercy and His sustaining power. This is the second spell of exhaustion I have had within three weeks. I see so much to do. I want to use my pen all I possibly can, and get out all the light possible, so that if I am called suddenly I shall have done all I possibly could do to let light shine to others. *14LtMs, Lt 164, 1899, par. 5*

I do not know that I have written to you that it is your duty as far as possible, to attend the camp meetings without waiting for an invitation. Keep your soul in the love of God, and make straight paths for your feet, lest the lame be turned out of the way. Keep your taper kindled from the divine altar, and then let your light shine to others. Let your confidence be wholly in the Lord. Learn meekness and lowliness of heart. You need to put your entire trust in Jesus Christ. He is the only safe Teacher. The great question now is the salvation of the soul. If you walk with Christ, you learn wisdom by communion with Him, as did Enoch. *14LtMs, Lt 164, 1899, par. 6*

It is the privilege of every soul to reach the highest standard. Stop at no low standard in your experience. Beware of admitting any



worldly or selfish motives whatever in the settlement of the great question between God and your soul. The Lord requires all that there is of you through constant improvement of every talent, that you may make a success in the formation of Christian character. By faith let the Holy Spirit instruct you, that you may not only receive but impart the heavenly grace. *14LtMs, Lt 164, 1899, par. 7*

All is to be surrendered to Christ. There must be no reservation. God expects more of us than we give Him. It is an insult to Jehovah to claim to be Christians and yet speak and act as worldings. We cannot yield the smallest place to worldly policy. We need to be sanctified every hour through the belief of the truth. It is not safe for one day to neglect putting on the Lord Jesus Christ. We can make no compromise. We want not to make extra efforts for a more tasteful development of Christianity. We want Christ formed within, the hope of glory. *14LtMs, Lt 164, 1899, par. 8*

Catch the divine rays of light from Christ, and you need not try to shine, for you will reflect His image, which is formed within. You cannot help shining. Others will see the Christ side of the character revealed. There is a great deal of rough work to do, but the grace of Christ will be revealed in spirit, in speech, in experience. The salvation of souls is the grand object to be kept before us, and mental and spiritual improvement will be seen in all our ways, habits, and practices. They will be fragrant with the atmosphere which surrounds Jesus Christ. We all have now, and ever have had, the sympathies of the divine intelligences. Heavenly beings co-operate with us in the battle as we advance against fallen angels and fallen men to press the battle into new territories, even where Satan's seat is. *14LtMs, Lt 164, 1899, par. 9*

Young men, who have little experience in the self-denial that Christ practiced, will be constantly urging the necessity of a more tasteful development of Christianity than we are wont to meet with, even among those who have long known the truth. I agree that there is need of sanctified refinement. There is need of an emptying of self and an opening of the heart to an abiding Christ. But my heart has been much pained by the introduction among us of certain forms that ape worldly customs and fashions. In connection with the most precious sentiments of truth there is brought in an outside polish, a

regard for that which is called taste, which has little of the true element which works by love and sanctifies the soul. That quality of refinement <which is but an outside polish and> which is esteemed by the world is of little value with God. In every day life we must have an abiding Christ, who is working constantly to conform all our attributes to the image of the divine. *14LtMs, Lt 164, 1899, par. 10*

That surface religion talked of so glibly by the tongue that prates of the beautiful, I have learned the value of to my sorrow. Many who with flippant words are ever ready to speak of elevation and refinement do not act as if they had any practical knowledge of that which their tongues express. Their poetical religion is not the religion that will stand test and trial. I have learned to my sorrow that they have little respect for true Christlike piety, little desire for the sanctification of the Spirit of God unto true holiness. To exalt a theory which will exalt self is their great ambition. To conform to the divine plan does not suit their frothy ideas. *14LtMs, Lt 164, 1899, par. 11*

O what deceptions are upon those who are looking for the beautiful and poetic in their speculation! They hear not the voice of the One who gave His life to self-denial, to humiliation, to suffering and a cruel, ignominious death to make it possible for human beings to keep the law of God. They can do this only by heeding 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.*] These are the lessons the great Teacher has given us. We are to take His yoke of submission, restraint, and obedience, in meekness and lowliness of heart. Those who are yoked up with Christ will find rest and peace. *14LtMs, Lt 164, 1899, par. 12*

Exhibitions of self, strife for the supremacy, putting the false in the place of the true, will be developed in a certain class. In theory they represent the God of the beautiful, the divine Author of the material world. They observe the beautiful representations in His operations and plans, and they weave into poems a sentimentalism that tells for nothing in making their own character-building symmetrical. Their work is not in harmony with the plan of God for fitting men to

unite with the angelic family and to become children of the heavenly King. All these soaring ideas God counts as nothingness. There is a supposed inspiration which is modified by hereditary taste and by education and temperament. *14LtMs, Lt 164, 1899, par. 13*

Let us hear what Christ has to say. "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] To follow in the footsteps of Christ is to practice true godliness. All who are partakers with Christ of His humiliation and self-sacrifice will be constantly learning how to lay upon the foundation stone gold, silver, precious stones, not the material represented as wood, hay, and stubble, which will perish in the fire of the last days. We want true sanctification, true wholeness to God. We would not encourage the soaring element in the makeup of character, but we would encourage true solidity. What is the chaff to the wheat? *14LtMs, Lt 164, 1899, par. 14*

The world is not to be saved through the divine songs and melodies of even the angelic host in heaven. These angels have their appointed work to do on earth. They find a world in gross darkness as to what constitutes sin, which is the transgression of the law of God. Darkness, vice, deception, prevarication, dishonesty, exist among those who profess godliness. And there is a call made, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness and forsook not the ordinance of their God." [*Isaiah 58:1, 2.*] *14LtMs, Lt 164, 1899, par. 15*

What have God's people to learn? "Humble yourselves under the mighty hand of God. ... Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." [*1 Peter 5:6; James 4:8.*] There is work, solid work, to be done for every soul that shall stand in the great day of the Lord. "Therefore if any man be in Christ he is a new creature. Old things are passed away, and, behold, all things are become new." [*2 Corinthians 5:17.*] *14LtMs, Lt 164, 1899, par. 16*

The one in whose heart the grace of Christ abides is daily undergoing a transformation of character. He is preparing for the

higher school, where all characters blend in a perfect whole. The divine harmonies of the heavenly intelligences would be out of place in the world. They would not be understood. For the world knoweth not God nor Jesus Christ whom He hath sent. Sin and violence are in the land. *14LtMs, Lt 164, 1899, par. 17*

In transgression of the law of God, fallen men with their sinful tempers, appetites, tastes, and attributes have arrayed themselves in hostility to God. They resemble the inhabitants of the Noachic world. He who would be an effective co-worker with God in His broad vineyard must do most diligent, earnest, hard work. He must meet the people where they are. If they will not come to the gospel feast to which the call of Christ invites them, then God's messengers must accommodate themselves to the circumstances, and bear the message to them in house-to-house labor, thus extending their ministry to the highways and byways, giving the last message to the world. *14LtMs, Lt 164, 1899, par. 18*

It is of no use for men to purchase large volumes of history, supposing that by studying these they can gain great advantage in learning how to reach the people at this stage of earth's history. As I see the shelves piled up with ancient histories and other books that are never looked into, I think, Why spend your money for that which is not bread? We do not need ancient lore to tell us the things we must know now, just now. *14LtMs, Lt 164, 1899, par. 19*

The *sixth chapter of John* tells us more than you can find in these books. There is a history in this chapter. Christ says, "I am the bread of life." "Your fathers did eat manna in the wilderness, and are dead. This (myself) 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 is my flesh that I will give for the life of the world." [*Verses 35, 49-51.*] Read on to the *sixty-third verse*. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." *14LtMs, Lt 164, 1899, par. 20*

The motive of those who study these many books is not so much to obtain light or spiritual food. It is an unsanctified ambition to become

acquainted with philosophers and theologians, a desire to present Christianity to the multitude in learned terms and propositions.<sup>14</sup>*LtMs, Lt 164, 1899, par. 21*

God calls for these who would be laborers together with Him to yoke up with Christ. "Learn of me," said the greatest Teacher the world ever knew. "Take my yoke upon you," and come down to learn My meekness and My lowliness. [*Matthew 11:29.*] Your intellectual pride will not aid you in the work of communicating with souls perishing for the bread of life. Your devotion to the study of these books is taking the place in mind and heart of the practical lessons you should be learning from the great Teacher. The multitude are not fed. The Holy Spirit is not dependent on the work of human agents. They want to work themselves. Very little of the money invested in piling up volumes for study and research, which is wearying to the brain, furnishes anything that will make one a successful laborer for souls.<sup>14</sup>*LtMs, Lt 164, 1899, par. 22*

The men who have devoted their lifetime to common work need words as simple as Christ gave in His lessons, words which are easily understood. Christ said, "I came to preach the gospel to the poor." [*Luke 4:18.*] Our brethren who are teaching the truth for this time need a deeper insight into the lessons Christ has given. We cannot do better than to heed the words Christ has spoken: "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] At every step we advance in any service for Christ, self-denial and the cross lie directly in the path.<sup>14</sup>*LtMs, Lt 164, 1899, par. 23*

The words of the living God are the science of all education. The studied phrases designed to please the taste of the supposed-to-be refined, fall short of the mark. Our ministering brethren need to eat the bread of life. This manna will give them spiritual sinew and muscle; then they will not be as weak as babies when any crisis comes. Baptized with the Holy Spirit, they will be prepared to meet all classes of men. The candlestick will be placed where it will give light to all that are in the house.<sup>14</sup>*LtMs, Lt 164, 1899, par. 24*

The piety, the spiritual energy, of the church is sustained by feeding on the bread which came down from heaven. The rich and the poor

alike meet together, and take sweet counsel of God. At the feet of Jesus we are to learn the simplicity of true godliness.<sup>14</sup>*LtMs, Lt 164, 1899, par. 25*

We need now to strip ourselves for the race, to harness ourselves for the battle. The time of trouble is upon us. Let the ponderous volumes of history, and the variety of other books, be exchanged for the simple lessons of Christ. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." [*Matthew 11:29.*] Why do not all who believe in Christ do all that He told them to do? Why do they worry and perplex their souls with reading that will not do one-twentieth part for them that Christ's words will do? Much reading is spoiling some of our ministers, so that they know not how to feed the flock of God with spiritual food. God help us to understand what it means to learn of Christ.<sup>14</sup>*LtMs, Lt 164, 1899, par. 26*

**Lt 165, 1899**

Belden, F. E.

Toowoomba, Queensland, Australia

October 22, 1899

Portions of this letter are published in *PH151 81-82*; *4MR 13-16*; *8MR 336-337*.

Dear Nephew:

Your letter, with others, was re-mailed to me by W. C. White, and reached me Sabbath, yesterday. This morning I was up writing long before day. I did not know that the mail is to go on Tuesday, the 24th. We can send no mail from here to Sydney in season to meet the boat. I must see W. C. White, and consult with him in regard to the propositions you have made in relation to books, and other letters demand attention. I have spoken here five times; and now I told Elder Daniells that I would speak in the forenoon of Sunday if he would consent to my taking the cars for home on Sunday noon. This would bring me home Monday noon. Then I could look over all letters with W. C. White, and send my mail to Sydney Tuesday morning. Brethren Daniells and Tenney decided that this was the best thing to be done. So I shall speak at half past ten, and then have plenty of time to go to the station, and shall be on the way home this afternoon. *14LtMs, Lt 165, 1899, par. 1*

Your letter relieved my mind. You have touched the keynote. It is indeed the searching of the Scriptures that brings the Holy Spirit to open the understanding, that we may see wonderful things out of God's Word. The Word of God is to be eaten, as a hungry man would eat food. It is thus that we eat the flesh and drink the blood of the Son of God. Just as soon as we surrender our will and way to the will and way of God, the Holy Spirit will take the human agent, and mold and fashion him as a vessel unto honor. *14LtMs, Lt 165, 1899, par. 2*

When we are emptied of self, the vacuum is supplied by the power of the Holy Spirit. You are certainly now working on right lines. Be

assured that the enemy will plan to throw you off the track. Things will arise that would naturally provoke you, but you must be patient under provocation, that you may secure the triumph of the truth.*14LtMs, Lt 165, 1899, par. 3*

Seek to cooperate as a laborer together with God, that you may consummate the grand purpose for which Christ came into the world—to save all who would receive Him as their personal Saviour. The Spirit of Christ will be revealed in those who do Christ's service. You will see the need of perfecting self-control, and you will do this if you wear the yoke of Christ. The work of God has no need of overbearing men, and harsh, unkind spirits to carry it forward. True zeal will be tempered with the meekness and lowliness of Christ.*14LtMs, Lt 165, 1899, par. 4*

A decided testimony will often be required; wrong should in no case be vindicated. The Spirit of the Lord is needed, O so much, in the Review and Herald Office. Christ would not have us pass over wrongdoing, but He calls upon His followers to represent His character. They are required to walk in the light of His example. At whatever sacrifice of ease or reputation, whatever may be the outcome, we must maintain the reformatory principles of practical godliness, for this is the gospel of Christ. Every one is to help the next one, and on and on proceed to push the triumphs of the cross of Christ, extending the territory of His kingdom. Close not the lips, refuse to keep silence when sin and ungodliness are seeking the mastery. Our vigilance should be keen, and we are to be awake to exterminate every evil work. But the way in which this battle is carried on will make every difference in the result. Our own spirit is to be subdued, self is to be hid in Christ. In all reforms Christ alone is to appear.*14LtMs, Lt 165, 1899, par. 5*

God calls for the spirit of unvarying kindness and love. Nothing is ever gained by harsh denunciations and bitterness of spirit. To be harsh in trying to correct wrong is committing sin in reproving sin. Reformers are not destroyers. They will never seek to ruin those who do not harmonize with their plans and assimilate to them. Reformers must advance, not retreat. They must be decided, firm, resolute, unflinching. But firmness must not degenerate into a lording spirit. God would have all who serve Him firm as a rock to



principle, and meek and lowly of heart, like Christ. Then, abiding in Christ, they can do the work He would do were He in their place. A rude, condemnatory spirit is not essential to heroism in the reforms for this time. All selfish methods in the service of God are an abomination in His sight. *14LtMs, Lt 165, 1899, par. 6*

Those who have positions of authority in our institutions are to be upright, pleasant not only to those who are accounted ladies and gentlemen, but to the patient, toiling workers as well. The softening, subduing influence of the Holy Spirit in the heart will lead us to make life pleasant to the toiler. Those who are to represent Christ must be like Him in character. *14LtMs, Lt 165, 1899, par. 7*

We should be kind and courteous to all, but especially are we to be pitiful and tender toward the unfortunate, as are the African race. God calls upon Christians, high or low, to represent Christ in their treatment of the colored people. God calls for His workers to consecrate themselves to the cause of justice and reform. But in every work there is a right way and a wrong way. In dealing with the colored race there are some who think it right to treat them as if in all respects on an equality with white people. This cannot be done safely. It is not right to say that no distinction should be made in the association of the two races. Let the colored people be treated as human beings. Let them be uplifted. The youth should be educated to become missionaries among their own people. *14LtMs, Lt 165, 1899, par. 8*

This should not, however, exclude the ministrations of the white laborers whom God may send to work for the colored race. Special attention should be given to the education of laborers, both white and colored, for the work to be done in the South under judicious managers. But let no person lead you to believe that the work can be carried on as if there were no distinction to be made. White and colored children are not to be associated promiscuously in the Southern States. You cannot more effectually spoil the colored children of the South than by leading them to think that they are to be placed in every respect on a social equality with the white race. Untold evils will be the outcome. Our way would be hedged up, our work be placed in jeopardy. Lives would be sacrificed without gaining the least advantage. *14LtMs, Lt 165, 1899, par. 9*

The age in which we live calls for decided reformatory action; but wisdom must be exercised in dealing with the race that has so long been degraded and abused. That which is now undertaken cannot be carried forward as it might have been had the white churches at the time of the abolition of slavery acted as Christ would have done in their place. They should have begun for these degraded multitudes the work of uplifting, seeking to correct the degrading habits taught them by the example of the whites.<sup>14</sup>*LtMs, Lt 165, 1899, par. 10*

As a nation we have been guilty of a great wrong. In the Judgment the charge of neglect will fall with heavy weight upon those who claim to be Christians, but who have left millions of people, men, women, and children, to become more and more depraved. In comparison with the great need there has been very little outlay of means to improve them by teaching them the knowledge of God. After being deprived of their rights, and for generations treated like cattle, they have been deprived of the means of bettering their condition. Virtually, they have been left in heathenism, when they might have been helped to educate and elevate themselves. Their color has closed to them almost every possible avenue to improvement. There have been exceptions, but as a people they have received little labor, and have had little inducement to mental or moral improvement. God will soon take this matter in hand. He will judge the nation for their neglect and abuse of His creatures.<sup>14</sup>*LtMs, Lt 165, 1899, par. 11*

The colored people have had before them the example of commonness and adultery. These evils are all through our world, but when the poor, wretched, ignorant race, who knows scarcely anything of purity and righteousness, do commit sin—sin that committed by white people is scarcely condemned—colored people are tortured to death whether proved guilty or not. And the nation that permits this bears the name of Christian. God says, “Shall I not judge for these things?” [*Jeremiah 5:9.*]<sup>14</sup>*LtMs, Lt 165, 1899, par. 12*

It will be much harder to help the colored people now than immediately after their emancipation from slavery. Then was the time to show that freedom was given them that they might have the

advantages of education. Among the colored people, as among the white people, there is need of special instruction under judicious teachers who can discern how to plan the work. Some <both men and women> have talents of no ordinary character, and they need to be removed from the society they are in, and placed in good surroundings. Every effort should be made to encourage conscientiousness, to show what it means to do service for God. Patiently, in the spirit of Christ, these people should be educated to do a work for God as missionaries to their own race.*14LtMs, Lt 165, 1899, par. 13*

God will endow men with capabilities for this work. They will learn that “the entrance of thy words giveth light, it giveth understanding unto the simple.” [*Psalm 119:130.*] There is evidence that God is at work among the downtrodden race. We want the evidence that God is at work among professed Christians, who have the advantage of a white skin. Would that they might respond to the Lord’s favors, and reveal that they have the advantage—of far higher estimate in His sight—the advantage of a pure, white soul, a soul washed and made white in the blood of the Lamb.*14LtMs, Lt 165, 1899, par. 14*

The love of God perfected in the human soul will be revealed by the sanctification of soul, body, and spirit. The love of God is fulfilled in him who loves God with all the heart, and his neighbor as himself. This is the whole duty of man. The gospel is satisfied when this victory is achieved. The Word of God labors from age to age to make man more practical. The Lord does not despise the day of small things, but He requires growth in every good work. Advancement must be made. And how many who commenced under difficulties and had to work under disappointment have lived to see the work established.*14LtMs, Lt 165, 1899, par. 15*

There is a variety of talents used in the Lord’s work. God uses whoever are converted and sanctified to His service—the ignorant outcast, the heathen, the European, the slave. These are Christ’s by creation and by redemption, no matter who they are. There is no caste in heaven. All who believe in Christ as a personal Saviour, whatever their position, whether they be high or low, rich or poor, black or white, are Christ’s, bought with a price. If converted from sin to holiness, they are members of the royal family, children of the

heavenly King, heirs of God and joint-heirs with Christ, His well-beloved brethren who will walk with Him in white because they are worthy. Those who are now looked upon as lords, great men of the earth, will be glad, when their intelligence shall see what is the only source of true nobility, to go to heaven and associate with those who have washed their robes and made them white in the blood of the Lamb, even though their skin is as black as coal. *14LtMs, Lt 165, 1899, par. 16*

Angels of God are sent to minister to them that shall be heirs of salvation. Angels are co-workers with God's servants in preaching the gospel to their poor brethren. If all would heed the instruction given in the Word, there would be a development of high intellectual attainment and true spiritual refinement of sentiment and manners, for all these things follow in the great result of the renewal of the soul by the grace of Christ. The character is transformed and renewed after the divine similitude. *14LtMs, Lt 165, 1899, par. 17*

I can write no more now. With love and deep interest for all your family. *14LtMs, Lt 165, 1899, par. 18*

**Lt 166, 1899**

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

October 24, 1899

Portions of this letter are published in *11MR 52*.

Dear Brother Irwin:

I have written to Elder Haskell a very short, imperfect history of our visit to Queensland. I will now write you a few words. I find that I am tired after my journey to Queensland. *14LtMs, Lt 166, 1899, par. 1*

Brother and Sister Herbert Lacey and their sister Margaret are to remain in Toowoomba to follow up the work. Brother and Sister Lacey will be free to labor from house to house and give Bible readings. I shall try to help them all I possibly can by urging them to do the work thoroughly and solidly. Brother Lacey did excellent work in Newcastle. He likes Toowoomba and the people there. The people are very kind, and it is a mystery to us why they did not come out to the meetings. *14LtMs, Lt 166, 1899, par. 2*

Brother Starr writes us that he has secured a very nice park in Maitland free of charge for the camp meeting. This is indeed a favor. The meeting commences one week from next Thursday. We shall take our horse and phaeton to Maitland, that we may have it to use while there. I have sent letters to Edson and Frank Belden, which you may see. *14LtMs, Lt 166, 1899, par. 3*

Now, my brother, there are some things which, as president of the General Conference, you are the proper one to attend to. Who has charge of matters concerning the Battle Creek school? If the conference assumed the responsibility of building the addition to the College, have the reasons put forward for erecting this addition been considered? I understand it was built with the view of providing accommodation for ministerial institutes. This was directly contrary to the light given me. I was instructed that ministers taken from their fields of labor and held in a series of meetings in Battle

Creek would not be so well prepared for the work as if they gave themselves wholly to consecrated labor in the destitute fields where the standard of truth is to be uplifted. If they studied the Word of God with a teachable spirit, praying and watching unto prayer, and working as well as praying, angels of God would open their understanding to perceive the truth in its beauty. *14LtMs, Lt 166, 1899, par. 4*

The time devoted to fitting ministers for their work would be much better employed in seeking to take the knowledge of truth to those who are in darkness, without God and without hope in the world. In such labor there is a variety of minds to deal with, and God will bless His servants greatly as they look to Him for wisdom, believing that the Holy Spirit will come to those who are hungering and thirsting and begging for the bread of life to give to their neighbors. *14LtMs, Lt 166, 1899, par. 5*

Trials will come, but these are to educate the worker to look to Jesus. Trusting in his heavenly Father, he is to go forward, working out his own salvation with fear and trembling. For it is God that worketh in him, both to will and to do of His own good pleasure. Christ said of some, "Ye will not come unto me that ye might have life." [*John 5:40.*] Let us all who have a knowledge of the truth obey the words, "Go work today in my vineyard;" and thus obtain greater knowledge. [*Matthew 21:28.*]*14LtMs, Lt 166, 1899, par. 6*

I ask, Did the conference make themselves responsible for the debt on that last addition to the College? or did they retain that portion of the building they wished erected to accommodate their own purposes? Is there not part of the College building which belongs to the conference, the debt on which the conference should carry? Will you inquire in regard to this? Did the conference pay the full amount of their share in the indebtedness of the school, or did it put its burden on the school? Again, should not this unnecessary building, which the school does not need, be made use of in some way by the conference, thus relieving the school of the burden it should never have created, but which, in direct opposition to the counsel of God, it did create?*14LtMs, Lt 166, 1899, par. 7*

If Dr. Kellogg uses this building, who is responsible for seeing that

the rent is used to help to lessen the debt on the school? *14LtMs, Lt 166, 1899, par. 8*

The light given me by the Lord is that wise men, men with financial intelligence, should visit our schools in every country, and keep an account of their financial strength or financial weakness. This matter should not be left to ministers or committee men, who have not time to take this burden. The teachers are not to be left with this responsibility. These matters of school business call for talent which has not been provided. In the case of church schools, men of financial wisdom should look over the accounts once, twice, or thrice a year, to ascertain the true standing of the school, and see that enormous expenses do not pile up. *14LtMs, Lt 166, 1899, par. 9*

The workers in this new field, Australia, are not to follow the tread of the leaders in America, who have neglected to exercise clear-sighted judgment. This is the reason of the discouraging state of things that now exists. The teachers are discouraged. Some way must be devised, if possible, for teachers to take lower wages without distressing themselves. Let there be positive self-denial in every line. *14LtMs, Lt 166, 1899, par. 10*

Ministers have been brought in to carry responsibilities which they were in no way fitted to bear. Lay these responsibilities upon men who have tact, men who can give themselves to business, who can visit the schools and keep account of the financial condition, who can also give lessons in bookkeeping. The work should be inspected several times each year. Let the ministers act as counsellors, but lay not on them the financial responsibilities. *14LtMs, Lt 166, 1899, par. 11*

In localities where believers are few, let two or three churches unite in erecting humble church school buildings. Let all share the expense. It is high time for Sabbathkeepers to separate their children from worldly associations and place them under the very best teachers, who will make the Bible the foundation of all study. If authors have the knowledge and temperament to enter some of these open fields as educators, they can, by so doing, inscribe the truth on the tablets of the soul. By giving wise instruction to parents and children they will make a record in the heavenly courts that

angels will rejoice to read. Practical work among fathers and mothers will be a ministry that God will bless. The Bible is the grandest, the most truthful, elevated, and ennobling story book that can be presented to human minds. *14LtMs, Lt 166, 1899, par. 12*

The Lord would have painstaking efforts made in these lines. True missionary work done by teachers who are daily taught by God would bring many souls to the knowledge of the truth as it is in Jesus. Children thus educated will impart to others the light and knowledge received. *14LtMs, Lt 166, 1899, par. 13*

But I must stop right here. God bless you, is my prayer. *14LtMs, Lt 166, 1899, par. 14*



**Lt 166a, 1899**

Irwin, G. A.

NP

October 24, 1899

Portions of this letter are published in *11MR 52*.

Brother Irwin:

I have written this [*Lt 166, 1899*] as fast as my pen could go over the paper. I will add a few words. I did not expect any of it could be copied, but if you can study this out that I have hurriedly written—I believe that you can—you will help matters in this trying time. God help you to set things in order, if possible. The light was given me eighteen years ago that there would be great losses because there was so little close, thorough instruction given to students in bookkeeping, keeping accounts. The Lord would have nothing go at haphazard, and the results show, as today, mountains of debt, and no way to get out of them. If the advice had been followed—that the Lord has given—to have bookkeeping taught and practiced, there would be at this time men of wisdom that could stand in the position to go from place to place, review all account books, and then instruct in the school, interest the scholars, and make this a portion of the students' lessons.<sup>14</sup>*LtMs, Lt 166a, 1899, par. 1*

I hope that you will not become confused, but there is certainly a way out of all our difficulties. We may get out of the woods. I do not know as W. C. White will get off the very things essential in this mail. I am trying to plan, and I feel free, although I have had no special light that I should do this—with the exception of a mind and will to do it—to give royalty on the book now coming out on the parables, to be used in all countries, to be translated into other languages, and help them in foreign countries, to help them in the school.<sup>14</sup>*LtMs, Lt 166a, 1899, par. 2*

**Lt 167, 1899**

Anthony, Sister [R. S.]

“Sunnyside,” Cooranbong, New South Wales, Australia

October 12, 1899

Previously unpublished.

I have a few words to say to the wife of Brother Anthony. The Lord is soon to come in the clouds of heaven to take all who have perfected Christian characters to the mansions He has gone to prepare. But those who retain objectionable traits of character, and prefer to cherish thoughts which create unhappy feelings are sowing to the flesh, and they shall of the flesh reap corruption. As they entertain thoughts which are unholy and unsanctified, they sow the same in other minds. *14LtMs, Lt 167, 1899, par. 1*

My sister, you will not, cannot be happy in sowing the seed which you have been sowing through your life experience. The only hope for you is to humble yourself before God. Cut away those traits of character which have been so long cherished that they are brought into use as readily as the right hand and the right eye. Unless the attribute of evil surmising and jealousy which result in a strengthening and confirming the most disagreeable disposition, are crucified, those who cherish them will lose their lives with these idols of self-indulgence. *14LtMs, Lt 167, 1899, par. 2*

I now bear testimony that you are guilty of causing your husband great unhappiness which is ruining his health, spoiling his Christian experience, and making his life a burden. Will you now seek the Lord while He may be found? Will you call 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.*] My sister, if you will be as diligent and persevering to seek your own soul’s salvation as you have been to make your husband’s life unhappy, you will surely make a success. Will you now turn square about and repent and be converted? Then the Lord will forgive your sins. He says, “A new heart will I give you.” [*Ezekiel*

36:26.]*14LtMs, Lt 167, 1899, par. 3*

You have no time to lose, my sister. Read the *fifty-fifth chapter of Isaiah*. What is the promise to those who seek the Lord, forsaking all their disagreeable ways, and taking hold by faith of the good word of the Lord? “Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.” [*Verses 12, 13.*]*14LtMs, Lt 167, 1899, par. 4*

For Christ’s sake, my sister, root out the thorns and briars from your character, which are so annoying to your husband, and let the fir tree and the myrtle tree be revealed in their beauty. You can overcome if you will. But you must fall upon the Rock, and be broken. I leave these words with you. Open your heart to receive them, and may the Lord bless you and your children that you, being blessed by the Lord, shall be an example of righteousness. It would be a sad thing to have your children practice your imperfections of character. God help you now, while the sweet voice of mercy is heard, to respond to the call, is my earnest prayer.*14LtMs, Lt 167, 1899, par. 5*

In love.*14LtMs, Lt 167, 1899, par. 6*

**Lt 168, 1899**

Mountain, A.

“Sunnyside,” Cooranbong, New South Wales, Australia

October 25, 1899

Portions of this letter are published in *Ev 660-661*; *6MR 47*; *7MR 391*. +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 Mountain:

I have read your letter written to Brother Hickox. I know you to be a very kind man, tender-hearted, pitiful, and courteous; but as I read your letter, I saw that you need light on some points. When to your certain knowledge a brother has made a mistake, and has suffered in consequence, and lies under the burden of financial difficulty, then is the time when you should make every effort to help him out of the ditch into which he has fallen through his own lack of wisdom. It is not best to give him the impression that all eyes are watching him to find something to criticize. *14LtMs, Lt 168, 1899, par. 1*

I read that it was thought that Brother Hickox's board for the time he was in Wellington should not be charged to the conference, and this amount was deducted from his salary. Why was Brother Hickox in Wellington? On his own business, or for the advancement of the cause of truth? I understand that Brother Farnsworth stopped Brother Hickox's work, and requested him to make tents for the conference. Brother Hickox writes to me: "We did as we were directed, both of us working day and night. We were put to extra expense to do this work; for we were compelled to stay at an hotel for one week, and I thought it only reasonable that the conference should pay this expense. I did not do this work expecting extra pay, nor do I now wish it; but I thought it only just that we should be saved this extra item of expense. The conference has cut down our, or rather, my, wages, for they never gave my wife anything for her labors. We have never asked anything, and if the money is not to

be had, we do not complain at the reduction.”*14LtMs, Lt 168, 1899, par. 2*

Brother Hickox says that he has paid his own travelling expenses, and that this is the reason he has not paid his tithe. I wish now to speak to Brother Farnsworth. Before I sent for Brother Hickox to come to Australia, I was shown his case, and I saw that the management of it was not such as to give him courage and confidence. A narrow course of action was pursued, which showed lack of appreciation and real, sanctified wisdom. Such closeness in calculation, such injudicious movements could just as verily be placed to your own account as to his. I saw that when the spirit of criticism and suspicion came in, a course of action would be pursued toward the one supposed to be erring that would give him no chance for his life, and that if Brother Hickox was to be preserved to the cause of God, he must be placed for a time in connection with us, that we might know how to treat his case.*14LtMs, Lt 168, 1899, par. 3*

I was shown that we must act discreetly, tenderly, wisely with this brother, and the Lord would give him courage; and that in time he would prove an acceptable laborer in the cause of God. His past errors were not unpardonable, but we must immediately change his associations, else his courage would be sapped, and he would have no strength to resist the temptations which would arise. The Lord laid upon me the burden of sending for Brother Hickox. This conference will pay his expenses from New Zealand.*14LtMs, Lt 168, 1899, par. 4*

Rather than be idle, Brother Hickox labored with his hands to settle a rent bill. His painting the house or fence for Sister Teasdale was a matter to be commended, not condemned. For his work Sister Teasdale allowed him a certain sum on the rent of the house. What offense was there in this? I answer, None. And if any of the brethren are tempted over the matter, tell them that God says, “I will have mercy and not sacrifice.” [*Matthew 9:13.*]*14LtMs, Lt 168, 1899, par. 5*

If a minister, during his leisure time, engages in labor in his orchard or garden, shall he deduct that time from his salary? Certainly not,

any more than he should put in his time when he is called to work over hours in ministerial labor. Some ministers spend many hours in apparent ease, and it is right that they should rest when they can, for the system could not endure the heavy strain, were there no time for letting up. There are hours in the day that call for severe taxation, for which the minister receives no extra salary, and if he chooses to chop wood several hours a day, or work in his garden, it is as much his privilege to do this as to preach. A minister cannot always be preaching and visiting, for this is exhaustive work.*14LtMs, Lt 168, 1899, par. 6*

The light given me is that if our ministers would do more physical labor, they would reap blessings healthwise. After his day's work of preaching and visiting and study, the minister should have time in which to attend to his own necessities. If he has only a limited salary, he may contrive to add to his little fund. The narrow-minded may see in this something to criticize, but the Lord commends such a course.*14LtMs, Lt 168, 1899, par. 7*

I have been shown that at times those in the ministry are compelled to labor day and night and live on very meager fare. When a crisis comes, every nerve and sinew is taxed by the heavy strain. If these men could go aside and rest awhile, engaging in physical labor, it would be a great relief. Thus men might have been saved who have gone down to the grave. It is a positive necessity to physical health and mental clearness to do some manual work during the day. Thus the blood is called from the brain to other portions of the body.*14LtMs, Lt 168, 1899, par. 8*

Did any one feel a burden for Brother Hickox when he was tent-making in Wellington, any distress that he should thus work day and night, and receive little or nothing for his labors? Will you consider this thing, my brethren? I greatly feared that the enemy would work the ruin of Brother Hickox, and for this reason we sent for him. We can now help him where he needs help. If our ministers are to receive the treatment that Brother Hickox has received, I must make an open protest. I would not, could not, sustain it. When a minister has performed his ministerial duties, he must have time for his family responsibilities. He is not to be watched, and criticized if every moment of his time is not employed in the special work of

preaching and visiting.*14LtMs, Lt 168, 1899, par. 9*

I have also been shown that the women who labor with their husbands should be paid for their time. God says, I hate robbery for burnt offerings. We are to have bowels of compassion one for another. When a man has been humiliated by his mistakes, and is in need, his brethren, with the love of Christ in their hearts, are to come forward and help where they can.*14LtMs, Lt 168, 1899, par.*

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**Lt 169, 1899**

Hickox, Brother and Sister [A. S.]

“Sunnyside,” Cooranbong, New South Wales, Australia

October 25, 1899

Previously unpublished.

Dear Brother and Sister Hickox:

God says, The erring ones may be recovered, the broken bones healed. I love the Lord, for His providences are so nicely arranged. In His providence God said to me, Call Arthur Hickox to be under your special supervision. God loves him, and wants to make him strong. He has had a strong, self-willed spirit, but I will heal him if he will place himself and his family in My care. By watchfulness and stern endeavor he may obtain the overcomer's reward. If he will obey the dictates of an enlightened conscience he will have the advantage that Christ has secured for all the toilers who believe in Him. He must walk humbly with God. Let him and his wife look up, and encircling their children, say, I will not fail nor be discouraged. His Word shall be my guide, my instructor, my safeguard. *14LtMs, Lt 169, 1899, par. 1*

God will do much for all who will wear Christ's yoke and learn of Him. The Word of God is the bread of life. It teaches men how to simplify life's complicated experiences. It is an educator, endowing all the simple-hearted followers of Christ with the wisdom that comes from the Author and Finisher of our faith. Great possibilities are wrapped up in your little family. A continual self-denial and self-sacrifice is bound up with the Lord's plan of diffusing true religion, and for the moral discipline of both Brother and Sister Hickox as God's blood-bought heritage. Christ was made perfect through suffering, and it is through much tribulation that we shall enter into the kingdom of God. *14LtMs, Lt 169, 1899, par. 2*

Every soul must now be wide awake. God's work will call more and more for men of keen, clear, spiritual eyesight. God has called Brother Hickox away from his own country and relatives because he



could best mold and fashion him in this way. Brother Hickox is not to bind himself up with worldly enterprises.*14LtMs, Lt 169, 1899, par. 3*

Carrie and Arthur, the work of God is to be carried forward amid peril and cross-bearing. In God's pure mercy, affliction and privation have been used to help you both to serve the Master. God chooses men with whom He can work amid affliction, poverty, humiliation, disappointment, blighted hopes. He will make you His instruments for the carrying forward of His work, His great plan of mercy. He has not left you nor forsaken you, but you took a trying path when you took yourselves out of the hands of God to plan and devise for yourselves.*14LtMs, Lt 169, 1899, par. 4*

The Lord says, "Come out from among them and be ye separate, and touch not the unclean; and I will be a Father unto you, and ye shall be my sons and daughters." [2 *Corinthians* 6:17, 18.] You cannot heed the counsel of friends and acquaintances. You must stand free in God. Look your calling fairly and squarely in the face. Take up your work courageously. Hang your helpless souls on Jesus. Gird up the loins of your minds. Put on the armor of righteousness every day.*14LtMs, Lt 169, 1899, par. 5*

God bless you and your children, my brother and sister. I love you all in Christ Jesus.*14LtMs, Lt 169, 1899, par. 6*

**Lt 170, 1899**

Wessels Family

Strathfield, Sydney, New South Wales, Australia

October 25, 1899

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.

To the Mother and the Children of the Wessels Family:

I have received the communications that were kindly sent to me by Annie Lindsay and others. *14LtMs, Lt 170, 1899, par. 1*

I wish to write you a few lines to send by this mail. In two hours Brother John Wessels and I will go to look at a piece of land that he hopes will prove to be a favorable place for the location of our sanitarium. *14LtMs, Lt 170, 1899, par. 2*

After the camp meeting at Toowoomba, Brethren Daniells, Salisbury, Morse, and Sister Graham visited Brisbane to complete the organization of the Queensland Conference. On the return journey to Sydney they will stop off at Hornsby junction and meet us, and from there we will go to look at the piece of land in which we are interested. While we are waiting for the train, I am tarrying at John Wessels' home. *14LtMs, Lt 170, 1899, par. 3*

We have not had time to consider as thoroughly as we desire the propositions you have made, but we are sure of one thing, You are on the right track. From time to time I have had this matter laid open before me. Dr. Kellogg wrote to me of the large donation made to him by two of the Wessels brothers. This was presented to me as a mistake. Wise plans should be laid by wise instrumentalities in the wisdom of God, who sees the end from the beginning. The giving of large sums of money to one person to handle is not after the plan of God. The management of such matters needs more than one man's mind and judgment. *14LtMs, Lt 170, 1899, par. 4*

However much confidence may be reposed in one man, he is still subject to the temptations of the enemy. Satan will always seek to endanger his soul and lead him to invest the means where he in his human judgment thinks best. By thus giving up a large amount of money to be controlled by one man's judgment, the work is often limited. To the one handling the means every dollar may be invested in the work which to him appears most essential, but other minds should have a voice in this matter. The money thus used should have a broader range and do a much larger work. *14LtMs, Lt 170, 1899, par. 5*

Again and again one man has taken the large sums of money placed in his hands for the advancement of the cause, and invested it in the work which he himself was handling, because to him this has seemed the proper thing to do. In receiving the gifts, he has taken it for granted that the Lord has chosen him to carry out the plan which to his finite judgment seemed the best; and mistakes have been made, and selfishness has come in. He can only see the work over which he has supervision, though in other parts of the Lord's vineyard the work which needs to be done is left undone. Some parts of the work receive much attention, while other portions are left untouched. *14LtMs, Lt 170, 1899, par. 6*

The means which has been placed in one man's hands to use in a way that suited his ideas should, under the counsel of God's faithful servants, have been employed in establishing the truth in new fields and building up the Lord's cause in new localities. Thus the work would be strengthened and broadened and the truth go forth to the world as a lamp that burneth. Instead of centralizing the work in one place, let small centers be established and new territory be entered. *14LtMs, Lt 170, 1899, par. 7*

I have much to write on this subject, which I shall try to explain. The Lord has presented much to me in regard to the stewardship of the Wessels family. The Lord would have them understand from past experience that their talent of means is to be carefully handled. It is not to be bound up in worldly business schemes. Each member of the family is to use his means in such a way that he will teach every other member to use the talents, entrusted by God, in such a way as to be a blessing to himself and to humanity. Shall the Wessels

family shun their responsibility by placing their talent of means where they can have no control of it, where others will do with it as seems best to them?*14LtMs, Lt 170, 1899, par. 8*

I am obliged to communicate to the children of Sister Wessels that which I have received. These fatherless children needed divine counsel, and the Lord gave it to them through His own appointed agencies.*14LtMs, Lt 170, 1899, par. 9*

The enemy tempted Philip, the very one who should have been a guide, a solid, God-fearing counsellor to his mother and her children. Had he held fast his loyalty and stood firm to principle, the Lord would have given him a large influence over his mother and brothers and sisters, an influence which would have been as far-reaching as eternity. Plans would have been devised similar in many respects to those now being considered. The Lord would have given His wisdom, and methods would have been devised that would have separated this family from worldly elements and placed them where God's means would not be used to gratify the tendency to shine in a wrong way, to exert an influence for extravagance and selfish outlay of means for show. This cannot add one jot to their own peace and happiness or to the glory of God. There would have been careful consideration, so that their talents might be invested where they would produce other talents because wisely traded upon.*14LtMs, Lt 170, 1899, par. 10*

Sister Wessels' family needed Christian culture under the best of influences, and this they were supposed to be receiving; but wrong influences, under the working of the enemy, was the seed sown in Battle Creek, and this seed brought forth its fruit. Expensive furniture, an unnecessary outlay of means, was sapping the faith and piety of Henry, and his example had its influence on the minds of his younger brothers. The needs essential for their eternal well-being in this life and the life to come were not considered.*14LtMs, Lt 170, 1899, par. 11*

Philip's disloyalty also had its influence. Had he remained steadfast, he would have been the natural guide of his younger brothers; but neither Philip nor Peter have done the work they ought to have done. The candlesticks were terribly shaken. The enemy has

worked in different lines to make of none effect the truth of God in their hearts. Had their influence been what it should have been, Peter and Philip would have been a stay, a staff of influence, connected with John, to build up the waste places in the family. They could have bound the family together with a golden web, whose threads of divine texture would have stood the test of trial.*14LtMs, Lt 170, 1899, par. 12*

The money of Philip and his mother and Brother and Sister Lindsay was being bound up in worldly schemes. Philip was dishonoring the Sabbath, God's great memorial of creation. If Brother Philip had taken heed to the works of the Lord in (*Exodus 31:12-18*), a different state of things would now exist. God has positively declared what He will do in giving large success and blessings to the obedient, those who keep His commandments, and He has plainly specified what He will do to the transgressors of His law, those who cast their influence on the side of the enemies of God. Every jot and tittle of Philip's influence could have been exercised to the very best account in behalf, not only of his mother's family, but of relatives and friends, to bring many souls to the knowledge of the truth.*14LtMs, Lt 170, 1899, par. 13*

The arrangement now being considered, had it been earlier advised and formed, would have resulted in the saving of the souls of brothers and sisters. Those who have left the truth would have remained steadfast. The Lord did not want to lose these souls; His love is toward the whole family. But He cannot let His blessing rest upon those who walk in their own way, who follow the ways of the ungodly and feel no responsibility to give to God the whole of their talents and service, who are not laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life.*14LtMs, Lt 170, 1899, par. 14*

God's mercy has been exercised toward Philip in not blessing him with increased talents to use in dishonoring God's sacred memorial, the holy Sabbath. God will not be trifled with. But now in His great mercy He has drawn Philip by the cords of His love, and if Philip will walk humbly with his God, the Lord will fulfill His word in showing him His loving-kindness and tender mercy.*14LtMs, Lt 170, 1899, par. 15*

Because donations have been asked for and accepted from them, the enemy has tempted the family to think that it was their money that was wanted. But it was to benefit them that God asks for their money. By some members of the family means has been used unwisely for the gratification of self, and their investment has brought no returns to God. Far better had it been for those in responsible positions of trust if, instead of accepting the stewardship of large sums of money, they had devised some plan by which this means might have been transferred where it could do good and only good to its family and the cause. It might have been invested in the work of God, so that its increase, instead of being used to gratify pride and pleasure-loving, would have helped forward the interests of the truth in various lines. The Lord would bless the investment if guarded so that selfishness would not be woven into the work to spoil its purity. If the talent of means were thus devoted to God, He would cause it to increase instead of diminish, and the possessor would have more talents to work with. *14LtMs, Lt 170, 1899, par. 16*

Every member of the Wessels family may act a part in the work if they will be converted, heart, mind, and soul, to love God supremely and their neighbor as themselves. There is a way of living very free with the Lord's money, using it to gratify the carnal desires of associates who have no love for God. The children of Mother Wessels may think they are showing love to their neighbors in helping them to gratify selfishness, but in this they are not honoring God at all. The Lord's money is melting away, and in the place of doing good it is doing evil, encouraging self-gratification, which only injures the user, lessening his prospect of being a child of God and an heir of the kingdom of heaven. *14LtMs, Lt 170, 1899, par. 17*

Some are at the present time regardless of the Lord's will and pleasure; but that which they gain in the way of selfish indulgence will prove as the apples of Sodom. They do not study from cause to effect. The Lord will not work miracles to save the transgressors of His law from the sure result of their course of action. He will not interfere to prevent the consequence of their own actions. They will sink into impiety and willful ignorance, and they will reap the harvest in loss of health, of self-respect, and a recklessness that encourages deplorable evils. *14LtMs, Lt 170, 1899, par. 18*

What satisfaction will these careless ones receive in thus dishonoring their Redeemer, fettering their energies for good, and weakening their moral power to resist the suggestions of the enemy? There are individuals in the family who, in the place of putting up the bars against the enemy, are putting up the bars against the Holy Spirit's striving. They are locking the door of the hearts lest the Lord Jesus shall come in and abide with them. Will it pay? Is such a life worth living? All this may now change, if these souls will repent and be converted, and help one another to resist the devil, that he may flee from them. *14LtMs, Lt 170, 1899, par. 19*

The propositions made are apparently to be an agreement with human agents that are handling the Word of God and seeking to advance His cause in our world. The Lord requires truth in the inward parts. He that seeth in secret will reward every good work openly. The plans that are being devised need to be carefully considered by all parties. No hand should be placed to the signing of agreements that will in any way dishonor God. As far as possible keep out threads of selfishness. These will be revealed unless great care is exercised. *14LtMs, Lt 170, 1899, par. 20*

It is by the combination of all classes and all talents that any association of this kind will prosper in any business transaction. It is the design of Christ to strengthen and edify and bless workers bound up together. There is to be a combination of energies and talents, not all of money, but of mind, of intellect, of experience. All who are doing God's service are bought with a price, and there can be a combination that will contribute to enlarge and broaden the work. Managers are needed who will feel that they are handling God's money, not their own. Money is a talent; it is a blessing if wisely used, a curse if used to please and glorify self. *14LtMs, Lt 170, 1899, par. 21*

The Lord will have nothing to do with any scheme which, under pretense of serving God, shall serve self more earnestly, for then there will be an aristocracy revealed which the heavenly universe will not tolerate. Without proper management money is of little use in any place. Let the talent of sanctified intellect be united with the talent of money, and the work will reveal a symmetry that cannot otherwise be secured. There is unity in diversity. Let all understand

that it is the possession of wisdom in the investment of money that will make it efficient in upbuilding and sustaining the work of God. Minds sanctified and prepared to use money in a wise way as God's talent will reveal that this co-operation is of God's devising.*14LtMs, Lt 170, 1899, par. 22*

Talents of money and of capability, of intellect to use money, will make a combination that will advance the work and cause of God. We are not merely to advance in special districts. One section of the Lord's vineyard must be considered in its relation to other parts of the vineyard. There has been and will be, if the agents are not sanctified, a selfish management in the absorbing and appropriation of means in some favorite line of work in order to make that line a success. While God's money is used in one department of the work, other work that God would have done cannot be done. An overplus has been placed in the few things, and other parts of God's cause and work, fully as essential, are deprived of that which they should have had to advance the work.*14LtMs, Lt 170, 1899, par. 23*

There are at the present time fields where talent and influence act not at all, or but feebly, because of being deprived of the very means which is needed to strengthen and solidify the work, advancing the great general interest of preparing a people to stand in the day of the Lord. God's facilities for the saving of the world are not to be used exclusively. They are not to generate a spirit and power that will make a show in one section which will be a hindrance to the general advancement of the work that God designs shall be far more widespread than it has hitherto been.*14LtMs, Lt 170, 1899, par. 24*

Talent, wealth, any prosperous showing, will not give to the work in one locality the credentials of heaven, while the universal work that ought to be done is not done for want of the very facilities which have been provided without stint. The work must be advanced in every place, that each locality may aid other localities to send the message of God on, and on, all over the world. There is to be no religious aristocracy in our work. Nothing is more dangerous or more offensive to God than selfishness in regard to spiritual advantages while so many are laboring to break new fields and to carry the work along, hindered at every point for the very



necessities that are so abundantly supplied in a few places. *14LtMs, Lt 170, 1899, par. 25*

The Lord has presented to me the danger of placing in one man's power and leaving to one man's judgment the disposition of means. There will be a misinterpretation of the confidence thus reposed in one man and the power to do what he will with large means. And his soul is endangered. He is placing himself upon a lofty eminence, and is all unconsciously acquiring a habit of looking down upon his fellow laborers. This becomes a snare to him and to them. *14LtMs, Lt 170, 1899, par. 26*

I therefore testify that I have seen that something must be done, that the Wessels family may help to advance the cause of God in some other way than by large donations given out and out, and placed beyond their power to have any voice in its disposition. Plans that have now been laid before me by the Wessels family were largely presented to me after the report came of the donations made to our institutions through Dr. Kellogg. Men of wisdom should be chosen to receive funds from men of means, who will honor God by loaning or investing in some enterprise for advancing the cause of God. *14LtMs, Lt 170, 1899, par. 27*

The talent of money, by being used, is multiplying talents, and one special line is not advanced to the neglect of other lines of work that are just as essential. We need and must have wise managers, men with sanctified ability to go from church to church as God's agents to aid the men who have means in placing their money where it will help the cause of God. The owners might receive a low rate of interest, and they would have the satisfaction of knowing that they were really helping the cause of God. *14LtMs, Lt 170, 1899, par. 28*

It has been urged by some of our brethren that we should not hire means. But some who do not feel that they can donate all they have will invest their money in the cause of God at a low rate of interest. When this is done, they can at any time, if the Lord moves their hearts to willingness, make gifts and offerings to Him. They have something to do this with. But when they give six thousand dollars, ten thousand dollars, to another man to handle for them, they do not do the best for the man nor the best for themselves. *14LtMs, Lt*

*170, 1899, par. 29*

No man is above temptation, and to make great and repeated gifts to any one man to use as his individual judgment shall dictate is simply despising the individual stewardship, as Esau despised his birthright, and sold it for a mess of pottage. Men are at liberty to make donations to God's cause and work, and He will bless them in doing this, but let all consider how they use their Lord's entrusted talent. The Lord will be inquired of. Where there are institutions established that have every facility that is needed, let gifts be donated from these institutions for other places where there is great need of just such instrumentalities, fields that have none of God's memorials. Then inquire where the fields are just opening, Shall I not invest something in those parts of the vineyard that have never been worked?<sup>14</sup>*LtMs, Lt 170, 1899, par. 30*

The Wessels family have done a good and liberal work for Australia. The light I have had is that this family must be bound up with the interests of the cause of God. Their talents of means, of brain power and mechanical power, can be used to work in various ways. Set all there is of them at work.<sup>14</sup>*LtMs, Lt 170, 1899, par. 31*

**Lt 171, 1899**

Lindsay, Harmon; Lindsay, Annie

“Sunnyside,” Cooranbong, New South Wales, Australia

November 2, 1899

Portions of this letter are published in *2MR* 9.

Dear Brother Harmon and Sister Annie Lindsay:

I heard yesterday that the mail for Africa leaves today. We have been moving our goods to Maitland for the camp meeting. I have been overworked, and have had an illness, from which I am now recovering.<sup>14</sup>*LtMs, Lt 171, 1899, par. 1*

John Wessels writes me that the large place in Thurramurra is secured. This is only eleven miles from Sydney, by the shortest route. By another line it is fifteen miles. The matter is settled in regard to this place.<sup>14</sup>*LtMs, Lt 171, 1899, par. 2*

Do you remember riding from Granville to Pennant Hills? Do you remember, when we halted upon elevated ground, and looked off over the vineyards and orchards and the water beyond, how beautiful the scenery was? Well, the place we have bought is near that upland. I am pleased with the location.<sup>14</sup>*LtMs, Lt 171, 1899, par. 3*

We had two places in view, but after looking at the first, which was very desirable, we found that it had some drawbacks. A road had been surveyed through the land, and we did not want any land cut up by roads. There were other complications. A poor brother had just taken the place, for a low rent, that he might have the benefit of the fruit in the thirteen acres of orchard. This orchard has been neglected. Had we taken the land, we would have been obliged to replace half the trees.<sup>14</sup>*LtMs, Lt 171, 1899, par. 4*

John Wessels kept searching till he found the place we have bought. The owner wished to sell out and go to England. In this tract there is seventy-five acres, at eight pounds less per acre than

the first place. When the brethren saw the first place, they said, "Do not look any further; this is the place." But John said, "Do not be too hasty in making a decision." When he took them to the second place, and they saw the advantages it possessed over the first—its fifteen acres of orchard, bearing abundantly all kinds of fruit, a neat little cottage of four rooms, and woodland—all decided that it would be wise to purchase this place. W. C. White was with the company, and Brother John said to him, "Sister White must see this place." So last week we again went land viewing, with Elder Daniells, Brother Sharp, and W. C. White. We all decided that the last place found was far preferable to the first site. *14LtMs, Lt 171, 1899, par. 5*

Yesterday John wrote us a letter stating that the bargain was closed. We now breathe freely. We feared there might be some impediment, but the business is now settled. We have prayed much over the matter, and we believe that the Lord has directed. A family is now occupying the house, but they will give us possession in two weeks from the time that we give notice to the vendor. *14LtMs, Lt 171, 1899, par. 6*

The trees in the orchard are full of fruit of all kinds. The old trees that were not bearing have been removed, and new trees set out. This is a good thing, for we will not have to spend much money on the orchard. It is a great advantage to have a place where the fruit can be gathered fresh from the trees, and plenty of it. This is a positive necessity for health reformers. *14LtMs, Lt 171, 1899, par. 7*

There are nine more acres of orchard cut off from the main orchard. This piece of land has been purchased by some man, who, John says, will sell it for seven hundred pounds. In his letter yesterday, John said he was going to settle the question. We must have that orchard. All that divides it from the main orchard is a shoal ditch, made like a deep furrow. There is no fence between. It is essential that we have this nine acres, even if the owner will not make better terms. There are those connected with the sanitarium who must have homes separate from the building. They will want to secure land on which to build cottages. It will not answer for buildings to be crowded close to the sanitarium, for there is always trouble when the families are too near. *14LtMs, Lt 171, 1899, par. 8*

I am pleased with this purchase. I can now see our way out of the woods. The Lord has led and guided us. Shall I not believe it? We have asked Him most earnestly to designate the place for the location of our sanitarium, and this place answers to the description of the place specified to me. Here there is something to engage the attention of invalids, and give them a guarantee against indolence and superficial attainments. There is great danger of men of good qualifications falling into habits of mental lethargy and being content with superficial attainments. Here we shall have plenty of opportunity. This danger is proportionately increased by the lack of incentives to a wise and faithful discharge of the God-given duties which lie directly in the path. It is the work of every human being who has reasoning faculties to make a wise improvement of the talents God has given. *14LtMs, Lt 171, 1899, par. 9*

The Lord is keeping before me the great work to be done in making earnest, determined efforts to save the souls of those who are ready to perish. We have no right to be inattentive and slothful. Improve, improve. Work to reach the highest standard of improvement. We are to press our way into new fields, and create interests where none now exist. We need to be filled with enthusiasm upon this, the greatest subject that has ever been brought before the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] *14LtMs, Lt 171, 1899, par. 10*

Press forward and upward, my brother and sister. Do not, dear Sister Annie, lose any opportunity to acquire a knowledge of how to train your little ones that they may become members of the royal family, children of the heavenly King. This is the mother's work. No other can supply her place. You have capabilities, my sister. Feel your accountability to God to train your children for eternal life. You do not need the excitement of theaters and plays to while away your time. You have a character to form after the divine similitude. If you will believe with all your heart, you will be worked by the Holy Spirit. Then you will never hunger for cheap, earthly amusement. The grace of God will be your helper, your strength. *14LtMs, Lt 171, 1899, par. 11*

God loves Annie Wessels Lindsay, and He wants her to wear a crown of immortal glory in the kingdom of heaven. He wants her to teach her children to find Jesus. The story is often to be repeated from the mother's lips, line upon line, precept upon precept, here a little, and there a little. The Lord has instructed me to say to you that as a mother, you are to be a wise, patient, kind steward. You have a sacred work to do in bringing up these little ones in the nurture and admonition of the Lord. You have mental powers, but they have not been trained as God would have them trained.<sup>14</sup>*LtMs, Lt 171, 1899, par. 12*

The girls have come for this letter. I want it copied, for I fear you will not be able to read my writing. God bless you, and save you with His grace, is the prayer of one who loves you.<sup>14</sup>*LtMs, Lt 171, 1899, par. 13*

**Lt 172, 1899**

Lacey, Brother and Sister [H. C.]

NP

January 31, 1899

Previously unpublished.

Dear Brother and Sister Lacey:

I have just finished reading your letter. I had written you a letter before I received yours, and will now write a few lines more. I will certainly send you freely the tracts you ask for. And from time to time I will send you communications. You must treat me as if I were your mother. Express your thoughts to me, and I will respect what you say. I feel a deep interest in your family, because I know that the Lord has His eye upon you. His watchcare is over you, and He would make you a vessel unto honor. *14LtMs, Lt 172, 1899, par. 1*

Be it ours now to make a heart and life surrender of ourselves to Him who hath loved us, to whom be praise and glory. While you are young together, you can help one another to improve in those things which pertain to life and godliness. Seek in every way to increase in the knowledge of God and of Jesus Christ, whom He hath sent. Use the precious talent of speech in a way that will help one another to make the precious Saviour your Friend and Counsellor. You will gain a most precious experience if each member of your family seeks to impart a higher tone to the spirituality of the church in Toowoomba. Seek for simplicity and depth of experience. Encourage faith. Ask, and ye shall receive; seek, and ye shall find. Contemplate the goodness, the tenderness, the compassion of Christ, and then seek, yes, contend earnestly for the faith once delivered to the saints. *14LtMs, Lt 172, 1899, par. 2*

Do not allow the mind to be drawn away from Jesus. Let every worker remember that it is his individual work to represent the character of Christ. As you visit families, dwell upon the merits and love of Jesus, the simplicity of His faith, His practical godliness. Just as surely as you do this, so surely will the ministering angels be by

your side. Do not seek to do large things, but in meekness and lowliness point souls simply and directly to the Christ as their only hope. He is the fountain of life, light, and love. These are the three great elements of a true, healthy, influential Christianity. *14LtMs, Lt 172, 1899, par. 3*

Live the truth. Exemplify the precious, elevating character of the truth. Contend earnestly for the faith. The Lord Jesus will be a present help if you will trust fully in Him. Remember that the God who spared not His own Son, but delivered Him up for us all will freely give us all things that are necessary for our present and eternal good and for the promotion of His glory. *14LtMs, Lt 172, 1899, par. 4*

How sad it is that Jesus Christ is kept so much in the background. Keep Him in mind. Acknowledge Him in word and action. By many professing Christians His glory is obscured, His beauty veiled, His honor withheld. "Having therefore boldness to enter into the holiest by the blood of Jesus Christ, ... and having a High Priest over the house of God, let us draw near." [*Hebrews 10:19, 21, 22.*] Yes; draw near as a little household. Open your heart to God through Christ, who has opened His heart to you. By an infinite sacrifice He has placed Himself in a position where He can converse with you, that you may open your heart to Him. He is your Advocate with the Father. *14LtMs, Lt 172, 1899, par. 5*

May the Lord bless you, and give you victories every day, is my prayer. *14LtMs, Lt 172, 1899, par. 6*



**Lt 173, 1899**

Wessels, Peter

Campground, Maitland, New South Wales, Australia

November 4, 1899

Portions of this letter are published in *7MR 149*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

Your last letter was placed in my hands last night, and this morning is the first opportunity I have had to read it. My brother, I deeply sympathize with you. I am sorry you have engaged in worldly business, but I do not want you to suppose that I have any condemnation for you in my heart or mind. I have no feelings toward you but the feelings of tenderness which every Christian should feel for the Christian brother or sister who is striving under difficulties. Keep fast hold of God. Trust wholly in Him, and when the furnace has refined and purified you, He will bring you forth to honor His name. The Lord would have our souls restored to purity and holiness, filled with the virtues and capabilities that are best adapted to a heavenly career.<sup>14</sup>*LtMs, Lt 173, 1899, par. 1*

Under the Lord's guidance, every sphere of action, every position in life, every disappointment, becomes the means of the development of Christian experience. I am so thankful as any one possibly could be that in our perplexities and disappointments, a faithful, tender, compassionate High Priest maketh intercession for us. He is touched with the feelings of our infirmities, for He has been tempted in all points like as we are. He knoweth how to succor those who are tempted. He has His eye upon His erring children who repent and love Him, and who desire to serve Him. The Lord's mercies are over all His works, and He declares, "I will show him my covenant of grace." [See *Numbers 25:12*.]<sup>14</sup>*LtMs, Lt 173, 1899, par. 2*

Money is not our saviour. It is a talent lent us by God. This talent is

not to be used for self-gratification, to dishonor God's name and misrepresent His character, but to honor Him by wisely trading on His goods. The fear of the Lord is the beginning of wisdom. This is not a slavish fear, but a fear to dishonor His name. God says, I will show him my covenant. The Lord will become wisdom, sanctification, and righteousness to all who fear and serve Him. The knowledge and wisdom of man becomes foolishness when he takes himself into his own keeping, but when he puts his trust in God, the Lord can and will make him His instrument for the promotion of the sacredness of His pure and holy character, to the highest ends of His divine ministration. God designs every man to reach the perfection of character revealed in Christ's humanity. He desires to communicate His attributes in the manifestation of His grace, with which the gospel will enrich and beautify His disciples.*14LtMs, Lt 173, 1899, par. 3*

The purifying process is not always pleasant and agreeable, but thus the Lord desires to lead Peter Wessels to the exercise of that faith which works by love and purifies the soul. Lift up your soul unto God in prayer. Let your motto be: "I will not fail nor be discouraged. I will urge my way through the thick darkness: for there is light beyond. The divine presence dwells beyond the mist and cloud; there my faith shall reach Him. Let me fall into thy hands, O God, and do Thou deal with me. Let me not fall into the hands of man." If you trust humbly in God as a little child, you will not only live the gospel, but teach the gospel.*14LtMs, Lt 173, 1899, par. 4*

The gospel of Christ is the source of all saving life. It is eternal life to all who believe. This is the true science of salvation. It is salvation to all troubled hearts. In faith it is your privilege to point to Jesus Christ, and cry, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] Remember that a departure from righteousness never leads to righteousness and goodness and faith. This message, received into the heart and lived in the life, is a message from God, continually saying to other souls, "This is the way, walk ye in it." [*Isaiah 30:21.*] This is our argument, our doctrine, our warning, to those who know not God or the truth. It is our encouragement to the sorrowing. It is the rich hope of all who believe, who receive Jesus Christ as their personal Saviour.*14LtMs, Lt 173, 1899, par. 5*

When we ourselves receive the Lord Jesus, and walk in His footsteps, our work is effectual. The sinner beholds the cross and repents. He receives Christ's pardon for transgression. Then the instrument God has used in this work may step aside, and leave the soul who has been born again to go on to perfection. He has accepted the yoke of Him who said, "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.*] In wearing Christ's yoke of restraint and obedience, in looking unto Jesus and learning His meekness and lowliness of heart, there is created in the heart a hatred for every action which would wound the heart of Jesus Christ.*14LtMs, Lt 173, 1899, par. 6*

Faith will increase as the believer continues to learn, believing not sophistry or some strange thing that is not truth, but the gospel of the living God, which is His Word unto salvation to all that believe. His doubts will vanish in the clear light of the Word, which is so wondrously and gloriously fulfilled. Jesus will be seen as all-compassionate, full of love, full of tenderness. The believer becomes imbued with the love, grace, kindness, and benevolence that led Jesus to go about doing good. He beholds constantly a loving, tender, compassionate Saviour. The more he beholds Him, the more he longs and prays to be like Him in character.*14LtMs, Lt 173, 1899, par. 7*

The view of Christ involves not only very important but elevating, ennobling truths. None can bear away from the contemplation of Christ a harsh, denunciatory, combative temperament, and the hungering, thirsting, believing soul becomes transformed by beholding. His hard, combative spirit is changed. He loves Jesus, and the current of the love of Christ passes through his soul. Heavenly gratitude feels his heart, and heavenly love becomes a blessed, abiding presence in his life, as he reveals the attributes of Him who loved us and gave Himself for us. Christ, with His divine grace, abides in his heart. He is a partaker of the divine nature, having escaped the corruption that is in the world through lust. No longer does the god of this world blind his eyes. He does not manifest harshness and coldness toward others. He does not make harsh speeches. He does not think evil. He does not reveal a

selfish, unchristlike temper, because Christ abides in his heart by faith, and Christlike attributes are revealed.<sup>14</sup>*LtMs, Lt 173, 1899, par. 8*

Those who do not manifest the grace, kindness, tenderness of Christ, do great harm by claiming to be Christians. We can none of us do Christ a greater injury than to claim to have been blessed with a knowledge of the truth, to talk the truth to others as ministers of Jesus Christ, and then reveal that we are not sons of God, but are harsh, impatient, and not under God's control. Selfish and self-centered, these know not the science of subjecting themselves to the yoke of Christ. What kind of an impression do they make on others?<sup>14</sup>*LtMs, Lt 173, 1899, par. 9*

My brother, the Lord strengthen, bless, and save you. There is advancement for you. There is life and strength and grace for you. Reach up by faith and grasp the hand that will never let you go.<sup>14</sup>*LtMs, Lt 173, 1899, par. 10*

**Lt 174, 1899**

Lacey, Brother and Sister [H. C.]

Sunnyside, Cooranbong, New South Wales, Australia

October 30, 1899

Portions of this letter are published in *7MR 149*.

Dear Brother and Sister Lacey:

We had a restful, pleasant journey home in the cars, although I did not go to the expense of securing a sleeper. Our rest was somewhat broken by the passengers getting in and out of the carriage, but for most of the time we had the compartment to ourselves. *14LtMs, Lt 174, 1899, par. 1*

On Wednesday evening, we left Cooranbong for Sydney in response to a special message from Brother John Wessels, who wished us to see another piece of land which it was thought would be a good location for our sanitarium. This piece of land is much larger than the one first chosen. Brother Wessels also wished to present before us the communications he had received from Africa by the last mail. The Wessels family have, they think, found a way by which they can unite their interests in the work. They propose to put all their means into the cause of God at five per cent interest. This, you can see, will need careful consideration. We have had a long consultation over the matter with Elder Daniells, Brother John Wessels, and W. C. White. *14LtMs, Lt 174, 1899, par. 2*

On Thursday morning, we took the cars to a station near Pennant Hills, where we had to wait quite a while for Brethren Daniells and Salisbury, who were to join us on their way from Sydney. We took dinner together on the ground, spreading on the ground for a tablecloth, our rug, and a large table napkin. We enjoyed our simple meal, and then looked over the ground. *14LtMs, Lt 174, 1899, par. 3*

We found about fifteen acres of orchard. Many of the trees are full of fruit, and there is a good prospect of an excellent crop of all kinds of fruit. There are seventy-five acres of land in all, and, I

understand, we can purchase without ready money except for the first payment. We can have twelve months in which to pay the balance. The price stated is £2,200. The brethren have made an offer of £2000, and we are waiting now to see if the owners will accept.*14LtMs, Lt 174, 1899, par. 4*

Before we took the cars again, the weather turned quite chilly, and the wind blew quite strongly; but we did not take cold. Since coming home, however, I have been completely exhausted. Today I am quite weak, though not so dangerously so as yesterday. Since Friday the weather has been cloudy. On Friday and Sabbath we had some smart showers. Yesterday and today it has been cloudy; but we have had no more rain.*14LtMs, Lt 174, 1899, par. 5*

We expect to attend the camp meeting at Maitland. The Lord will give me strength to do so, if it is for His name's glory.*14LtMs, Lt 174, 1899, par. 6*

We feel a deep interest in the work to be done in Toowoomba. I feel sure that if all who believe the truth will pray and work, and believe when they pray, a good work will be done there. It is not our feeble efforts that will accomplish the work which the Lord would have done, but by having the help which the Lord alone can give. It is springtime now in the natural world. Shall it not be the sowing and planting time with the workers in Australia? Shall not the seeds of truth be sown in many hearts?*14LtMs, Lt 174, 1899, par. 7*

We hoped much from the camp meeting at Toowoomba, and we longed to see an interested congregation. We were disappointed, but we remembered the experience of Paul when he had to leave Thessalonica, and was sent by his brethren to Berea. Writing of the results of his work in Berea, Paul says, "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so. Therefore many of them believed, also of honorable women which were Greeks, and of men, not a few." [*Acts 17:11, 12.*]*14LtMs, Lt 174, 1899, par. 8*

We thank God for the kind, courteous spirit which was manifested towards Seventh-day Adventists at Toowoomba. This is worthy of mention. There are many men in Toowoomba to whom the Lord will

bring the light of truth. The seed sown may take some time to show signs of life. But be patient. There must be “first the blade, then the ear, then the full corn in the ear.” [*Mark 4:28.*] Now is your time to sow in faith and hope. Believe and wait and watch unto prayer. Do not neglect any part of your work. Be true to principle. Be valiant for the truth.*14LtMs, Lt 174, 1899, par. 9*

Do not, my brother, shun the influential. If there are men in responsible positions in Toowoomba with whom you can become acquainted, spare no pains to do so. You must put forth the most persevering, earnest efforts for them. Your endeavors may only be in upright, noble acts, and it may seem to you that you cannot obtain access to hearts. But urge your way decidedly. If a man were drowning, you would not stand by and see him sink beneath the waves because he was a mayor, a lawyer, a minister, or a judge. Neither must you leave their souls to perish. Men who have talent and influence need to understand the Word of God in its purity, that they may labor with a knowledge of what saith the Scripture regarding their duty to their God and their fellow men. Thus, while you do not neglect the work essential to win souls in the humble walks of life, you may win to Christ souls who will fill responsible places in the cause and work of God.*14LtMs, Lt 174, 1899, par. 10*

This fallen world is in strange hands. Men rule for hire, and preach for hire. In all business transactions there is a strife for the supremacy. If Christ should walk through the streets of our cities today, few would have interest enough to follow Him. Men who act a part in the government of the world have no part with Christ, who has declared, “Without me ye can do nothing.” [*John 15:5.*] Can they be successful statesmen who have not learned the ways and methods of the great Teacher? The men in high positions of trust should be educated in the school of Christ.*14LtMs, Lt 174, 1899, par. 11*

Our largest hope lies in securing the youth for Christ, in teaching them to love God supremely, and their neighbor as themselves. Teach them to seek for the truth as for hidden treasure, and they will go forth to work earnestly for the Master.*14LtMs, Lt 174, 1899, par. 12*

Very few have a true conception of God as the Sovereign ruler of the world. Men do not study the Word of God, yet light is sown for the righteous, and truth for the upright in heart. What strength of character men might possess! The psalmist says, "The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*] Those who obey the law of God will be controlled by right principles. The purity of their lives will yield a precious harvest. The man who is obedient to God's expressed commands is a waymark. He has a standard of unsullied purity. His imagination is not corrupted by dishonest practices. His pure, heaven-born principles are a safeguard to the youth. Before him light will spring up.*14LtMs, Lt 174, 1899, par. 13*

The value of a man is proportionate to his fear and love for God. Right will overcome might and money power.*14LtMs, Lt 174, 1899, par. 14*

My brother, "Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is your privilege. "Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strife. 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 2:15, 22-26.*] "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.*]*14LtMs, Lt 174, 1899, par. 15*

You have a high and holy calling, and if you would have souls for your labors, take firm hold of God in prayer. Let your hold on souls be firm and strong. Let it be seen that you are intensely in earnest. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world:



looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.” [Verses 11-15.] *14LtMs, Lt 174, 1899, par. 16*

We have a faith of which we need not be ashamed, and we have solemn serious work before us in laboring for souls as they that must give an account. We need a knowledge of God, deeper, fuller, clearer, than we have ever had. We need to press forward, every day receiving grace and power from the Source of all power. Let me urge you, my brother, to seek for a deeper insight into the truth as it is in Jesus. Be not content with your present experience. Sink the shaft deep in the quarry of truth. Truth, eternal truth, is the treasure for which you must seek with unremitting vigilance. *14LtMs, Lt 174, 1899, par. 17*

Do not rest until all that is superficial in your life is supplanted by a deep, fervent, solid experience. This will make you reliable in every place, because the Lord is your strength, His word your daily bread. Your religious experience will then give you spiritual sinew and muscle to brace your mind against the counterworking influence of hereditary and cultivated tendencies which, if cherished, will always hamper you in your work, and make you weak where you should be strong. *14LtMs, Lt 174, 1899, par. 18*

Brother Lacey, do not be satisfied with your present attainments, for you have much to unlearn, and learn over again. “I have written unto you, young men,” John writes, “because you are strong.” What makes them strong? Eating the flesh and drinking the blood of the Son of God. Thus you are to grow up into Christ, your living head. “For the word of God abideth in you, and ye have overcome the wicked one.” [1 *John 2:14.*] This battle is to be fought over and over again. *14LtMs, Lt 174, 1899, par. 19*

Finally, my brother, “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, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God." [Ephesians 6:10-17.]*14LtMs, Lt 174, 1899, par. 20*

You can advance, my brother, if you see the necessity of watchfulness and fervent prayer. You are in an important place. Keep on the watch. Hear what the Spirit shall say unto you, and be obedient.*14LtMs, Lt 174, 1899, par. 21*

The mail has just come, and I have my work before me for the next mail. God bless you both is the prayer of*14LtMs, Lt 174, 1899, par. 22*

[Your sister.]*14LtMs, Lt 174, 1899, par. 23*

**Lt 175, 1899**

Wessels, Philip

Campground, Maitland, New South Wales, Australia

November 4, 1899

Portions of this letter are published in *12MR 85-86*. +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 Philip Wessels:

I have this morning received and read your letter. Thank you, my brother. You seem to be drawn nearer to me. You do not repulse me, and I thank you. I hope and pray that you and your brother Peter may engage in the work of God, and that He who gives to every man his work will link you, heart and mind and soul, in His cause. I have had great hopes of you, Philip, and I have still great hope that you may stand in your lot and in your place, I pray that you may stand the test and trial, and that you may be entrusted with still greater capabilities. The Lord God of heaven has given you knowledge in regard to your accountability to serve the Saviour, who has entrusted to you capabilities and powers which are to be improved by use. *14LtMs, Lt 175, 1899, par. 1*

Remember, my brother, that you are the Lord's. He has bought you with a price. You are His property by creation, His property by redemption. He has not left you. I understand the circumstances which have separated you from your brethren. The heavenly universe rejoices to see you returning to your loyalty and allegiance to God. Then, as heaven has rejoiced, all your brethren should rejoice, and should help you with their hearty co-operation. But what if they do not? Then do the best you can. Attend the meetings. Give your testimony freely whenever you can do so. Act out the will of God in meeting and out of meeting. Never, never lose your hold of the Sabbath. There is a work for you to do in the cause of God. Do what you can. *14LtMs, Lt 175, 1899, par. 2*

But it is of no use for me to go over the experience of the past. I know it from the beginning to the end, and for this reason I have held on to you, believing that you would return to the Lord. I know the Lord is not pleased with things that have been done in Cape Town in the management of the work. I know that brotherly love and kindness have not always been the order of the experience, and that there is need of the thorough working of the Holy Spirit in human hearts. These things cause me great sorrow and heartache. The men, who ought to be representing the beauty of the grace and love which dwelt in the great Teacher, are serving self. *14LtMs, Lt 175, 1899, par. 3*

Light was given me that your younger brothers, Henry and Francis, did want to do good with their means. They needed one connected with them as a counsellor to warn them against making large donations to be appropriated by any one man. To loan large sums of money to one man is not working on the right principle. Advisers should have been appointed to receive all such donations, which should have been invested as the very best wisdom of the wisest men should direct, after much earnest supplication to God for light and knowledge. The advice should have been, You are not old enough, young men, to have an intelligent knowledge of the necessities and demands that may arise. Therefore put your money where it shall still remain as your own property. Bye and bye you will better understand how to appropriate this large means. *14LtMs, Lt 175, 1899, par. 4*

One man's mind and one man's judgment is not to be trusted in the appropriation of funds. That man himself may be unselfish as far as his personality is concerned, but he may act selfishly in grasping all the donations he can to invest in the work in which he is interested, while the importance of the work of annexing new territory for the kingdom of God is not weighed and measured properly. There is much to be done in opening new fields and lifting the standard of truth in places which have not heard the truth. The work is to be advanced on right lines. *14LtMs, Lt 175, 1899, par. 5*

The question is to be carefully considered. Am I to take the stewardship of thousands of pounds, and invest this money in objects that will require just as much more money to sustain them?

Are there not interests of vast importance in missionary lines that should be helped by part of these donations? Shall I erect in America building after building, as memorials, while my brethren are laboring in fields which are without one standard or memorial? Has God designed that I shall have such large supplies, while others are toiling without conveniences, without the means to advance the work of God in new fields? Shall I erect buildings, gathering to myself all the means I can to do a class of medical missionary work in my part of the vineyard, adding constantly to my facilities, when one half of this money, appropriated more evenly, would set in operation a work which would greatly advance the kingdom of God? While my brethren are laboring without facilities, shall I add building to building because some have confidence in my management?<sup>14</sup>*LtMs, Lt 175, 1899, par. 6*

Thus was this matter placed before me. God sent me to Australia. Here I have worked, parting with all I have received in royalties to advance the work. I was instructed by the Lord to say to \_\_\_\_\_, You are swaying altogether too heavily in one line of work. It is not after the counsel of God that so much means shall be absorbed in America. There are other portions of His vineyard which are to be worked. Call to the men in America, call to Dr. Kellogg, for the help which they should give to build up the work in places where I have sent My experienced workers. They need the facilities which are so abundantly provided in America. Call upon those in South Africa. Let them understand that Australia should have a part of the means which has flowed into America. The donations received should be distributed in accordance with the necessities of the field. If this were done, Australia would stand more evenly with America. We would be able to send forth educated workers.<sup>14</sup>*LtMs, Lt 175, 1899, par. 7*

The medical missionary work is to be a hand and an arm to the body. But it is not to become the body, to control every part connected with the body. I am speaking plainly. Selfishness has been fast increasing. This selfishness God rebukes. The light was given me that the Wessels' money is God's money, and that the members of the Wessels family ought not to feel it is right to give largely to any one line of work. I have not spoken directly in regard to this matter to the Wessels family, excepting to Henry Wessels. I

was shown that after giving away so much in donations, he was tempted by temptations which he could not name if he tried. I have been shown that the Wessels should have the stewardship of their own means. *14LtMs, Lt 175, 1899, par. 8*

## Lt 176, 1899

Irwin, G. A.; Jones, A. T.; Smith, Uriah

“Sunnyside,” Cooranbong, New South Wales, Australia

April 11, 1899

Previously unpublished.

Dear Brethren Irwin, A. T. Jones, and Elder Uriah Smith:

I was awakened this morning, and with a burden on my soul which I now communicate. It is put into the hands of my copyist. It is just coming daylight.<sup>14</sup>*LtMs, Lt 176, 1899, par. 1*

My brethren, that which I am now writing cannot be copied; but I wish you to prepare in some shape to go to the people this matter now being copied. I feel intensely over this matter. It seems as though it would consume me. I want tenfold more power from God, that I may work, and speak the truth as it is in Jesus, in these dark places of the earth. There are hearts longing for the truth, and we want these hungry, starving sheep to be fed. Means has been so limited that [all] who could work to any advantage have not saved themselves. They have been loaded down with responsibilities, one man carrying the weight of burden two or three men should have.<sup>14</sup>*LtMs, Lt 176, 1899, par. 2*

We have not dared to speak of workers, for we could not find money in the treasury to supply them with the necessaries of life. We feel deeply, and it has worn upon our physical strength; but the word comes still, Occupy new fields, prepare the way of the Lord, make straight in the desert a highway for our God. The hungry, starving sheep are bleating for food. Sheep without a shepherd are found in every city, in every locality. God pity these souls. If there are men and women who understand and know God ... [incomplete sentence]. We are in the battle, and we must be clothed with the armor of Christ's righteousness.<sup>14</sup>*LtMs, Lt 176, 1899, par. 3*

I have not been able to write except one letter since we received the *Bulletin*. I have things to say that cannot be said now. I thank

the Lord with heart and soul and voice for the words in the *Bulletin*. Let the good work go forward. Brother Palmer came to me at my home, saying, "We have reached our last resources. Now what can we do?" I said, "Hope in God; rejoice in God; help has come;" and I placed in his hands the special number of the *Bulletin*. Will you please at the Review and Herald Office bind me, in covers, the whole numbers of the *Bulletin*? One whole roll of papers has not come—missing numbers. No one has received the *Bulletin* but me in this place. Bind me up twelve bound numbers. I am not at all pleased with the putting [of] such important work in such form. You cannot read them without the paper cracking and tearing. The form is not improved. I am sorry for this. We keep all the *Bulletins* very choice. We have much to say. My letters sent have been written before we received the *Bulletin*.<sup>14LtMs, Lt 176, 1899, par. 4</sup>

P.S. Any of this matter I send, leaving out all personal, you are at liberty to use as you see best, the letter to Dr. Kellogg, excepted.<sup>14LtMs, Lt 176, 1899, par. 5</sup>



**Lt 177, 1899**

Haskell, Brother and Sister [S. N.]

Maitland, New South Wales, Australia

November 2, 1899

Previously unpublished.

Dear Brother and Sister Haskell:

This morning, November 2, at half-past five, we left Sunnyside for the Maitland camp. I have had a week of great exhaustion, and I was fearful my breath would go if I tried to sleep. November 1, I began to improve a little, and the following day I did not lose what I had gained, although it was as oppressive one. But when I tried to sleep, sleep would not come. I did not sleep past half past eleven o'clock. This morning we had everything packed ready to take to the station. Sara and I took Jasper and the phaeton, without the cover, and drove the twenty-seven miles to Maitland. We thought this the better plan. If I went by the cars I should have to drive three miles to Dora Creek, then walk up the long flight of stairs at the station. When we reached Maitland, we would have to procure a conveyance to take us to the campground, and returning all this would have to be repeated.<sup>14</sup>*LtMs, Lt 177, 1899, par. 1*

When we started, the weather looked threatening, and a fine rain fell now and then. But we prepared ourselves for the weather, and went on. The first eight miles, to Mt. Vincent, was the worst part of the journey. The mountain road was very steep. Workmen are now at work cutting away part of the mountain, which seems to be one ledge of rocks. They are compelled to blast, and it will take months to make a road fit for traveling. As we neared the mountain ascent, Sara led Jasper, and I walked, which was not a very prudent thing for me to do.<sup>14</sup>*LtMs, Lt 177, 1899, par. 2*

By stopping often to take breath, Jasper managed to drag the carriage up the mountain. The blasting was going on, and Sara would not advance with the horse. I held Jasper, and she ran ahead to see what prospect there was of passing. She found that by

driving without delay we could get over the narrow pass before another blast. Well, we got safely over that danger. The rest of the way was up one hill and down another almost all the way to Maitland. Sara made me up a comfortable bed in the carriage, and I had thirty minutes' sleep. This refreshed me.<sup>14</sup>*LtMs, Lt 177, 1899, par. 3*

At noon we came to Maitland. As we neared East Maitland, the rain began to fall, but we did not get wet, except out outside wraps. We found rooms rented for our family. We have a good stable for the horse and a shed for the carriage. Brother Carswell and his wife, Sister Walker and Sister Wilson, have a rented house near us, and it is here that we find conveniences for our horse and carriage.<sup>14</sup>*LtMs, Lt 177, 1899, par. 4*

The meetings commenced on Thursday evening. On Sabbath morning there was a small attendance, but a larger number came out in the afternoon, when I spoke from (*John 14*), "Let not your heart be troubled." [*Verse 1.*] This passage I linked with (*Acts 1*), the commission of Christ to His disciples and the promise of the Holy Spirit, and the message of the angels to the waiting disciples. I spoke only a short time, but I tried to impress upon those assembled the necessity of their being educated to believe the Word of God, and to show their faith by their works. Practical godliness was the burden of my talk.<sup>14</sup>*LtMs, Lt 177, 1899, par. 5*

Sunday afternoon the meeting was largely attended, the tent being full. I spoke from *1 John 3*. After I had been talking a few minutes, the brethren saw that something must be done to find seats for those who were coming in. I was requested to wait a few minutes, while the young children passed from our tent to a large square tent erected for the children's meetings. The vacancies made were quickly filled and still there was a wall of people standing on one side of the tent. I had great freedom in speaking. I had asked the Lord for strength, and He gave it to me. I felt no weariness. I spoke for one hour, and all heard. My voice was as clear as a bell. I never stood before a congregation of more intelligent men and women, or one which manifested better interest. On the Sabbath, because of the weakness of my heart, I could speak only very slowly, but now I felt reined up, and imbued with the Holy Spirit. I was carried above

all my infirmities, and I know that an angel of God was at my side to strengthen me. This has encouraged me very much. *14LtMs, Lt 177, 1899, par. 6*

On Sunday night I was troubled with a distressing nervousness, but Sara gave me treatment, and I rested all night. *14LtMs, Lt 177, 1899, par. 7*

Last night Brother Daniells spoke on the nearness of the end of time. The tent was crowded to its utmost capacity, and a wall of people stood upon the outside. These first few days of our camp the weather has been very discouraging. On Friday it rained hard, and Sabbath was showery. In the evening we had some heavy thunder and lightning and some hard rain. But in spite of this, we have had good congregations and a success which we hardly expected. The meetings have been fully advertised, and there will be a good attendance. Dr. Caro is here. He spoke the evening after the Sabbath, but the attendance was small, owing to the downpour of rain. *14LtMs, Lt 177, 1899, par. 8*

I feel very grateful to our heavenly Father for His goodness and mercy and love to the children of men in giving them a favorable opportunity to hear and understand the reasons of our faith. Having our school interest in Cooranbong, only twenty-seven miles from Maitland, and a church established in Newcastle, twenty-five miles away, we are very desirous that a company shall be raised up in this place. You know something about Maitland. I have great hope that souls will be convinced of the truth, and will have moral courage to take their position. In some respects this place is more favorable to an acceptance of the truth than Newcastle. *14LtMs, Lt 177, 1899, par. 9*

In Newcastle the men worked in the coal mines were convinced of the truth, but they dared not obey, lest their families should starve. Their employers would not give work to a miner who kept the seventh day. You know all about this. But here there are wealthy land owners who could keep the Sabbath. The Lord will work in this district, and we shall have our outposts strengthened. We hope the work in this place will be self-sustaining. Some young men from this district have attended the school at Cooranbong. The biscuit

manufacturer, Mr. Arnott, has sent his son to the school. We have great hopes that the truth will get a hold on this place, and a church be established. We believe that the Lord will be our helper and our God, and will work through the agencies raised up in this place to sustain the work which should be done.<sup>14</sup>*LtMs, Lt 177, 1899, par. 10*

We are thinking of holding a meeting next camp meeting season at Singleton, a town of some importance on the line to Queensland, not a great distance from this place. Our canvassers have already been there. Brother Goodheart, and Brother and Sister James, who were appointed to work in Singleton, report that quite a number are deeply interested in the truth. My heart rejoices to see people who will hear the truth. We must pray, depending on the Holy Spirit to make the impression. I hope to see a good work done in the right way. May the Lord help us to do the part appointed us. When we ask sincerely, "Lord, what wilt thou have me to do?" [*Acts 9:6*] let us deal honestly with our own souls, and with Him who has bought us with a price. Let us not move without God. We need the spirit of prayer and supplication, that our souls may be fitted for the work.<sup>14</sup>*LtMs, Lt 177, 1899, par. 11*

"I beseech you," says the great apostle, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [*Romans 12:1.*] This, Elder Haskell, we must teach the inexperienced ones to do. I fear that there are many in America who have things to unlearn and learn again more correctly. The idle tales which are gotten up might better be cut away from the teachers, for they will do only harm.<sup>14</sup>*LtMs, Lt 177, 1899, par. 12*

I was broken off in this letter to go up to Brother Starr's house. Brother and Sister Starr, Mother Sisley, Sister Boyd and her daughter, the workers who labored in the Hamilton mission, and the hired girl, compose the family. Brother Hilliard and his wife and child, and Sister Young from Pitcairn Island, are also living in the same house. It was feared that the smell from the gasometer, which is quite near, would affect my heart. But I have a large room, which is well-ventilated. I am pleased with its largeness. There are boxes and trunks and baskets and bundles in one end. This is the room

where things are stored, but it makes a very nice place to accommodate me.<sup>14</sup>*LtMs, Lt 177, 1899, par. 13*

The people are highly pleased with the meetings. All feel that the impression made is excellent. They say that everywhere these meetings are talked of with great surprise. The Bible is preached, and yet they hear of things which they never thought were in the Bible. While in the meetings the people listen as if spellbound. We feel to say, "Praise the Lord, O my soul; and forget not all his benefits." [*Psalms 103:2.*] Oh, I am thankful for this! We did want a good impression made, and the Lord has made this for us.<sup>14</sup>*LtMs, Lt 177, 1899, par. 14*

You will not get much from me this mail, Brother Haskell, for I am weary, and dare not write much. I hope, my brother and sister, that you will be strengthened for the work. Allow nothing to come in to depress you. Carry with you that which it is your privilege to have, a holy boldness. Whatever may be the attitude of others, let it be seen that you know whereof you speak.<sup>14</sup>*LtMs, Lt 177, 1899, par. 15*

This morning I had a long talk with Brother John Wessels in reference to his family coming to Australia. The brothers wish to connect with John. The mother speaks of Andrew going to London to study and again she talks of his coming to Australia, and she will accompany him. Francis will come, I am sure, if a way is made for him. The brothers propose uniting together to create a fund which they will invest in the cause of God at a low rate of interest. I believe that if the Wessels family will leave Cape Town and come to Australia, they will each find something to do. The best thing that can be done for them is to place them amid better surroundings.<sup>14</sup>*LtMs, Lt 177, 1899, par. 16*

Again and again the question is asked before the Lord, "What measures can be adopted for the improvement of this class of people? How may their services be secured to the church?" I know of no better field for this family than Australia. If we do not invite them to come here, they will go where they can be together, not in any one line of work, but where they can be within reach of one another. I have written to Sister Wessels to have Andrew come to

Australia, and have asked her to accompany him. In this way John thinks their money will be bound up in the cause of God. I am writing to them to be sure and come, for I feel quite clear on this point. I understand that Dr. Kellogg has been trying to have them go to America. I will do my best to have them settle in Australia. John is seeking to get them where he can have an influence over them for good. But he does not have any too great a desire in this line.<sup>14</sup>*LtMs, Lt 177, 1899, par. 17*

There is too much stirring about for me to write. I have a good hope in the Lord, and I mean to keep close to my Saviour. I will close this for now. I will be pleased to have Edson and Brother Irwin know what I have written to you, for I fear I shall not be able to get off more letters. Love to you both. I desire much to see you.<sup>14</sup>*LtMs, Lt 177, 1899, par. 18*

## Lt 178, 1899

White, J. E.; White, Emma

Maitland, New South Wales, Australia

November 6, 1899

Portions of this letter are published in *GH 01/1899*; *TMK 129*; *HP 162*; *ChL 19*.

Dear Children Edson and Emma:

Here we are in Maitland, the place in which it has been my earnest desire that we should have a camp meeting. Our first meeting was held Thursday night. Meetings were held on Friday night and on Sabbath and Sunday. The meetings on Sabbath and Sunday were very important. Sunday afternoon and evening the large tent was crowded to its greatest extent. Chairs from the family tents were brought in and placed as close as possible to the stand. Then the children were invited to go into another tent, where a service would be held especially for them. This gave room for quite a large number of grown people.<sup>14</sup>*LtMs*, *Lt 178, 1899, par. 1*

Before I came to this place I was prostrated for one week. I had difficulty with my heart. I think I taxed my strength too severely by attending the camp meeting in Toowoomba, and then going to Sydney to look at land for the sanitarium. W. C. White could not accompany me to Toowoomba, so Sara and I went alone. I spoke six times during the meeting. After speaking on the forenoon of the last Sunday, I begged to return to Cooranbong. On reaching home, I was called to Sydney to look at a site for our sanitarium. All seemed to have confidence in my judgment regarding locations for our institutions.<sup>14</sup>*LtMs*, *Lt 178, 1899, par. 2*

The land at which we had looked just before going to Toowoomba was very a desirable place, containing thirty-two acres. This last piece contains seventy-five acres, fifteen of which is laid out in orchard; the rest is woodland.<sup>14</sup>*LtMs*, *Lt 178, 1899, par. 3*

Brother John Wessels, Brother Sharp, W. C. White, Elder Daniells,

and Brother Salisbury accompanied me to this place. We spread our rugs on the ground and sat on these while we ate our dinner. It was a cold, windy day. I walked through the orchard, and drove all round the place with the sanitarium horse and sulky. Without a dissenting voice, decision was made to take the place.<sup>14</sup>*LtMs, Lt 178, 1899, par. 4*

We then went into Strathfield, where Brother Wessels lives. The next morning we had a council meeting with the brethren, and then started for home. A day or two later the American mail went out, and only a day later the African. This was too much for me. I had been in counsel with Brother Wessels upon important matters, and after the mails had gone I gave out, quite exhausted. For one week I could not gather strength. Then I decided to come here with my phaeton. We drove Jasper, the horse we bought from Brother Haskell.<sup>14</sup>*LtMs, Lt 178, 1899, par. 5*

I have just been interrupted. Brother Starr, Brother John Wessels, and Brother Sharp, who has been selected as business manager and accountant for the sanitarium, have come in to see me. I must talk a few minutes with them. Then Sharp and Wessels go back tomorrow to the sanitarium. Brother Wessels, Brother Sharp, and W. C. White have been making arrangements to give Dr. Rand a better fitting up to work in Newcastle and to give him a hold here in Maitland. There is always a great deal of medical work to do in both these places, and especially in Maitland. West Maitland is built on low ground. It is a very strange looking place. The houses are built right on the ground. When rains fall to any extent, the Hunter River, which runs through Maitland, overflows and the stores and dwelling houses are flooded. Then, of course, typhoid fever, influenza, and all kinds of illness, come. One of our physicians should be located here. A home for our workers must be made in this place. The work must be carried forward until the place has been worked.<sup>14</sup>*LtMs, Lt 178, 1899, par. 6*

I cannot tell you how thankful we all are to the Lord for the kindness that is manifested to us by all the people in West Maitland.<sup>14</sup>*LtMs, Lt 178, 1899, par. 7*

East Maitland is to West Maitland what Oakland is to San



Francisco. The houses stand on higher ground, and are built after a more modern pattern. The floods are never high enough to reach this part of the city. But in order to reach the greatest number of people, we decided to hold the camp meeting in West Maitland rather than East Maitland. The next camp meeting will be held in East Maitland. *14LtMs, Lt 178, 1899, par. 8*

I see that the stars are shining this morning. I hope the cloudy, rainy weather is over. We never in any place felt greater need of the help of the angels of God than in this place. The Roman Catholic element is strong, and we know that this element poisons wherever it is introduced. Maitland is near Cooranbong, and we feel an immense desire that it shall receive all the light that it is possible to let shine upon it. And we have a neat little chapel built in Hamilton, Newcastle, twenty-five miles from this place. This is a rich farming district. Between here and Queensland there are large cattle and sheep stations. *14LtMs, Lt 178, 1899, par. 9*

How little we can do in our own power to help the people that are misled by the false theories that are ever kept before them by their false shepherds! Our earnest cry to God is, "It is time, O Lord, for thee to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [*Psalm 119:126, 127.*] We are in the midst of troublous times. Catholicism is making sure and decided inroads, embracing in its cruel arms the Protestant world. In disloyalty men and women are making void the law of God, and He will punish them for their iniquity. "The earth shall disclose her blood, and shall no more cover her slain." [*Isaiah 26:21.*] "The Lord is slow to anger and great in power; and will not at all acquit the wicked; the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." [*Nahum 1:3.*] *14LtMs, Lt 178, 1899, par. 10*

If ever there was a time when those who claim to be Christians should be all that the name comprehends, it is now. Are we following Christ in very reality? As Seventh-day Adventists we must be on watch, guarding every point lest the enemy shall set up his standard among us. There is not one semblance of an excuse for our churches to be indifferent and careless. If ever there was a time when the members of our churches should see if they have oil in

their vessels with their lamps, it is now, just now, without a moment's hesitancy or delay. This is an individual work. We are to look earnestly to our own standing and accountability. While the Protestant world is being led by the wily sophistry of Catholic doctrines, while the mystery of iniquity is gathering to itself the world of professed Christians, what are we about?<sup>14</sup>*LtMs, Lt 178, 1899, par. 11*

Are those who know the truth for this time anchored in Bible doctrines? Are our weapons, "Thus saith the Lord," "It is written"? Is our anchor cast within the veil? Are we individually rooted and grounded in gospel truth, so that we may be established, strengthened, and settled in the faith? Are we, as those who have the knowledge of the mysteries of God, those to whom God has committed the living oracles, loyal and true to our stewardship? Those who are truly converted will reveal, as missionaries for God, what the truth means to them in its transforming efficiency and sanctifying power. If we are weighted with the treasures of eternal truth, we shall proclaim to a world perishing in sin what it signifies to have the sanctifying, redeeming love of Christ in the soul.<sup>14</sup>*LtMs, Lt 178, 1899, par. 12*

If we are verily and truly united to Christ, it is because truth has taken possession of the soul temple. We see so many who, while they claim to be Christians, show by their lives that they know not God and Jesus Christ by an experimental knowledge. The heart that has opened its doors to Jesus will love pure, cleansing, transforming truth, and will zealously contend for the faith once delivered to the saints. Let no man stop short of entire, unreserved surrender to God. Begin the work in the heart. Look away from the course of action pursued by others to Christ. You have a soul to save or a soul to lose, and this is too important a question to be regarded indifferently. One of the most earnest prayers in the inspired Word is, "Create in me a clean heart, O God;" and from One who loved us and gave His life for us comes the great and important assurance, "A new heart also will I give you." [*Psalm 51:10; Ezekiel 36:26.*]<sup>14</sup>*LtMs, Lt 178, 1899, par. 13*

Why are there so many men and women who have and still do occupy positions of great responsibility, who are spiritual failures,

who have unsymmetrical characters? It is because they did not and do not, when they know the truth, begin to practice the truth as it is in Jesus. They do not let Him take away their faulty attributes of character, which are after Satan's order, not after the similitude of Christ. He whose conversion is righteous carries righteous principles into all his life practices. He only is well grounded in the faith who lives by every word that proceedeth from the mouth of God.*14LtMs, Lt 178, 1899, par. 14*

There are many who testify daily, "I am not changed in character, only in theory." The renovating, transforming work must begin in the heart, out of which flow the issues of life. Oh, how then can lip service be regarded as sufficient? If the Lord has ever spoken by me, your mother, I entreat of you, for Christ's sake, do not stop at any halfway place, but press on, press on. Advance to the perfection of Christian attainments. Leave nothing insecure. Watch thyself with all diligence. Remember that you are responsible not to misrepresent Christ in character. Let us not, by our defects, lead others to practice the same sins.*14LtMs, Lt 178, 1899, par. 15*

My son, not all who stand in positions of responsibility are honoring God by practical godliness. They can gain through faith a conqueror's crown, but they are not willing to engage in hand to hand warfare with their own imperfect dispositions. They retain attributes which make them offensive to God. Daily they are transgressing the principles of His holy law. If all would only learn the simple lesson that they must take and wear the yoke of Christ, and learn of the great Teacher His meekness and lowliness of heart, they would better fulfill their covenant to love God supremely and their neighbor as themselves.*14LtMs, Lt 178, 1899, par. 16*

Is it not possible for those handling sacred responsibilities to remember that in their several positions of trust they are to manifest exactitude in every respect, as examples of Jesus Christ? Their position as superiors demands this of them. But whether they be superiors, equals, or inferiors, they must begin at the beginning. Christ says, "Take my yoke of restraint and obedience upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest." [*Matthew 11:29.*] The heart will then be made right with God through the creative power of Christ. Partakers of His divine nature,

they are transformed. Then the whole building, fitly framed together, groweth unto an holy temple in the Lord.<sup>14</sup>*LtMs, Lt 178, 1899, par. 17*

The world would not be what it now is if professed believers in Christ were receivers of His divine nature. It is the example of men who claim to believe the truth but who do not practice the truth that detracts from the influence of Christianity. They hold the truth as a theory, but unrighteousness surely characterizes their course of action. Many occupy high positions of responsibility, and yet reveal that they are far away from Christ, because they are destitute of Christianity. Please read the *ninth* and *tenth chapters of Ezekiel*. Should we not seek to understand the work which God requires us to do? Its results are sacred and awful.<sup>14</sup>*LtMs, Lt 178, 1899, par. 18*

If one thread of selfishness is woven into God's service, He is greatly dishonored. Unless those who have a knowledge of the truth are sanctified through the truth, their profession counts nothing, and their condemnation will be proportionate to the light granted them, which they have not honored by walking in the light as Christ is in the light. Truth as it is in Jesus is the creating power of the grace of Christ. Those who claim to have advanced light must reveal the influence of that light in their words, their deportment, their voice, their actions, at all times and in all places.<sup>14</sup>*LtMs, Lt 178, 1899, par. 19*

The first work of teachers, physicians, directors, is to submit themselves to the yoke of Christ. They must obey the words, "Take my yoke upon you, and learn of me." [*Matthew 11:29.*] This is the result of keeping self under the sanctification of the truth. Our first business, and that which should always be made the highest, is to expel from the soul temple everything that will not harmonize with Christ. His Spirit must abide in us by faith. We are to keep the heart with all diligence, "for out of it are the issues of life." [*Proverbs 4:23.*] Then pleasant words will be spoken, notwithstanding that temptations are pressing in to occupy the soul temple.<sup>14</sup>*LtMs, Lt 178, 1899, par. 20*

The devil is not dead. He will seek to awaken jealous and evil

surmisings. He will tempt those who are in positions of influence to take certain liberties, to appropriate advantages to themselves, while if those who are accounted as inferiors should take such liberties, they would be summarily dealt with. Here is the rock upon which many who ought to be examples of unselfishness have struck. Some have become examples of greed and covetousness. God has marked them as dishonest and unholy, and He will judge them for taking what should have been given to His needy servants, who are doing hard, faithful work. *14LtMs, Lt 178, 1899, par. 21*

But because of the wrong actions of those in positions of trust, do not let envious feelings fill the heart. They are to be judged according to the deeds done in the body. You only need to pity and to pray for them. The Lord knows every dishonest transaction, and will award them according as their work shall be. The Lord rewards every unselfish action. Pray with heart and soul and voice, "O God, impress more deeply upon my mind and heart the principles of Thy holy law, which is the transcript of Thy character. Let me by faith grasp the exceeding great and precious promises, that I may not in my duty and work fail or be discouraged, but perfect holiness in Thy fear." *14LtMs, Lt 178, 1899, par. 22*

My children, you are not to look to others to know your duty. You are not to wait for their invitations to attend general meetings. The Lord will teach you your duty, and will give you His message from the written Word. If you learn of Christ His meekness and lowliness, your spiritual advancement will not be hurt by evil surmising, envy, and jealousy. You are not amenable to any living man. They may place you in hard places, but this is not your sin if you do not place yourself there. God would have you meek and lowly in heart, so that He can safely trust you, and educate and train you by His Holy Spirit to help just where help is needed, to comfort the lowly, the sorrowing, the poor, and friendless. As you do this work angels of God will be very near to comfort those for whom efforts are being made in His name by human service. *14LtMs, Lt 178, 1899, par. 23*

Work, work, work to uplift, but never to depress. Do not worry about your books after you have done what you thought best, with much prayer for guidance. If you keep worrying, the blessing of God will not attend you. You must have faith. Do not be envious lest others

shall gain the advantage. The Lord understands all about you. He knows what is for your best good, and what would prove an injury for you. Do not let your lips speak any word that will weaken the confidence the Lord desires your brethren to have in you and your work. *14LtMs, Lt 178, 1899, par. 24*

God has given you warning in regard to these matters. He wants you to give not the least occasion for others to war against you, or to work counter to the work God would have you do. There is work enough to be done everywhere. We must not say or do anything that savors of murmuring or criticism, for when we do this Satan comes right to our side and helps us. He will magnify the mistakes others have made so that you will lose the peace and restfulness the Lord would have you cherish. If you believe that every wrong action, either in yourself or in another, is an offense to God, you will not by word or action give your fellow men opportunity to sin against God. Every soul who does a wrong action to another, the Lord has shown me, will have that act rebound upon himself. Thus God punishes those who engage in any evil work. Be more anxious that the truth with its sanctifying power shall be in your heart, buried in your soul and in the souls of others. There are those who need all the help that you can give them. *14LtMs, Lt 178, 1899, par. 25*

Be not afraid to stand in Battle Creek, if this is the will of God for you, but do not educate yourself to stand as a critic. Take the Lord Jesus as your Counselor. The moment a man feels that he is not dependent on God for the breath he draws and for the watchcare he receives, that moment he will lay aside the yoke of Christ, and cease to learn of Him who is meek and lowly in heart. Take the Word of God as the man of your counsel. The Lord has made you His witness. He wishes you to be converted every day, that you may become a channel of light. The truth must take control of the conscience, the understanding, the whole heart. In all that you undertake, not only in explaining the Word to others, in prayer and praise and worship, but in your everyday life, God must be your dependence. The truth will give a religious, Christlike character to all that is worth doing, in business as well as in religious lines. *14LtMs, Lt 178, 1899, par. 26*

In all your dealings with your fellow men never forget that you must

represent the righteousness of Christ. Men are tempted enough by the devil. Let no word or action of yours awaken suspicion or distrust, and turn them away from that fellowship which Christ would have cherished. We must not work against that which Christ is doing for the souls that are tempted and tried. If the sanctifying influence of the truth is kept away from the heart, what good will it do to try to lead men to Jesus? If our profession of the truth produces no beauty in our own souls and lends no softening, mellowing influence to our own character, it is not the kind that Christ would have us receive. Our religion is a sounding brass and a tinkling cymbal. It is not enough that we be Christians when we feel like it, and at other times allow Satan to take full control of mind and voice and action. Surely such a man's religion is vain.<sup>14</sup>*LtMs, Lt 178, 1899, par. 27*

God has given us rules for guidance. These rules form a standard for all His true followers. God's will must be made paramount in all our experience. Then we will not be false guideposts.<sup>14</sup>*LtMs, Lt 178, 1899, par. 28*

We have not had opportunity, my son, to carefully consider the letters you have written us. There have been so many things to be considered. One important matter is related to another important matter, and these have driven W. C. White from place to place, from council meeting to council meeting, from Sydney to Newcastle, and from Newcastle to Maitland. Changing about so, sleeping in different beds in different places, he takes cold, and is unable to do that thinking and planning which he desires to do. So we shall have to put off until the next mail the answers to some of your questions. I was sick for one week, and could not have anything brought before me. But we will do our best.<sup>14</sup>*LtMs, Lt 178, 1899, par. 29*

Brethren Wessels and Sharp took W. C. White to Newcastle yesterday morning to arrange some important matters regarding the work of Dr. Rand there. Dr. Rand is without facilities, without bathrooms, without a horse and carriage to take him from place to place, without instruments with which to work. I have not seen Willie since yesterday morning. When we have new fields to work like Stanmore, Newcastle, and Maitland, it takes much thought and money to help the workers, to keep them advancing and not

retrograding. *14LtMs, Lt 178, 1899, par. 30*

Oh, I am so glad, children, that the Lord is not dependent upon human agencies, but that human agencies must be dependent upon divine agencies. What patience the Lord has with His people! We cannot do without God, though He can carry on His work without us. Let us inquire, What is the way of the Lord? Let us not entertain one suggestion of Satan's framing, but look to Jesus and trust in Him. *14LtMs, Lt 178, 1899, par. 31*

I must now heed the call for breakfast. I have written this letter, with the exception of two pages, since one o'clock a.m. *14LtMs, Lt 178, 1899, par. 32*

I have a few more words to say. Put your trust in God. Now is the time when each person must seek the Lord most earnestly for himself. You are to feel just as free to go to Battle Creek or any of the conferences or camp meetings and labor, but be sure that you stand in your lot and in your place. Speak the Word when you feel moved by the Spirit of God. The Lord has given to every man his work. The lamps of the soul must be kept trimmed and burning. Every precaution is essential, lest the light flicker and go out. *14LtMs, Lt 178, 1899, par. 33*

The responsibility of each human agent is measured by the amount of gifts he has in trust. All are to be workers. But upon that worker who has had the greatest opportunities, the greatest clearness of mind in understanding the Scriptures, rests the highest responsibility. Every receiver must hold himself accountable to God, and use his talents for God's glory. He is not to become discouraged in his earnest, sincere efforts to do the work the Lord has given him, You, my son, have not placed yourself where you could accomplish all the good the Lord requires you to do in connection with your brethren. You had that which you could have imparted to them, and they in turn could have helped you. But now do your work with God in view. *14LtMs, Lt 178, 1899, par. 34*



**Lt 179, 1899**

White, J. E.; White, Emma

Maitland, New South Wales, Australia

November 3, 1899

Previously unpublished.

Dear Children:

Last evening we decided to leave home on Friday morning at five o'clock for the camp meeting. We knew that we would need my horse and carriage there, so Sara and I drove up. As I am nearly always the first one up in the morning, I was to call Sara at four o'clock a.m. I could not sleep past half past eleven. My mind was much burdened, and I wrote until nearly four o'clock. Then I called Sara. We were to take our breakfast in the carriage as we rode. Part of the road was very steep and mountainous. There was an appearance of rain as we started, and we spent half an hour deciding whether we should drive or take the cars at Dora Creek. We deemed it the better plan to drive.<sup>14</sup>*LtMs, Lt 179, 1899, par. 1*

I am very, very sorry that I cannot find the letter from Brother Shireman. I suppose it was with my other letters, but it is not. I fear I cannot, this mail, take up his question and answer them. But I will say that property that has been created by the Lord's servant without donations or consideration from Battle Creek is not the property of the Conference, although the Conference may have paid the laborer a stipulated sum for his labor. Yet the man who have worked and invested their money in the cause own the property until they shall have clear evidence from the Lord as to what they shall do with it. If I shall build meetinghouses, as I hope to be able to do, I shall not turn these over to the Conference that did not aid me in erecting them.<sup>14</sup>*LtMs, Lt 179, 1899, par. 2*

This morning, November 7, we went with our horse and carriage to see May White and the children, who came last evening. Early this morning I saw in the heavens a rainbow and the shadow of a rainbow, looking like two rainbows. I said, This is portentous. I have

had my attention called to this sign before, and a heavy rain has always followed. Well, we visited May White, and took her and the children to the druggists, where May wished to make some purchase. When she was through, we noticed that very heavy clouds were gathering, and when we had taken her home and turned homeward again ourselves, we saw that these clouds were growing very black and singular looking. We were afraid that Jasper, our horse, might not travel as quickly as the fast gathering storm. But we just reached home in time.<sup>14LtMs, Lt 179, 1899, par.</sup>

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We found the gate open. I stepped from the phaeton and entered the door of my room. Sara and Maggie slipped the harness from the horse and led him into the shed. Brother Starr pushed the buggy under cover. We were all in the house and Sara was in the shed when the pelting hailstones came down. It rained in torrents. We feared that the glass of the windows would break. It rained thus for all of thirty minutes. We think it would have been hard for Jasper to have understood what was the matter had he been out in the storm, but he was safe under shelter. Sara could not get into the house before the storm burst, but none of us suffered.<sup>14LtMs, Lt 179, 1899, par. 4</sup>

Our first thoughts were for the camp. We feared that much damage would be done. Later we learned that only five tents were left standing. The big tent was being let down when the storm came in a volume of wind and hail. Four men hung on to the book tent in an effort to save it. But were taken up into the air with the tent. They escaped without injury, but the books, Bibles, copies of *The Desire of Ages*, and all of our best and also our less valuable books are ruined, we fear. Some of them may be saved and sold for a small sum.<sup>14LtMs, Lt 179, 1899, par. 5</sup>

This is one of the trials we are subject to at camp meeting. This is a loss that can be sustained, however. No limbs are broken, and we thank the Lord for His loving-kindness to the children of men. We dare not complain at anything, for we see that angels of God have protected our lives. We will not murmur nor complain.<sup>14LtMs, Lt 179, 1899, par. 6</sup>

On Sunday night the tent was full to overflowing. On Monday night lime light views were given, showing the school buildings at Cooranbong. *14LtMs, Lt 179, 1899, par. 7*

**Lt 180, 1899**

Irwin, G. A.

Maitland, New South Wales, Australia

November 7, 1899

Previously unpublished.

Dear Brother Irwin:

In this place, Maitland, there is great wickedness. Churches of all denominations are here, and it can truly be said, "Babylon is fallen, is fallen, and is become the hold of every foul spirit, and the cage of every unclean and hateful bird. ... Come out of her my people, that ye be not partakers of her sins, and receive not of her plagues." [*Revelation 18:2, 4.*] In this place I recognize a people who are left without a true shepherd. They have not had a fair chance. The shepherds feed themselves, but do not feed the flock. They kill those that are fed, but do not reform them. *14LtMs, Lt 180, 1899, par. 1*

We have had rain, I believe, every day since the camp meeting commenced. On Sabbath there were a good many people out. A number of unbelievers were present. In the afternoon I spoke from the *fourteenth chapter of John*. On Sunday afternoon the Lord gave me special strength and great freedom. In the evening Brother Daniells gave a discourse on the time of the end. It was a solemn, powerful discourse. *14LtMs, Lt 180, 1899, par. 2*

The meetings have made a deep impression upon the minds of unbelievers. Some of the Wesleyan church members are very much troubled in regard to the worldliness of professing Christians. They are, as one member of the church expressed it, lovers of pleasure more than lovers of God. One man talking with Brother Starr, said that men who have never entered a church are attending our meetings. Merchants, bankers, and men in official positions are full of interest, and are soliciting us to remain another week. We may conclude to do this. *14LtMs, Lt 180, 1899, par. 3*

There are men here who long to see truth and righteousness in the church. One said, I feel very sad over the ministry in our churches. He told us that they paid their minister five hundred pounds per year to preach to them, and he hires a curate to help him. But the minister plays tennis and other games, while the curate does his work. Amusements, church suppers, and a variety of things have come in to destroy the elevated character of Christianity. You cannot imagine the sorrow of my soul that we have not entered this place before. Almost every hindrance was presented before me at this time, but I told the brethren plainly that I should not change my mind until I saw some reason for doing so. Again and again Sydney, Lambton, Wallsend, were presented before me; but no, we could not hold the camp meeting there. *14LtMs, Lt 180, 1899, par. 4*

East Maitland needs labor done in it. I see right near us fields of labor that are all ready for Bible truth. At any time in our experience we should consider this a grand opening. The higher classes are doing all in their power to accommodate us. While it has been so wet and rainy, invitations have come to us to occupy rooms in the houses near by, and when the cyclone struck our camp yesterday, taking down all our tents but five, we had many sympathizers. One man in the government office came to the ground, and when he saw the damage done by the storm, he said, I do hope you will not move the tent. There will be plenty of room for some of the campers in our home. I can take two couples. Two women can sleep with my wife and two men with me, and there are many families who have more room and bed furnishings than we have. *14LtMs, Lt 180, 1899, par. 5*

Last night almost all the tents on the ground were unfit for occupation. There was nothing in the line of bedding that could be used. We hope that we shall have sufficient sunshine today to dry the bedding. The big tent was up, and there was a good attendance at the evening meeting. *14LtMs, Lt 180, 1899, par. 6*

I know Maitland to be one of the places presented to me where the people were hungry for the Word of the Lord. This is a wealthy district, and there are not the hindrances to the truth that there are in many places. The best part of the people seem eager for us to stay another week, and we are inclined to think that this is the best

thing we can do.*14LtMs, Lt 180, 1899, par. 7*

Yesterday an invitation came for Mrs. White to speak to the women of the W.C.T.U., which seems to have a strong force here. I shall consent to speak to them if everything is favorable. I can see now how appropriate were the words spoken to me by my Instructor. Pointing to the companies large and small, he said, These are as sheep without a shepherd to care for their souls. They must have the message from the Word of God presented to them in a clear, decided manner.*14LtMs, Lt 180, 1899, par. 8*

This is one of the many places to be worked, and I can now see more clearly the reason for our school being located in Cooranbong. In the place of our being isolated, we are in the very midst of fields that are waiting to be worked, fields where there are no shepherds to care for the poor sheep.*14LtMs, Lt 180, 1899, par. 9*

Thus we are lifting the standard of truth in new territories, in one place after another. We find that there is no place where we can stand still.*14LtMs, Lt 180, 1899, par. 10*

In haste.*14LtMs, Lt 180, 1899, par. 11*

**Lt 181, 1899**

Wessels, Philip

Maitland, New South Wales, Australia

November 6, 1899

Previously unpublished.

Dear Brother:

We feel a deep interest in you, but the interest we feel is as nothingness compared with the interest Christ has in you and the love He has for you. "We are laborers together with God: ye are God's husbandry, ye are God's building." [1 *Corinthians* 3:9.] The Lord Jesus is the great Worker, as well as the Lawgiver. "Work out your own salvation with fear and trembling. For it is God that worketh in you, to will and to do of his good pleasure." [*Philippians* 2:12, 13.] God works and you work. Do not hang down your head as a bulrush, but lift it up, and trust wholly in God. Do not be discouraged, Philip. The Lord will be your helper. If you walk obediently and lawfully, He will be your strength, your front guard and your rearward. Let your swelling, struggling heart break for the longing it has for God, for the living God. Remember that the Lord is the one efficient power and agent in the work of the sanctification of the Spirit. *14LtMs, Lt 181, 1899, par. 1*

Do not stop at any halfway service. The Lord wants to save us, soul, body, and spirit. Eternal life offers the highest encouragement for the most earnest and valiant efforts in the outlay of every mental and spiritual energy and efficiency. In partnership with angels, we are to be the channels through which the grace of Christ is to flow. You may be a victor, but only as Jacob became a victor—by mighty wrestling with the angel Jesus Christ. Jacob prevailed because he would not let the angel go. If you lay hold of the Lord by faith, refusing to let go, He will give you His blessing. You will have courage because you have surrendered yourself to God, and thus secured the co-operation of divine agencies. *14LtMs, Lt 181, 1899, par. 2*

O Philip, my brother, wrench yourself free from every power that would hold you away from Christ. Work yes, work with unceasing energy, striving as if your salvation depended upon eternal vigilance. Trust in God, as though the result of the whole work depended upon Him. Thus there is a combination of forces. How glad Satan would be to see you a weakling, bending under every burden. You must work, Philip, with strong spiritual sinew and muscle, and with a bounding heart, as seeing Jehovah always at your right hand. *14LtMs, Lt 181, 1899, par. 3*

Do not, I beg of you, let any attitude taken by your brethren discourage you. You must recover yourself from the snare of the enemy. Let your heart be full of thankfulness to God, for He proffers you His Omnipotence, His divine strength. In every place do your best to help some other one. You have lost spiritual strength; now recover it step by step. Work with heart, mind, and strength, as a laborer together with God. Pray and trust, and when you feel your nothingness, the Lord will gird you with His strength. *14LtMs, Lt 181, 1899, par. 4*

I cannot say half that I want to say. Do not repulse or be repulsed. Know that you have a mighty helper in God, and the faith now tried will ere long become a victory. There is a world to be saved. You can act a part in this grand work. Having recovered yourself from the snare of Satan, the Lord will surely strengthen and keep you, and fit you, for a place where you can be a more efficient worker. I point you to the Lamb of God which taketh away the sin of the world. Your wife has been loyal and true to God and loyal and true to you. May Jesus take your children in His loving arms, and bless them. *14LtMs, Lt 181, 1899, par. 5*

One of your little flock needs the greatest tenderness and the utmost care. Nothing like hasty temper must be manifested in dealing with the one who needs the most tender solicitude, else its mind will not recover from the influence. Nothing like hasty words or movements should be seen or heard in its presence, unless you would spoil its capabilities for life. This may not be understood by you. But there is one in your little flock in whom no fear should be aroused by harsh words. Time will change its character for better or for worse, according to the way in which it is treated. Never cause it



any physical pain by punishment. It has a sense of terror which destroys its power of reason if any harshness is used. God help you all as a family, is my most earnest prayer.<sup>14</sup>*LtMs, Lt 181, 1899, par. 6*

**Lt 182, 1899**

Wessels, Peter

Maitland, New South Wales, Australia

November 6, 1899

This letter is published in entirety *PC 26-27*.

Dear Brother Peter Wessels:

I have some things to say to you which you need. There are places you might fill, places in which you might be a blessing in many ways. But erroneous ideas keep you from filling these places. Your character needs to be pruned, for there is a superfluous growth that needs to be cut away from you. The idea which you hold that no remedies should be used for the sick is an error. God does not heal the sick without the aid of the means of healing which lie within the reach of man, or when men refuse to be benefited by the simple remedies that God has provided in pure air and water.<sup>14</sup>*LtMs, Lt 182, 1899, par. 1*

There were physicians in Christ's day and in the days of the apostles. Luke is called the beloved physician. He trusted in the Lord to make him skillful in the application of remedies. When the Lord told Hezekiah that He would spare his life for fifteen years, and as a sign that He would fulfill His promise, cause the sun to go back ten degrees, why did He not put His direct, restoring power upon the king? He told him to apply a bunch of figs to his sore, and that natural remedy, blessed by God, healed him. The God of nature directs the human agent to use natural remedies now.<sup>14</sup>*LtMs, Lt 182, 1899, par. 2*

I might go to any length in this matter, my brother, but I leave it now with a few instances. A brother was taken sick with inflammation of the bowels and bloody dysentery. The man was not a careful health reformer, but indulged his appetite. We were just preparing to leave Texas, where we had been laboring for several months, and we had carriages prepared to take away this brother and his family, and several others who were suffering from malarial fever. My husband

and I thought we would stand this expense rather than have the heads of several families die and leave their wives and children unprovided for. *14LtMs, Lt 182, 1899, par. 3*

Two or three were taken in a large spring wagon on spring mattresses. But this man, who was suffering from inflammation of the bowels, sent for me to come to him. My husband and I decided that it would not do to move him. Fears were entertained that mortification had set in. Then the thought came to me like a communication from the Lord to take pulverized charcoal, put water upon it, and give this water to the sick man to drink, putting bandages of the charcoal over the bowels and stomach. We were about one mile from the city of Denison, but the sick man's son went to a blacksmith's shop, secured the charcoal, and pulverized it, and then used it according to the directions given. The result was that in half an hour there was a change for the better. We had to go on our journey and leave the family behind, but what was our surprise the following day to see their wagon overtake us. The sick man was lying in a bed in the wagon. The blessing of God had worked with the simple means used. *14LtMs, Lt 182, 1899, par. 4*

I remember still another case. At our first camp meeting here, held at Brighton, a young lady was taken sick on the ground, and remained sick during most of the meeting. She was thought to have typhoid fever, and although many prayers were offered in her behalf, she left the ground sick. Dr. M. G. Kellogg, half brother to J. H. Kellogg, of Battle Creek, was attending her. He came to me one morning, and said, Sister Price is in great pain. I cannot relieve her. She cannot sleep, and every breath seems as though it would be her last. *14LtMs, Lt 182, 1899, par. 5*

We prayed for her, and then like a flash of lightning there came to me the thought of the charcoal. "Send to the blacksmith for charcoal, and pulverize it," I said, "and put poultices of it on her side." He tried this, and in one hour he came to me, and said, "That prescription was an inspiration from God. Sister Price could not have lived until now if no change had come." The sick one fell into a restful sleep; the crisis passed, and she began to amend. In a few days she was taken from [Brighton?] to her home in Melbourne, and is alive and well today. *14LtMs, Lt 182, 1899, par. 6*

All these things teach us that we are to be very careful lest we receive radical ideas and impressions. Your ideas regarding drug medication, I must respect; but even in this you must not always let the patient know that you discard drugs entirely until they become intelligent on the subject. You often place yourself in positions where you hurt your influence and do no one any good by expressing all your convictions. Thus you cut yourself away from the people. You should modify your strong prejudices.<sup>14</sup>*LtMs, Lt 182, 1899, par. 7*

I cannot speak as fully on this subject as I would like to, but let me say, "Hide Peter Wessels in Christ." Here I must leave you, for I have not time to write more.<sup>14</sup>*LtMs, Lt 182, 1899, par. 8*

**Lt 183, 1899**

Hyatt, W. S.

Maitland, New South Wales, Australia

November 9, 1899

This letter is published in entirety in *1888 1693-1705*.

Dear Brother Hyatt:

I have some things to say to you which must be said. The first difficulties with Brother Philip Wessels were created by the confusion that came into Battle Creek from the Minneapolis meeting. Two years of opposition were brought in, and a spirit prevailed among some of our leading men at two General Conferences which was not inspired by God. Here were Brother Philip Wessels and his brothers, who afterward came into the possession of much property. Had the influence of the leading men of Battle Creek been pure and holy, what an influence would have gone forth from them to help and strengthen and settle the Wessels family! But disunion and rejection of light were the prevailing sins of those who had been long in the faith. They stood in stubborn defiance of truth and light and evidence, and the crooked paths made by them had an influence to unsettle the confidence of the Wessels brothers. *14LtMs, Lt 183, 1899, par. 1*

Better had it been for these brethren if they had never seen Battle Creek, for their minds were only confused and led astray by the pride and outlay of means they saw in the carrying on of the work in our schools. And the errors of Battle Creek would be seen in all they undertook in South Africa. Their experience might have been of an entirely different character had the work in Battle Creek been carried forward in simplicity, each worker learning Christ's methods of labor and His meekness and lowliness of heart. But money was misappropriated. Ambition and outward display were brought in, and things were not as God had specified they should be. He designed that the work should be carried forward in integrity and strict economy, for the vineyard of the Lord, which is the whole world, was to be worked. *14LtMs, Lt 183, 1899, par. 2*

Every institution we establish, every sanitarium and publishing house and church, should bear the inscription, "To Him who hath loved us, and died for us, we dedicate this building, whose foundation and topstone were laid in His precious name." Everything that is done in the furnishing of these buildings should be done with reference to economy. Tasteful, appropriate structures should be erected to give character to the work, but there should be no unnecessary outlay of means. God designs that the work of the ministry shall be regarded as sacred. It is not to be in any way demerited. *14LtMs, Lt 183, 1899, par. 3*

It is God's plan to work through His instrumentalities, His chosen earthen vessels, and men are honored when He places them as His appointed messengers. The work of preaching the Word, presenting Christ crucified as the world's Redeemer, bears the divine credentials, and proof of its sacred character is given in the conversion of souls. It is not the large buildings erected for show that give character to the work, but the winning of souls to Christ. This seals the teacher as a living oracle, as Christ's apostle. This will demonstrate that the work we are doing is of God. "By their fruits," Christ said, "ye shall know them." [*Matthew 7:20.*] *14LtMs, Lt 183, 1899, par. 4*

I will say to my brethren in South Africa: There has not been that wisdom and keen foresight used in dealing with the Wessels family that there should have been. These brothers have invested their means in buildings and in various ways to sustain the work, and what use have you tried to make of them? True, they have not been free from mistakes and errors, but others, who have had much greater light, have revealed that they also erred. Have you given these brethren encouragement and wise, judicious help, or have you closed every avenue whereby they might be helped to be laborers together with God? Have you left them to drift whichever way they would, while their money was tied up in your buildings? Have you not, by your course of action, testified that you did not appreciate the work that has been done with their money? Have you not crowded out their influence, that they might have no part or lot with you? Much more might have been done than has been done to bind them up with the work. *14LtMs, Lt 183, 1899, par. 5*

The brethren in the ministry need every day the converting power of God upon them, else they will reveal how true are the words of Christ, "Without me ye can do nothing." [*John 15:5.*] Lines of work could have been entered into that would have called the young men of the Wessels family to act a part in God's cause. Then they would not have drifted away into the world to invest their money in worldly enterprises, but would have been obtaining an experience of value. Were you in their place, how would you feel? The Lord does not approve of the course of action pursued by the church. Ministers need daily the melting grace of God in the heart. They need the love of Christ shed abroad in the soul. They need to censure less, and give far more encouragement. Let us be faithful with one another. Church members should understand that they are not all converted. There are many who need to have the soul temple refined and cleansed and purified, to open the windows of the soul heavenward and close the doors earthward.*14LtMs, Lt 183, 1899, par. 6*

There is need of an advance movement on the part of God's professed people. We need to draw nigh to God, and see if there are not jealousies and evil-surmisings that are keeping the Saviour away. Selfishness and self-sufficiency close the door of the heart against Jesus, saying, "I want not Thy way but my way." Humble yourselves under the hand of God, and He will lift you up. Your simple, heartfelt confessions of hardheartedness, worldliness, and love of display and pleasure will be heard by God, and these sins will be seen as they appear in the sight of a holy God.*14LtMs, Lt 183, 1899, par. 7*

The simple prayer of faith is music in the ears of the Lord. But you cannot have faith unless you talk faith and live faith. Then you may expect large things. The Holy Spirit will come upon you, and convert you, soul, body, and spirit, and you will show to all around you that your face is turned heavenward. You will be moved to holy endeavor. There is need of heart searching and seeking after God. Then God will take the stony heart out of your flesh, and give you a tender heart, which He can impress. May the Lord help and teach and lead and guide us by His Spirit, that in life and character we may be fashioned after the divine pattern.*14LtMs, Lt 183, 1899, par.*

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I address every church member. Open the door of the heart and let Christ into the soul. I address every laborer: Put on Christ. In this will lie your greatest triumph. Every minister, every worker in any line, needs to put on Christ and have the mind which dwelt in Christ. There is revealed too little deep insight into the situation and real necessities of the Lord's blood-bought heritage. Souls have cost too much for us to be careless and indifferent in regard to them. *14LtMs, Lt 183, 1899, par. 9*

It is a sad fact that not all the men who have come from America as workers have been a help and blessing in South Africa. They were not living in connection with God. This has cost South Africa much. There are those who have not exercised wisdom in dealing with human minds, who have been too indifferent to reach out a hand warm with sympathy and earnest, intelligent love to help the ones Satan has tried to secure for his service. Circumstances consign every man, whatever his position, to a practical test; and the actual results of this test are offered to the world for inspection. "By their fruits," Christ said, "ye shall know them." [*Matthew 7:20.*] *14LtMs, Lt 183, 1899, par. 10*

Differences of opinion will always exist, for every mind is not constituted to run in the same channel. Hereditary and cultivated tendencies have to be guarded, lest they create controversies over minor matters. Christ's workers must draw together in tender sympathy and love. Let not any one think it a virtue to maintain his own notions and suppose he is the only one to whom the Lord has given discernment and intuition. Christian charity covers a multitude of that which one may regard as a defect in another. There is need of much love and far less criticism. When the Holy Spirit is manifestly working in the hearts of ministers and helpers, they will reveal the tenderness and love of Christ. *14LtMs, Lt 183, 1899, par. 11*

Many things which have reference to outward forms are not all defined in the Scriptures, but are left unsettled; and personal preferences have often been urged too strongly over these matters. When every item is not in accordance with the practice of some other of the body of believers, let not little variances swell into grievances and cause disunion. The methods and measures by



which we reach certain ends are not always precisely the same. We are required to use reason and judgment as to how we shall move. Experience will show what is the fittest course to pursue under existing circumstances. Let not controversy arise over trifles. The spirit of love and the grace of our Lord Jesus Christ will bind heart to heart if each will open the windows of the heart heavenward and close them earthward. *14LtMs, Lt 183, 1899, par. 12*

The sins marked out in the Word of God must not be allowed to enter the life, as of little consequences. If we would faithfully walk in the light of God's Word and will, we must be determined that we will not dishonor God by a lax, loose course of action. It is often the case that the customs and climate of a country make a condition of things that would not be tolerated in another country. Changes for the better must be made, but it is not best to be too abrupt. The truth received into the heart sanctifies the receiver. *14LtMs, Lt 183, 1899, par. 13*

The power of the grace of God will do more for the soul than controversy will do in a lifetime. By the power of the truth how many things might be adjusted, and controversies hoary with age find quietude in the admission of better ways. The great, grand principle, "Peace on earth and good will to men" [*Luke 2:14*], will be far better practiced when those who believe in Christ are laborers together with God. Then all the little things which some are ever harping upon, which are not authoritatively settled by the Word of God, will not be magnified into important matters. *14LtMs, Lt 183, 1899, par. 14*

The great want in South Africa in religious lines is a clearer sense of the presence of God in every agency and in every enterprise. The purity and holiness of God is the great subject which must awaken the senses to the necessity of true conversion. While on one hand danger lurks in a narrow philosophy and a hard, cold rule of orthodoxy, on the other hand, there is great danger in a careless, impure liberalism. *14LtMs, Lt 183, 1899, par. 15*

The great theme ever to be kept before people is the indwelling and co-working of divinity, expressed by Christ in the words, "Be ye therefore perfect, even as your Father which is in heaven is

perfect.” “Love your enemies, ... 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.” [*Matthew 5:48, 44, 45.*]*14LtMs, Lt 183, 1899, par. 16*

“Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.” [*Ephesians 5:1-4.*]*14LtMs, Lt 183, 1899, par. 17*

Let this entire chapter be studied by those who claim to believe the truth for this time. Open the heart to the grace of Christ. While we lament deplorable errors, let us receive the precious lessons of instruction the Lord Jesus has given us. God requires every heart to be filled with pure, clean, sanctified, Christlike love. The love of Christ must not be lost out of our humanity. We are laborers together with God. Ye are God’s husbandry; ye are God’s building. Christ declares, “Without me ye can do nothing.” [*John 15:5.*] Then open the door of the heart and let Jesus in. He is the great Worker as well as the Lawgiver.*14LtMs, Lt 183, 1899, par. 18*

The members of our churches need to awake to the realization that they must have none of self and all of Jesus. We must co-operate with the Lord Jesus. The soul is to be awakened to cry aloud with every aspiration for the living God. Let your swelling, struggling heart break for the longing it has for the indwelling of the Holy Spirit. Let every one who has had an experience in their life in Christ show an earnest faith in God as the true worker. Show that you realize that you are only a channel through which God works. Appreciate the fact that God is our efficiency. We do not remember this, and therefore we lose much in religious experience. We work ourselves in place of being worked by the Holy Spirit’s power. We forget to regard ourselves as merely agents.*14LtMs, Lt 183, 1899, par. 19*

We are to contemplate Christ. We are to do our God-given work in

our respective places, and by our own example call out the energies of the church to a strenuous co-operation with heavenly agencies, for it is God that worketh in us to will and to do of His good pleasure. God will honor His own name if we will clear the way by confessing our sins and removing every stumbling block out of the path of those who would be Christians were it not for the imperfect course of action pursued by those who claim to be followers of Christ. *14LtMs, Lt 183, 1899, par. 20*

Constantly we fall into the error of imputing to the human agent that which should be ascribed to God. This is one great reason why the Lord cannot glorify His name as He longs to do. If He did, the human agent would become self-sufficient, self-exalted. Men would ascribe to themselves and to their human energies the honor that should be given to God alone. We need to walk humbly with God. As teachers, we should be very careful to make straight paths for our feet, lest the lame be turned out of the way. In union with divine agencies, we shall have hope and assurance of success, but not a jot of the glory is to be ascribed to man. *14LtMs, Lt 183, 1899, par. 21*

Having through faith, living, unwearied, persevering faith, secured the cooperation of an all-powerful agency, man must not make the mistake—now the reason of the great feebleness seen in the churches—that it is their goodness and their merits that have done this great work. When this feeling is cherished, self-exaltation comes in and dishonors God. Self appropriates to itself the glory that God should have. *14LtMs, Lt 183, 1899, par. 22*

As God's human agents we are to work with unremitting diligence, straining our spiritual sinews and muscles to lay hold of a power out of and above ourselves. Only thus can we accomplish our work. The Lord Jesus is beside us, ready to grasp the hand that is outstretched to Him who is Omnipotent. When our hopes are fulfilled, self is hid with Christ in God, and all glory is given to the Captain of our salvation, who has anointed us with the oil of gladness by His divine efficiency. Then we go forth, working like inspired laborers together with God. *14LtMs, Lt 183, 1899, par. 23*

There will always be conditions in God's work. Every man is called

upon to dedicate himself unreservedly to God, soul, body, and spirit. Amid self-denial and trial, discouragement and suffering, with the devotion of a martyr and the courage of a hero, he is to hold fast to that hand that never lets go, saying, I will not fail nor be discouraged.*14LtMs, Lt 183, 1899, par. 24*

How much might have been accomplished in South Africa if the men sent to that field had been devoted Christians. But self was not hid with Christ in God, and therefore they exhibited self in large proportions. It grieves my heart to think of what might have been if all those who entered that missionary field had been humble, devoted, consecrated workers. Those who enter any portion of the Lord's vast vineyard should understand that their supposed acquired abilities will not give them success in their work. A too great recognition of self will place one where he will be alone, terribly alone, without the cooperation of his brethren, and without the cooperation of heavenly agencies.*14LtMs, Lt 183, 1899, par. 25*

Some of the workers sent from America to Africa have been hindrances and not helps. The day of God will reveal the results of their work. They made confusion because they were not converted. Self was working without the power of the pure, true agency. Had these workers been sanctified, purified, and cleansed from all selfishness and self-superiority, had they had a genuine experience in the things of God, had their example and influence been right, Africa would not be what it is today. The grand, far-spreading influence of the truth would have embraced other territories. But some were selfishly afraid that the means in Africa would be used to open new fields.*14LtMs, Lt 183, 1899, par. 26*

A grand and noble work might have been in adding new territory to the kingdom of God with money that has been invested in America. I have felt intensely for the Wessels family, who have invested means here and there in the work in Africa, and then have been disappointed in the workers. They saw that the work did not advance and grow. Was there not a cause? Unconsecrated persons, who at home show that they are unfit to be missionaries, should never be sent into distant fields to work. Let those only enter missionary fields whose senses are sanctified, who move no faster in the investment of means than they have ability to perfect the

work. *14LtMs, Lt 183, 1899, par. 27*

If in Africa there had been consecrated workers to push their way into unworked fields, with the full cooperation of the men who are bearing responsibilities, the influence of this work would have added large numbers to the Lord's kingdom. But the same error has been committed in Africa that was committed in Battle Creek—a center was made in one place at a large outlay of means, while other portions of the Lord's vineyard which should have been worked were neglected. God will use in His work humble men who do not think themselves so useful that they trust to their own judgment and efficiency. In Africa there were those who because of their humility were supposed to be unable to do much. Christ worked with these men. God gave them wisdom. But supposedly wiser men bound about the work, and gave little encouragement for it to advance. *14LtMs, Lt 183, 1899, par. 28*

The very means that was needed to enter and establish the truth in new territories was placed in America, where it would not do the greatest amount of good. God has seen all this, and has presented it to me. There was need of that means in new and unworked fields in the Lord's vineyard that the standard of truth might be uplifted. Had the work been done that needed to be done, men of talent would have come to a knowledge of the truth, men who could have translated our books into different languages. Every dollar expended in America in adding building to building was needed in the fields that might have been entered but were not because many of the workers sent to South Africa were not sanctified. They were unable to take in the situation. They were not willing to deny self, lift the cross, and follow where Jesus led the way. *14LtMs, Lt 183, 1899, par. 29*

I am in sore distress as I see and understand what might have been done, yet was not done in a field that needed money and workers. Light was given to me to call to the Wessels family for money needed in the opening of new fields, in the carrying of the message into new territory, where the truth should shine forth in the dark regions of heathenism. These fields needed the money that has been absorbed in America. The Wessels family has invested some money in the work in Australia. Thus they have helped us to

educate missionaries to go into unworked fields.*14LtMs, Lt 183, 1899, par. 30*

The greatest praise men can bring to God to exalt His sovereignty is to make themselves consecrated channels through which He can work. The Lord's work is to be done, and He calls upon the members of His firm to act their part as obedient servants. If they have been fitted for service by the grace they have received, they are laborers together with God, but if they have not received this grace, they will be only hindrances. Through all the ages men have worked contrary to God, as did Balaam, because they have brought selfishness and covetousness into the work, leaving God out of their hearts and plans. The angelic agencies are represented as eager and longing to bring divine resources to human agencies for the conversion of souls that the Lord may be glorified. But there are many men and women who are not daily converted to God. They weave self and their own plans into the sacred work, and they are hindrances. God could bless consecrated human instrumentalities who are willing to let the divine influence use them to belt the world, yet heaven waits while men get in the way of His work with their own plans and methods. God says, Take up the stumbling blocks; make room for Me to work; prepare the way of the Lord and make His paths straight.*14LtMs, Lt 183, 1899, par. 31*

**Lt 184, 1899**

Hyatt, W. S.

Maitland, New South Wales, Australia

November 10, 1899

Previously unpublished.

Dear Brother Hyatt:

I send this communication to you to be read to the churches, with the exception of the personal parts, which will be indicated by a star. I meant to have told my copyists about this, and have the personal part put in a separate letter, but it slipped my mind, and now it is too late to change it. But I did want you to know that the Wessels have been very much tried and often disappointed. I have not as yet brought this matter even before Brother John Wessels. I do not think that it would do any good, unless that I have knowledge that more of their money is being absorbed in America. And I do not want the past shortcomings of others to be an excuse for the errors that they have made. *14LtMs, Lt 184, 1899, par. 1*

This matter has never been spoken of, as I have said, to John, neither has he mentioned it to me. The less the past is dwelt upon, the better. But these things have been for some time open before me, and I know that great trial and severe temptation has come to the Wessels family by the inefficient workers who have not been fitted for the place. Could Brother and Sister Druillard have remained, there would have been a different influence exerted. Sister Haskell and Sister Peck could do a work better for the general cause of God otherwise than by remaining in Africa. *14LtMs, Lt 184, 1899, par. 2*

The workers have not exerted that influence that would lead the people to place confidence in them. The members of the Wessels family would have been in altogether a more favorable position spiritually if they had never seen America, and if there had never been sent to Africa men who knew not what it means to be servants of the Lord. *14LtMs, Lt 184, 1899, par. 3*

The influence of such workers should never have been transported from America to Africa. These things are not to be dwelt upon, but there has not been altogether a correct influence with Brother Bicknall and his wife. He should never have been placed in the position in which he was placed, because neither he nor his wife were capable of doing in the best manner the things that were to be done.<sup>14</sup>*LtMs, Lt 184, 1899, par. 4*

I understand that Brother Bicknall says I have stated that he must hold his position; but this must be a mistake, for the light given me is that he should not hold that position. I wish Brother Bicknall to send me the letter in which this statement is made, so that I can see and perhaps clear away this misunderstanding; for I do not want to be placed in a false light. Will you, my brother, look into this matter, and tell me in regard to this statement. There is something I cannot understand.<sup>14</sup>*LtMs, Lt 184, 1899, par. 5*

Now again, I ask you to keep private at present all reference to Dr. Kellogg and the African funds going to America. I may have to lay it all out distinctly sometime, but Dr. Kellogg feels that I am not in sympathy with him and his work, and he has been almost on the eve of losing his reason. I have kept silent on many things that will eventually appear. I would have you know these things. Be very careful how you treat the Wessels family. Be kind and tender and patient with them, and help them if you can. I hope Mother Wessels and Andrew and Henry will come to Australia, for we shall then know better how to handle the case than do those in Africa.<sup>14</sup>*LtMs, Lt 184, 1899, par. 6*

<The young man, Andrew, I hope will come to Australia and Henry if he can do so. Francis will, we believe, be a practitioner that will be needed in this country.><sup>14</sup>*LtMs, Lt 184, 1899, par. 7*



**Lt 185, 1899**

Wessels, Brother and Sister [J. J.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 15, 1899

Portions of this letter are published in *5MR 357-358*.

Dear Brother and Sister Wessels:

I cannot sleep past twelve o'clock. I cannot stop my thoughts, for the door will not close. As I lifted my head to see the time, I saw your letter under my door. I have read it. I cannot take in at once all you say, but I think I can approach to an understanding.<sup>14</sup>*LtMs, Lt 185, 1899, par. 1*

Certainly, thorough business arrangements should be made. The one man power is not to be depended on.<sup>14</sup>*LtMs, Lt 185, 1899, par. 2*

I have not felt at liberty to open to my brethren all the particulars of that which I know in regard to South Africa, because all are not prepared to see things in a correct light, and would make wrong moves. When I return to Maitland, I will send you copies of the letters I sent to South Africa in the last mail. When I was asked certain questions, I felt wrought upon to answer them.<sup>14</sup>*LtMs, Lt 185, 1899, par. 3*

I was obliged to leave Maitland yesterday. The responsibility of saying what I knew I must say brought upon me a severe attack of heart difficulty. I could not eat; my food would not digest; and it was decided that my best course would be to go home, and return to Maitland Friday. We were to start for Cooranbong early Tuesday morning, but we did not get off until late. Willie came to me and urged me to attend the workers' meeting and speak to them. This I did. We drove to the tent, and I spoke for about an hour. As a result we had to drive home in the heat of the day. This was trying to the horse and to us.<sup>14</sup>*LtMs, Lt 185, 1899, par. 4*

I would not go back to Maitland did I not know that they are weak-handed. Brother Colcord is the only one now there who can hold a congregation. *14LtMs, Lt 185, 1899, par. 5*

A proposition was made that Brethren Hare and Hickox begin tent work at once in East Maitland. But light was given me Tuesday night that this would be a premature movement. Had we Elder Daniells or Elder Farnsworth to enter the work in East Maitland, the effort there could be carried forward solidly. But neither Brother Hare or Brother Hickox are qualified to undertake the work that has been contemplated. Brother Colcord could do justice to the situation, but none of the others now engaged in the work in West Maitland could carry this work. They all need to learn how to speak, what subjects to handle, and how to present the truth in such a clear, connected, simple manner that old and young will see its consistency. No haphazard work is to be done, for this would greatly dishonor God. *14LtMs, Lt 185, 1899, par. 6*

These brethren who need to learn must improve the opportunities granted them to gain an education in how to work. To learn how to open the Scriptures to others in an acceptable manner, means close application and hard study. This is necessary in order to give a connected discourse in a clear, forcible way, making all the important points stand out so clearly that they cannot be misunderstood. *14LtMs, Lt 185, 1899, par. 7*

To divide the force of workers now in West Maitland in order to commence the work in East Maitland would never answer. But how the matter will be adjusted, it is impossible to conjecture. May the Lord direct, is my prayer. *14LtMs, Lt 185, 1899, par. 8*

I think that when the matter is settled in reference to the sanitarium purchase, I shall make my way to that place, and live mainly on fruit. In our orchard we have no early fruit, such as peaches and nectarines; and I must have fruit. I am now studying the question, Who is the proper person to act as caretaker on the sanitarium property? I have one or two persons in mind, and I shall present the situation to them and find out whether they will take up the work. If they feel free to do this, you can make arrangements with them. This is all I can write now. Love to all your family. *14LtMs, Lt 185,*

1899, par. 9

**Lt 186, 1899**

Haskell, Brother and Sister [S. N.]

Maitland, New South Wales, Australia

November 12, 1899

Previously unpublished.

Dear Brother and Sister Haskell:

We miss you at our camp meeting, and yet, much as I desire to see you, I would not have you here just now. *14LtMs, Lt 186, 1899, par. 1*

We are glad, and very thankful to the Lord that He has given us many hearers. I have just left the campground, where I have been speaking to a tent crowded full of people and a wall of people on the outside. They all listened with interest. I spoke upon the subject of temperance and the necessity of reform. But this is a large subject, and I only just got a hold of the matter when I had to break off, for Dr. Caro was advertised to speak just after me. I am sure he will interest the people. He enters into the hearts of the people and they love him. *14LtMs, Lt 186, 1899, par. 2*

After I had ceased speaking, Elder Starr spoke for a few minutes, making the announcement that we had been urged to remain another week, and asking those present who wished us to stay to raise the hand. Many hands were raised, and this manifestation decided the question. *14LtMs, Lt 186, 1899, par. 3*

The terrible cyclone that struck the campground last Tuesday destroyed several of the tents, and the large tent, new last year, which cost three hundred dollars, was torn almost beyond repair. It had been used in Hamilton till the meetinghouse was erected, and was not very strong. We shall have to get a new tent, besides making repairs in the tents that have not been so badly torn. *14LtMs, Lt 186, 1899, par. 4*

This week has been a stormy one, but on Sabbath and Sunday the

attendance at the tent was good. The people seem to be interested to hear. Oh, may the Lord help me, that no words shall escape my lips that will leave a wrong impression upon the minds of the people. Dr. Caro has large congregations. The largest crowd came out today. All the additional seats that could be procured were brought in and crowded close up to the stand. Then the children were taken to a meeting of their own in another tent where from one hundred to two hundred and fifty [assembled]. The people kept coming and coming, until every available seat was occupied, and then a large number stood on the outside.*14LtMs, Lt 186, 1899, par. 5*

This morning I was requested to speak at nine o'clock, when a call would be made to cover the damages done by the storm. In the early morning meeting one hundred dollars was raised. They wanted to raise money also for our sanitarium. The work on this is to be carried right along. The land is now secured, seventy-five acres, with fifteen acres of orchard. There are also nine more acres of orchard, separated from the fifteen acres only by a large furrow. These two pieces were originally one orchard, but a man bought nine acres of it, and therefore we had to make a separate bid for this piece. Its price was £700. Brother Wessels offered £600 for it, but the owner would not let it go for less than £640, so the price was accepted.*14LtMs, Lt 186, 1899, par. 6*

The fruit on the orchard this season will be of great value. The man now living on the place estimated the crop as worth £300 pounds. We did not examine the nine acres at all, but the fruit on it must be worth £150, for the trees are loaded with a variety of fruit. The orchard is in good repair. Some of the old trees have been taken out, and new trees, which are now bearing, put in their place.*14LtMs, Lt 186, 1899, par. 7*

This property is much cheaper than any other land in the locality. There is a four-roomed cottage on its land, and a shanty on the additional nine acres.*14LtMs, Lt 186, 1899, par. 8*

Monday, November 13

We thank the Lord that He has blessed the word spoken by His ministers in the tent. An interest has been created. The meetings on

Sunday were largely attended. The Word has been presented with great clearness and with power, and many are convicted. After the storm, as the people came to the encampment and looked at the prostrate tents, they earnestly inquired, Will you go home? Or will you pitch the tents again? When they saw the cheerfulness expressed by the words and countenances of the campers and were assured that the meetings would continue, they expressed great satisfaction. *14LtMs, Lt 186, 1899, par. 9*

We consider it a privilege to speak of the kindness and courtesy manifested by the people of Maitland. After the storm, their doors were thrown open and hearty invitations given to whoever was in need of shelter among the campers. Bedding and clothing were drenched, but the campers kept up good courage; and relatives could not have done more for them than did the kind-hearted people of Maitland, who were comparative strangers. The readiness of the people of Maitland to show us so cheerfully and earnestly all possible favors, we shall ever cherish as one of the bright spots in our experience. May the Lord make this meeting a blessing to those who manifested such kindness and benevolence. We do indeed feel a great desire that the people who have been so kind shall be rewarded by the shining upon them of heaven's precious light, leading them into all truth. *14LtMs, Lt 186, 1899, par. 10*

It was a trial of our faith to have the precious moments, that seemed to be needed to point out the sacred truth so essential for all to understand, spent in re-pitching tents. But the Lord will not allow the enemy to go beyond a certain line. While some words of wonder and regret that the storm had come, we were deeply grateful that the protecting power of God had been over His people. Not one life was lost; no one was in any way crippled or maimed. Then have we not reason for great gratitude and thanksgiving? This is not the first time that such a misfortune has overtaken us on an encampment. But we have no recollection of any lives being lost or any limbs being broken. The Lord will so overrule matters that those things which seem to be unexplainable misfortunes will prove blessings. The gifts of providence and grace are often blended, and in Christ's kingdom both work together for the glory of God. *14LtMs, Lt 186, 1899, par. 11*

The kindness shown us by the people revealed that we were among friends. We have a most earnest desire that the precious souls who have shown so many expressions of their kindness of heart to the children of God, may also express to the Lord their appreciation of the gift of Christ to our world, and manifest a willingness to follow the call of God to its utmost consequences. Said Christ, "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] The Lord Jesus appreciates the kindness done to His servants. It is recorded in the books of heaven as done to Himself. *14LtMs, Lt 186, 1899, par. 12*

May the dear people of Maitland follow the Lord fully, not of necessity, not merely from a painful sense of duty, but with a ready mind and joyous heart, choosing the Way, the Truth, and the Life, esteeming the reproach of Christ greater riches than the treasures of this earth. May they choose Christ as their Leader. He will be their portion forever. He calls upon those who in the past have been destitute of His love to serve Him in the beauty of holiness. This work no man can do for another. To believe and receive the truth is an individual work. *14LtMs, Lt 186, 1899, par. 13*

There are many souls in East and West Maitland hungering for the bread of life. You have heard me tell how the matter was presented to me in night vision—the people, with their hands outstretched, were calling, "Come to our help. Feed our souls with the bread of life. We are famishing for spiritual food." *14LtMs, Lt 186, 1899, par. 14*

**Lt 187, 1899**

Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

November 16, 1899

Portions of this letter are published in *TSA 96-97; 13MR 291*.

Dear Brother Haskell:

My mind has been deeply stirred. Things are brought to my remembrance with such decided power that I must no longer hold my peace. Matters in regard to Africa have been opened before my mind. It has seemed singular to the Wessels family that for so long Sister White has been reproving, exhorting, and encouraging them.<sup>14</sup>*LtMs, Lt 187, 1899, par. 1*

Tuesday night I could not sleep past twelve o'clock. I dressed and tried to write, touching as lightly as possible on that which was troubling me, to see if this would not bring relief. But this would not answer. Yesterday, Wednesday morning, I was unable to write. Last night I was again passing through great trial of mind. I seemed to be in council meetings, speaking to those who had dishonored God by their wrong, selfish course of action.<sup>14</sup>*LtMs, Lt 187, 1899, par. 2*

Brother Miller and his wife were not the proper persons to send to Africa as missionaries. Others were sent to that country who were no more qualified to do righteousness and justice than were those who have never known the truth. They were filled with selfishness.<sup>14</sup>*LtMs, Lt 187, 1899, par. 3*

In the past I have not ventured to refer to these objectionable things, lest I should do harm, and yet I knew of them. But the General Conference has done great injury to the cause by sending to Africa persons who were wholly unfitted for the work there. Had the work in South Africa been properly carried forward, what a change would have been seen there and in the regions beyond!<sup>14</sup>*LtMs, Lt 187, 1899, par. 4*



The Wessels family know that proper persons were not sent to South Africa as workers. As a family they had great confidence in their brethren in America. How disappointed they have been! I have written words of encouragement to Philip and Peter Wessels and others, and then some one of the workers sent from America has greatly discouraged them. As the Lord has presented these matters to me, I have said, God pity those who had no more judgment than to send to Africa workers who had been reprov'd for their wrong treatment of students in Battle Creek. *14LtMs, Lt 187, 1899, par. 5*

Brother Miller's course and the spirit he manifested in Battle Creek has done great harm in the schools in America and in Africa. His heart was not right with God. He was not emptied of self. The way in which he has handled money showed that he had not a correct influence and could not be trusted with finances. He cannot stand clear before God until he makes confession, if he cannot make restitution of the money which he used in such a way as to prove a great injury. The selfishness manifested by Brother Miller and his wife shows that neither of them had learned the lesson of meekness and lowliness at the feet of Jesus. *14LtMs, Lt 187, 1899, par. 6*

Did our brethren in America think that if a man happened to have talent in some things, he was sure to be fitted for the work in South Africa? Did they think that it would not matter whether the workers they sent there were sanctified or unsanctified, for Africa had plenty of money? The unprepared workers who were either encouraged to go to South Africa, or who encouraged themselves to go, have left such an impression that, in regard to many of the workers, the people would rather they had never left America. Some had no missionary spirit in them. *14LtMs, Lt 187, 1899, par. 7*

These things have been as a millstone to drag down the work in Africa, to confuse instead of making clear. Who encouraged Sister Griggs to go to South Africa? I was instructed that this young woman was not prepared to deal with human minds in America. She was not prepared to teach a church school in America. *14LtMs, Lt 187, 1899, par. 8*

It is a solemn, serious matter to select missionaries for foreign

countries. The men whom God will accept for this work must be as true as steel to principle. They must be men who are emptied of self, men who give evidence that they are wearing Christ's yoke and manifesting His meekness and lowliness of heart. The very best talent is required in such fields as Africa and Australia. We have to work in and through Christ, and in some places with the consent of the corrupt churches, although we cannot respect their claims, wherever the church is managed by the state. We have to use wisdom in representing the truth. Our speech must be tempered, else we cut ourselves off from gaining access to those who need help. The wisdom of angelic agencies must be imparted to human instrumentalities, else the door will be closed to the message the people need. "Be ye wise as serpents and harmless as doves." [*Matthew 10:16.*]*14LtMs, Lt 187, 1899, par. 9*

Talent and money have been largely diverted from South Africa, a field which should have had both these things to employ good workers to enter the destitute fields. God entrusted money to the people of South Africa to be invested in places where there was the greatest need for medical missionary work. This money should not have been transported to America, to enrich a field which had abundant facilities that were growing too weighty to be properly carried. There are missionary fields where the standard of truth has never been uplifted. The Lord calls for new territory to be added to His kingdom. Let the managers of His great work ask Him for sanctified hearts and for abiding wisdom, that they may take into consideration the necessities of the field and their relation to one another in God's great plan.*14LtMs, Lt 187, 1899, par. 10*

But I have not time to write much more. It is now eleven o'clock, and in two hours we start in our phaeton for Maitland, twenty-seven miles away, to stay over Sabbath and Sunday. We prefer to drive rather than to go by rail.*14LtMs, Lt 187, 1899, par. 11*

Let those in America, who suppose the voice of the General Conference to be the voice of God, become one with God before they utter their opinions. The Word of God is to be lived as well as preached. It is to be brought into every phase of the Christian work done in this world. The men God has appointed to do His work must be emptied of self. Let Jesus in. Open the door of the heart to the

heavenly Guest. Let no man be looked up to as God. When those who come nigh God in service are consecrated, cleansed, and purified, approaching nearer and still nearer the divine benevolence, they can voice the commission of God, and be respected.*14LtMs, Lt 187, 1899, par. 12*

The obeying of the Word of God will lead to a state of things vastly different from that which now exists. There will be the putting away of fleshly lusts and greed for gain. That this sin has existed could not be better demonstrated than by the grasping for large wages by those who were professedly acting in Christ's stead, claiming to be a peculiar people, zealous of good works. God is displeased that His work is not advancing in new territories.*14LtMs, Lt 187, 1899, par. 13*

I wish to say that a very poor example has been set the Wessels family by the workers sent to Africa from America. Some of these workers had never learned the lesson of wearing Christ's yoke and bearing His burden. God designs that men shall be drawn constantly upward by the strong moral attraction of that which is above. Had the workers in Africa remembered this, they would have done a great work by their God-fearing, unselfish attitude. Those in Africa would have been inspired to use their physical and mental capabilities for God. The work would have gone forward among the Dutch and other people. Publications containing the truth would have been circulated everywhere. Ministers and rulers would have been converted to the truth. The war now going on would not have been.*14LtMs, Lt 187, 1899, par. 14*

Those who have to work in the South African field must understand the bearing of the situation. Their connection with their African brethren is a reciprocal one. There are men of talent in Africa, and if the workers from America knew how to pocket their self-importance and recognize the ability and talent possessed by their African brethren, much more good would be done. Those who love God and obey His Word are to be closely united. They are to work together, using their talents in various ways.*14LtMs, Lt 187, 1899, par. 15*

There was no need of so many workers going to South Africa.

Those in Africa who possessed capabilities should have been united with their American brethren. If the brethren and sisters from America had united with the African believers, songs of joy would have been heard among the heavenly angels, recognizing the human relationship as a union with God. Could the curtain have been rolled back, we would have seen heavenly angels all prepared to co-operate with human intelligences for the advancement of the work in South Africa. *14LtMs, Lt 187, 1899, par. 16*

Every word uttered, every action performed, by the workers in Africa should have been such as to exert a life-giving influence. Then the work would have advance in strong lines in every place where the workers are now doing something to press back the moral darkness. God is always true. *14LtMs, Lt 187, 1899, par. 17*

I can write no more now. As soon as we have eaten dinner, we shall start for Maitland. I may not have time to write anything more for this mail. *14LtMs, Lt 187, 1899, par. 18*

In love. *14LtMs, Lt 187, 1899, par. 19*

**Lt 188, 1899**

Haskell, Brother and Sister [S. N.]

Maitland, New South Wales, Australia

November 13, 1899

Portions of this letter are published in *TSA 97*.

Dear Brother and Sister Haskell:

I will send you in this mail copies of the last letters I sent to Africa. I have carried a tremendous burden for Africa. We must save the Wessels family if possible. *14LtMs, Lt 188, 1899, par. 1*

Last Sunday I was requested to attend a council meeting held by the brethren in Elder Starr's house. Elder Daniells, W. C. White, Brother Palmer, and one or two others were present. The question to be settled was, "Who shall teach Bible in the school during the coming term?" The matter seemed to stand between Elder Farnsworth and Elder Robinson. This drove me to make some statements which I now feel the time had come for me to make. I was forced to present before the brethren the favorable and unfavorable qualifications of both Elder Robinson and Elder Farnsworth. This involved much, especially in the case of Elder Robinson. *14LtMs, Lt 188, 1899, par. 2*

Elder Robinson is more responsible than any other man for the present condition of the Wessels family, because he could and should have helped them. He was a missionary on missionary soil, but he did not take the right course to help the Wessels. He did not do what he would have done had his soul been warmed with the love of God. He did not seem to have tact to deal with human minds. It was not in him to understand the temperament of the Wessels brothers. Often he stirred them up instead of pacifying them. *14LtMs, Lt 188, 1899, par. 3*

Had Elder Robinson pursued a different course, Philip would not have given up the Sabbath. It would have been better if Elder Robinson and some others had not gone to Africa until they were

themselves molded by the Spirit of God. But it is sufficient to say that Elder Robinson did not understand himself or the Wessels family. Neither did he realize that his position as president of the conference demanded a course of action different from the one he followed. His management was not for the best interest of the work in Africa. He was there as a missionary, to do the highest kind of missionary work among the African people.*14LtMs, Lt 188, 1899, par. 4*

The Wessels family would have helped him with their means to carry the work into new territories had he given them a chance. Books should have been translated in the Dutch and other languages. The Wessels family should not have invested the money that they have in America. This was not consistent with the Lord's way of working. When there are in foreign countries those who have means to handle, the Lord would have those in positions of trust see things afar off as nigh at hand. But there were sent to Africa from America as workers those who had not developed wisdom either in spiritual or temporal things; and some of these workers were no help to the people in Africa.*14LtMs, Lt 188, 1899, par. 5*

The one placed in charge of the work in Africa should have been wide awake to the necessity of aggressive warfare. He should have given the members of the Wessels family a chance to engage in the work of the Lord, a chance to use their means in missionary work, in the work of translating, in helping those in the darkness of error. It was in this work that their means was most needed, not in America. Philip should have been encouraged to employ translators to send light into the dark places of Africa. He could have united with his brethren in getting out tracts and papers. Publications should have been issued in different languages. Laborers should have been sent to new places. Territory should have been added to the Lord's kingdom.*14LtMs, Lt 188, 1899, par. 6*

Africa needed the means which was invested by the Wessels family in America. There was in the dark places of Africa a people who were stretching out their hands for the truth. There was a large field for missionary work in the regions beyond Cape Town.*14LtMs, Lt 188, 1899, par. 7*

In God's plan there is neither exception nor limitation in the gospel call. The gracious provision has been made for all. The call to the feast is for all. This truth must be preached by precept and example. The hardest fields must be worked. Those who enter such fields as Africa must be able to comprehend the necessity for advancing the saving process that must be carried on in the regions beyond. *14LtMs, Lt 188, 1899, par. 8*

The Wessels' money flowed the wrong way when it went to America, for America needed it less than any other portion of the Lord's vineyard. The Wessels family needed help. They needed to be brought into the work, and united and bound up in the work. It would have been better, far better, if not one of them had ever seen America. But please keep this to yourself. If the workers sent to Africa had been filled with the true missionary spirit, if they had been workers who could have educated others, a far greater work would have been accomplished. *14LtMs, Lt 188, 1899, par. 9*

Philip and Peter Wessels, and others, could have done the highest kind of missionary work if they had been encouraged in a kind, courteous manner, and shown how to work. They would not have followed the lead of those in America, who in sympathy and discernment are so far separated from foreign fields that they know little of their needs or of the work done in them. In America money and workers are absorbed altogether too largely in one class of work. *14LtMs, Lt 188, 1899, par. 10*

In Africa the highest energies of the soul should have been exercised for the recovery of those who needed saving. Nowhere else in our world could true missionary work have accomplished such great changes as in Africa, and from Africa this work would have extended to regions beyond. But much that ought to have been done has not been done. The workers have not understood that first a work must be done with themselves. They needed converting anew. *14LtMs, Lt 188, 1899, par. 11*

God has His instruments always in readiness, to use when He needs them; but often in their blindness men plan, as supposedly wise men, and fail to discern whom the Lord would use. If Elder Haskell had united Philip and Peter Wessels with him in breaking

the way into new territory, God would greatly have blessed him and them. But the way was barred by his brethren's lack of faith. If the missionary work that ought to have been done as a part of the gospel had been done, as Elder Haskell greatly desired to have it done, the terrible war now raging in Africa would not be. There were men right in Africa richly endowed with capabilities, who, if trained, would have been better fitted for the work there than some of those sent from America. Missionary teachers are sent by God to educate people just where they are.<sup>14</sup>*LtMs, Lt 188, 1899, par. 12*

It is running a great risk to send men from Africa to America to learn the ways for which God has reproved those in America. It is safer to educate students at home than to send them to America to receive an education. In America they see and hear much that does them no good, which they would not see and hear were they to remain in their own country. Too many of the methods and habits and fashions have been transported from America to Africa, and the result is not favorable. The very best teachers should be sent from America to foreign countries to educate the young.<sup>14</sup>*LtMs, Lt 188, 1899, par. 13*



**Lt 189, 1899**

Lacey, Brother and Sister [H. C.]

Maitland, New South Wales, Australia

November 19, 1899

Portions of this letter are published in *Ev 142, 462; 3SM 228*.

Dear Brother and Sister Lacey:

I held your letter before answering, that I might have the counsel of Brethren Starr, Daniells, and W. C. White. I gave the letter to Elder Daniells, and he said he would read and answer it. That night I was very sick. The gasometer is near us, and the smell from this poisoned me. I had to pack up and go back to Cooranbong. Tuesday I was very sick and could not eat, but I felt that I ought to return to Maitland; for Brethren Daniells and Palmer were gone, and the forces left were weak. *14LtMs, Lt 189, 1899, par. 1*

On Wednesday, November 8, a severe storm struck the camp and tore things up generally. The neighboring people were very kind and acted the part of the good Samaritan. They opened their houses to the campers and took care of them free of all cost. All that was in their power to do they did to make them comfortable. The storm broke up the meeting for a day. The people were afraid we would become discouraged and go home, but we did not propose to do this. *14LtMs, Lt 189, 1899, par. 2*

We have had an excellent interest every evening of the week, and on Sabbaths and Sundays, and in many ways the people have favored us far above our expectation. We were under the impression that Maitland would show a large opposition; for there are many churches here, and a strong Catholic element exists in both East and West Maitland. But church members have attended the meetings, and many are deeply interested. Some of the leading men in the place, merchants and men in official positions, are as kind and courteous to us as if we were of the same faith with themselves. It is a new thing for us to meet with people who seem so desirous to favor us. The Kerr brothers, dry goods merchants

who have one of the largest drapery establishments in West Maitland, and other men of large influence, attend the meetings and are deeply interested.<sup>14</sup>*LtMs, Lt 189, 1899, par. 3*

Last Sunday afternoon the congregation was asked to raise their hands as many as desired to have us remain over another week. So many hands were raised that we decided to stay, and here we are still. We have had most excellent discourses, but now Brethren Starr and Colcord are our chief speakers. I fill in at my usual times. We are charged nothing for the use of the beautiful park in which our camp is located. But for this extra week I think we shall have to pay one pound. Our crockery has been loaned to us free of cost, on the condition that we replace the broken pieces. Our chairs we have hired at one-half the price we have secured them at any other place. Our misfortunes during the stormy weather drew out the sympathy of the people. As they have seen our people cheerful and happy and uncomplaining, they have taken note of it, and we feel sure that this will tell to the glory of God.<sup>14</sup>*LtMs, Lt 189, 1899, par. 4*

I feel sure that this is one of the places from which came such importunate appeals for help. The words I heard were, "Come and help us." [See *Acts 16:9*.] Then One who looked upon them with pity said, "They are as sheep having no shepherd." [*Matthew 9:36*.] The shepherds do not feed the sheep. From the light God has given me, the work in Maitland must be carried on perseveringly, for the Lord has many precious souls to be saved there. And the way is prepared for us. We have a policeman attending all the meetings he possibly can. He says he never heard such teachings, and yet they are all in the Bible. He is completely ignorant of the meaning of the Word.<sup>14</sup>*LtMs, Lt 189, 1899, par. 5*

One merchant said, Our minister has no burden to feed his flock. He does not visit them. He receives a salary of five hundred pounds per year, and for this he speaks thirty minutes each Sunday. He feeds himself, but feeds not the flock. Another says, "We are paying our ministers large salaries, and we ourselves are starving for the bread of life. Our church is dead; there is no vitality in her." The ministers are now being roused to the question, "What shall we do with these men who preach such strange things?"<sup>14</sup>*LtMs, Lt 189,*

1899, par. 6

But your letter is not answered. We think it best that you should not leave Toowoomba just now. Visit. Become acquainted with the people in their homes. Test the spiritual pulse, and carry war into the camp. Create an interest. Pray and believe, and you will gain an experience which will be of value to you. Do not take up subjects which are so deep that they require mind struggles to comprehend. Pray and believe as you work. Awaken the people to do something. In the name of the Lord work with persevering intensity.<sup>14</sup>*LtMs, Lt 189, 1899, par. 7*

The Lord has a people in Toowoomba, and they must be reached. Talk with the people in their homes. Get right hold of them, and do not let go. Compel them to come in. This will be a new experience to you, and it may be the best you have ever had in your life. If you saw a company of people rushing over a precipice to destruction, would you not try to urge them back? You do not work in your own strength. Angels of God are by your side to make the impression. Souls are to be saved. Wrestle with God in prayer, and then work with all the advantages God has given you. The Holy Spirit is promised as your efficiency. Lay hold of the throne of God with faith in His power to save every soul who will come unto Him.<sup>14</sup>*LtMs, Lt 189, 1899, par. 8*

We have not had evidence that one soul has taken his stand for the truth in this place; but we do not let go. There are souls to be saved, and we must be laborers together with God. You must plead with God until your soul is made a temple for the indwelling of the Holy Spirit. Then you can discharge your duties with a full comprehension of the principles which underly the great truths you present. You must realize that your character needs fashioning for a lifelong and eternal destiny.<sup>14</sup>*LtMs, Lt 189, 1899, par. 9*

What inducements have you who are workers to scrutinize your own positions as workers together with God. The Lord is the one who will water the seed sown. The intellect may receive its impressions from opportunities well or ill improved. These work in mind and character to a certain degree, and decide the destiny of your future. You are now gaining an experience that will affect all

your future efforts, and by which your intellect and character will receive their molding. You are employed to carry forward a sacred work, and you are weaving the web of your own destiny. Every passing of the shuttle draws after it a thread which may be for your future interest and efficiency. Nothing is left to blind chance. The Lord will work through you if you will set your heart in tune to the work. Lean your whole weight upon God. Sow seeds of truth. The season and manner of sowing will determine the harvest. *14LtMs, Lt 189, 1899, par. 10*

This work is to be a determined work. The lost sheep are all through the country where you are. You are to seek and to save that which is lost. They know not how to recover themselves. Search the Scriptures with a heart softened and subdued by the grace of God. Set your mark high, and say at every step, I will not fail nor be discouraged. *14LtMs, Lt 189, 1899, par. 11*

You need a thorough, practical knowledge of the truth in your own life experience. The providence of God has placed you where you can gain an experience in ascertaining for yourselves what it means to be sanctified through the truth. You will learn as you labor that the mind must be constantly learning how to comprehend the virtue of truth. A strong, vitalizing conviction of the transforming power of the truth will qualify you to meet alternating circumstances, and gain an intelligence in them all. You are learners; Christ is your Teacher. Therefore you cannot feel it beneath your dignity to be instructed at the foot of the cross. *14LtMs, Lt 189, 1899, par. 12*

The purest, highest motives should urge you on to persevering effort. Your preparation is in seeking the Lord. Your moral powers must be strengthened, else they will become enfeebled by worldly motives. God has called you to a most sacred work, and when your soul breaks for the longing that it has to find God, you will learn how to reach souls. The truth with all its sanctifying power will be left in your own heart. *14LtMs, Lt 189, 1899, par. 13*

We have a most earnest desire that in the effort you are now putting forth you may understand the value of true education. As yet you have but a partial, one sided education. True education is that which will endure unto eternal life. True education is the preparation

of the mental, moral, and physical powers for the performance of every duty, pleasant or otherwise, the training of every habit and practice, of heart, mind, and soul for divine service. Then of you it can be said in the heavenly courts, "Ye are laborers together with God." [*1 Corinthians 3:9.*]*14LtMs, Lt 189, 1899, par. 14*

Let there be no neglect to train the physical with the mental powers. You are God's property, bought with a price. Nothing must be neglected which will keep the physical powers in healthfulness. "Ye are the temple of the living God." [*2 Corinthians 6:16.*] The powers of endurance, of adaptation to varied circumstances should be considered. Periods of rest should be taken. Your diet will have much to do with your clear comprehension of the work. By overloading the stomach you create indigestion and cause a condition of things that is anything but agreeable. There is far greater danger of overeating than of undereating. Eating to repletion destroys the appetite for wholesome food. A craving for something that is not wholesome is created, and the appetite is perverted.*14LtMs, Lt 189, 1899, par. 15*

Train the stomach to regular periods of eating. Do not use much sweets in your food. We need to guard carefully the appetite which has not been carefully trained. Educate your appetite. The mind should not be clouded by eating in too large proportions. Never feel that you must eat until all desire for food is gone. Leave the table with as good an appetite as you had when you came to it. The highest intellectual faculties are overtaxed when the stomach is overloaded, then there are hindrances to keen, sharp thought. Exercise as much as possible. Do not engage in study directly after eating.*14LtMs, Lt 189, 1899, par. 16*

I had no idea of writing in this line to you; but I was talking to you about these things, and giving you counsel. I saw that you were becoming a dyspeptic through the indulgence of appetite, and that changes must be made which you alone could make if you would preserve your intellect for vigorous hard thinking. The mind acquires tone and efficiency by habituating itself to plain, simple, substantial food, and being temperate in all things. Mental and physical discipline are essential. All your workers must be guarded in their diet if they would have clear minds and pure souls.*14LtMs, Lt 189,*

*1899, par. 17*

God help you, is my most earnest prayer.<sup>14</sup>*LtMs, Lt 189, 1899, par. 18*

**Lt 190, 1899**

Gotzian, Sister [J.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 1, 1899

Portions of this letter are published in *3MR 240-241*.

Dear Sister Gotzian:

I think I never in all of my experience have had a more busy time than lately. I am here, there, and everywhere. During the month of September I went to look at three different locations for the sanitarium. We had been requested to do this. The first time we went quite a number of the brethren were with us. We spread our food upon a tablecloth on the ground and ate our dry, simple lunch of bread and fruit. All we did at this time was to ride round and admire the sites which we saw. Some of them were beautiful, but all the land we saw was altogether too high in price for us. We left the burden of looking further upon Brother John Wessels, telling him that when he found anything he thought favorable, we would come and see it. *14LtMs, Lt 190, 1899, par. 1*

Well, we were soon sent for. Brother Wessels had found a site which was in many ways desirable, but which had some drawbacks. A brother who had recently come into the truth had hired this place and expected to receive some money from the fruit in the orchard. He is a poor man, and was living in a shanty on the land. We did not like to turn him off the land. Then there were other difficulties, which would very likely have made expense and delay. A government road has been surveyed through the land just where we should have wanted to build. So Brother Wessels began searching again. He found a piece of land for sale, containing seventy-five acres in all, fifteen of which were laid out in orchard. *14LtMs, Lt 190, 1899, par. 2*

After returning home from the inspection of this place, I was sent for to unite with my brethren in the dedication of the church at Hamilton. I was requested to make a dedicatory speech. I was quite

free. One was present who had recently embraced the truth, but who had been weakening on the money question. The Lord gave me a most decided testimony, which this man told Brother Starr was preached directly at him. It seemed to save him to the cause. We had an excellent congregation at the church on Sabbath and Sunday. There seemed to be an interest to hear. Believers are uniting with the church. Oh how glad we are that we have a church where those who embrace the truth can assemble to worship God! This is the Lord's memorial, and testifies every week that the seventh day is the Sabbath of the Lord our God. All have treated us courteously.*14LtMs, Lt 190, 1899, par. 3*

There is a debt of about three hundred pounds on the church, but we have moved by faith, and we hope soon to have this debt lifted.*14LtMs, Lt 190, 1899, par. 4*

We returned home on the cars. One week before this we drove up with our horse and carriage to Wallsend, a suburb of Newcastle. The distance from Cooranbong to Wallsend is seventeen miles. The road is very hilly and in some places very rough. On Sabbath we spoke to a goodly number in a large room in the house Elder Haskell occupied before he left. Then we drove to Lambton, a place three miles away where Brother and Sister Hickox and their family reside. The house in which they are living is situated upon a hill. They are very pleased with their little home.*14LtMs, Lt 190, 1899, par. 5*

There are three small churches in this town. Brother Hickox has rented one to speak in some evenings in the week. We enjoyed our visit very much. Brother and Sister Hickox have one daughter, his child by a former marriage. She is a very ladylike little miss, and is appreciated both by father and mother. They have adopted a little orphan boy, and they think a great deal of him. We had a precious season of prayer while there. As we were leaving the daughter said to me, "Sister White, I wish you could stay longer; I like you so much."*14LtMs, Lt 190, 1899, par. 6*

The next day it rained. I had been advertised to speak in the park at Wallsend, but we knew that the rain would make this impossible, so Sara and I turned our faces homeward. The next Sabbath we went



to Hamilton to the dedication of the church. After we returned home I sent off American and African mail. Then the word came to go to Sydney to see another place, forty-two acres of land, with thirteen acres of orchard. Then home again, with more mail to get off, for the mail day comes once in two weeks.*14LtMs, Lt 190, 1899, par. 7*

Then came a telegram for me to go at once to see a large place of seventy-five acres, costing two thousand two hundred pounds. The fruit in the orchard of this place will help to pay the interest on the money we shall have to hire to purchase it. The caretaker on the place says that he sells three hundred pounds' worth of fruit every year. There is an abundance of plums, apricots, nectarines, and pears. The day we went to look at this place was one of our spring days, but the wind was very cold. Once more we spread our luncheon on the ground. Brethren Wessels, Salisbury, Daniells, and Sharp were with us. Willie and Sara had business to do in the city, but joined us afterwards, so Brother John Wessels took me in charge. We looked over the place and had a council together and then, very tired, we were glad to return to Brother Wessels' house in Strathfield.*14LtMs, Lt 190, 1899, par. 8*

After that I had much to do. Brother John and I received letters from South Africa from members of the Wessels family proposing a way in which they thought they could help the work and cause of God. We read the letters and approved the plan. Besides the African mail, we had the American mail to send. I slept only a few hours nightly, and after I returned home I collapsed.*14LtMs, Lt 190, 1899, par. 9*

I was greatly enfeebled, and thought that perhaps I could not go to the Maitland camp meeting. But Sara and I have decided to drive to Maitland with Jasper, the horse we bought from Brother Haskell. This is a drive of twenty-seven miles, uphill most of the way. We start tomorrow about daylight. It will take six hours to go. Today I am feeling better. I had a dish of strawberries from our own vines, but strawberries do not amount to much here; it is not cold enough for them to do well.*14LtMs, Lt 190, 1899, par. 10*

A few hours since I heard that W. C. White had a letter from John Wessels. W. C. White and May are attending the wedding of Mr.

Hughes' daughter and the brother of Minnie Hawkins, one of my editors. Yesterday Brother Thomson's daughter was married to a young man whose name I do not remember. "Marrying and giving in marriage," as Christ said it was before the flood. [*Matthew 24:38.*] *14LtMs, Lt 190, 1899, par. 11*

Brother Wessels writes that he has taken steps to secure the place of seventy acres. This is the one that will serve our purpose best, and the terms are easy. One hundred pounds is to be paid down, and two hundred, I believe, in three months; the balance in twelve months at five per cent interest. The reason why we have purchased so much land is because those who are connected with the sanitarium will want to purchase land to build houses of their own on, but we do not want these houses near the sanitarium. *14LtMs, Lt 190, 1899, par. 12*

Thus we have nearly three thousand pounds to pay in twelve months. This is ten thousand dollars. At the union conference we raised nine hundred pounds among ourselves. I pledged one hundred pounds. I have hired the money, paying five per cent interest. I know I must pledge to the very extent of my powers in order to keep the donations as large as possible. *14LtMs, Lt 190, 1899, par. 13*

We all agreed that the place we have purchased is the very best one we could have. There is a four-roomed cottage on the land. We would be so glad if we could borrow money with which to erect the sanitarium. On this place we shall have all the fruit that will be needed, and all cost of transportation will be saved, for the fruit can be picked off the trees. This is of value, for often the fruit will not bear transportation unless picked before it is ripe. All that will have to be done will be to take care of the orchard, and we shall have an abundance of sweet, wholesome fruit. *14LtMs, Lt 190, 1899, par. 14*

We have walked out by faith, and we expect to buy this land. The negotiations are being made today. When these are completed, we shall send someone to take care of the place, giving two weeks' notice to the man already there. He has been working on the orchard, so it will be in good order. We have needed a sanitarium for a long time, and now we are in a fair way to have one. *14LtMs, Lt*

190, 1899, par. 15

The Health Retreat on the school ground is nearly finished. When the third coat of plaster is put on it will be ready for occupation. It will be occupied, we are sure, for the sick come to us from far and near.<sup>14</sup>*LtMs, Lt 190, 1899, par. 16*

I have not yet received one penny, either from the Review and Herald or the Pacific Press on my recent book, *The Desire of Ages*. I suppose the cost of getting out the illustrations is being settled up. I must live on hired money until I get out of debt. But I fully believe the Lord will help us to get the money if we walk forward, trusting in Him. My confidence is good. I do not faint nor am I discouraged. My testimony to my brethren at every step is, "Go forward. Embrace new territory. Lift the standard higher and higher and still higher. Set by memorials by building meetinghouses. Let them stand as witnesses to the truth."<sup>14</sup>*LtMs, Lt 190, 1899, par. 17*

We must have a sanitarium, because this will do more to enlighten the people than almost anything else could do. We are very thankful for the five hundred pounds you mean to send us. This money will settle the debt on our Retreat building, and we will thank the Lord for it.<sup>14</sup>*LtMs, Lt 190, 1899, par. 18*

Never, never are we to distrust or doubt God. The word comes, "Add new territory to the Lord's heritage. Press forward and upward." This word we have tried to obey. Four school buildings have been erected on our land here, also a Health Retreat. We have connected with the school a small carpenter's shop, a bakery, and a printing office. Wealthy men not of our faith are sending their sons to school, to have their hours of study and of work, that their physical and mental powers may be equally developed. This is true education. We see the necessity of setting our press in operation at once, that we may get out notices and leaflets to use in missionary work.<sup>14</sup>*LtMs, Lt 190, 1899, par. 19*

The establishment of the Health Food Factory has called for means which we did not have, but we have advanced in these lines because we dared not delay. If we had waited for piles of money to be laid down in our sight, where would have been our faith? "Faith is the substance of things hoped for, the evidence of things not

seen.” [*Hebrews 11:1.*]14LtMs, Lt 190, 1899, par. 20

Twelve months ago there was not a Sabbathkeeper in Newcastle. Now there is an organized church of forty members. They have a neat, convenient house of worship.14LtMs, Lt 190, 1899, par. 21

I remember the first time we entered Sydney. We made our home with Elder Daniells, and while there we visited Parramatta. As we saw the parks and beautiful drives and took our dinner in one of the groves, we thought how pleased we would be if we could have a church in this place. But how could we get the truth in Parramatta? Soon Brethren Robert Hare and Steed commenced labors there, and as a result souls embraced the truth, and a church was established, the first in New South Wales.14LtMs, Lt 190, 1899, par. 22

After spending some months in Melbourne, we visited Adelaide, where I was an invalid, unable to walk but a few steps. In three months we returned to Melbourne, and for eleven months I suffered severely from rheumatism. But in spite of this I was often taken in my phaeton to the halls, and conveyed armchair fashion from the carriage to the platform. I also visited the school, and was carried in a chair up the long flight of stairs to the chapel. My mind was as clear then as it has ever been, but I had to keep my arms close to my side in one position.14LtMs, Lt 190, 1899, par. 23

After this, in company with Brother and Sister Starr, I went to New Zealand and remained there nearly one year. For some time I had been improving in health. I could stand to speak after once being helped into the desk. I could also walk a little, but could not kneel. All my praying was done while sitting in my chair.14LtMs, Lt 190, 1899, par. 24

After our first camp meeting, which was held in Brighton, we made our home in Granville, near Parramatta. The camp meeting in Ashfield, New South Wales, held about that time, was a success. After a time a meetinghouse was built in Prospect, as a result of the labors of Brother Hickox and other laborers who cooperated with him. Next the Ashfield meetinghouse was built. This is a nice little building, and one which would do honor to any people. But the members composing the church have not been emptied of self and

filled with the love of God. There are always those who weave their own unsanctified selves into the service of God. There are always found in the church vessels unto honor and vessels unto dishonor. But the Lord will manifest Himself, and will cleanse the chaff from the wheat. He will make the church an honor to His name.<sup>14</sup>*LtMs, Lt 190, 1899, par. 25*

Next the church in Melbourne, Victoria was built, and then the church in Stanmore, New South Wales. Then followed the erection of churches in Cooranbong, New South Wales, Brisbane, Queensland, and Hamilton, a suburb of Newcastle. These memorials of God stand as sentinels to witness to the truth that the seventh day is the Sabbath of the Lord our God.<sup>14</sup>*LtMs, Lt 190, 1899, par. 26*

Since our camp meeting in Toowoomba, Queensland, missionary work has been done there. The Lord was with us in the meeting, and His blessing rested upon us in large measure. The outside interest is not large, but we labored for a goodly number who drank in the refreshing draughts of the water of life. I spoke six times during the meeting. Brother Herbert Lacey and his wife now stand at the head of the work in that place, and the Lord will help them. They have pitched the tent in the very heart of the city, and several workers have united with them to do house-to-house labor. We believe the truth will bear away the victory. The people are very courteous, but seem to be spiritually palsied.<sup>14</sup>*LtMs, Lt 190, 1899, par. 27*

The Lord will work in this beautiful city. The people must hear the message. There is to be a new creation there. Fallen man is to be reached. The sheep who have wandered away from Christ and His fold are to be searched for and brought back to safety. Sin is to be pardoned, the sinner saved, and God glorified through the faithful efforts of His consecrated workers. To this people in Toowoomba the treasures of wisdom, which have been hidden for ages, are to be brought forth in the revelation of Jesus Christ. Resources which have never yet been drawn upon are to be drawn upon now. Infinite wisdom will reveal to the workers the vast wealth within their power, but which their senses have been too dim to perceive. They have not been uplifted to see and desire the glory that is shining forth in

such divine, inexhaustible strength. *14LtMs, Lt 190, 1899, par. 28*

I send you with this a letter written to Sister Wessels of Africa. The last two mornings I have not left my bed before daylight. This is something new for me, and I feel very grateful to God for the blessing of sleep. *14LtMs, Lt 190, 1899, par. 29*

Now, my sister, you say I have not written to you. I did write you a letter, and why you have not received it, I cannot understand. I wrote you still another letter one or two mails since, and now I write again. I hope this will reach you. We shall be very thankful when the one thousand dollars reaches us. We shall put it into the bank to be drawn upon for the Health Retreat, which must be furnished and set in operation. *14LtMs, Lt 190, 1899, par. 30*

I am very sorry that Brother Zelinsky is having so trying a time. But the warfare will soon be accomplished, all trials ended, and we shall see the dear Saviour whom we love. Be of good courage, my brother. The Lord loves you in your trial and suffering. The Saviour is your hope. Trust in Him every moment, and He will be to you a sun and a shield and an everlasting reward. You have had a life of suffering, but I am glad that you have Sister Gotzian for your friend and helper. *14LtMs, Lt 190, 1899, par. 31*

In love. *14LtMs, Lt 190, 1899, par. 32*

**Lt 191, 1899**

Irwin, G. A.; Haskell, S. N.

Maitland, New South Wales, Australia

November 1899

This letter is published in entirety in *16MR 84-88*. +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 Irwin and Haskell:

I have some things upon my mind which I must communicate to you. I will state the matter as well as I can. I have thought much, "How can I help the school in Battle Creek, and help to wipe out the large debt?" It came to me that the only way I could do [it] was to make a gift of the book soon to be issued, *The Parables*. I wish this book to be used in the interests of all our schools.<sup>14</sup>*LtMs, Lt 191, 1899, par. 1*

I will require no royalty if our printing office in Battle Creek will find the material and do the work of printing and binding the book. Others can give the illustrations, and those who canvass for the book can act their part by taking a smaller commission. The Conference has pledged the interest on the debt, and this will help in the proposition I have made. We will all share in the act of benevolence, and help the schools to help themselves out of embarrassment. If we with all harmonize in this work, the Lord will be pleased, and the ones who act a part the Lord will bless. If the Review and Herald [will] find the material and print and bind the book free of cost, they will be doing no more than they would have done had they given the interest on the debt.<sup>14</sup>*LtMs, Lt 191, 1899, par. 2*

I have not time to write much, for the mail leaves this morning. I awakened at half past twelve o'clock, and am now writing to you. I have not the faculty of stating the matter regarding the book as precisely as I would like, but you can understand me, I hope. The

Pacific Press would act a part in behalf of the Healdsburg school and the great whole proportionately. The Echo Office would also do its part. There should be a general work of benevolence done, that we may accomplish the most in helping our schools. I will give the manuscript of the book as my portion. This, I understand, is now waiting for the last reading of some of the last chapters. And in order to relieve the situation of the Conference, I will cut down my wages to fifteen dollars. This is all I can do in this line, for I am at the present time paying interest on several hundred pounds in this country and several hundred pounds in America, as the books will show. *14LtMs, Lt 191, 1899, par. 3*

Now, my brethren, will you consider this proposition, and see what the Review and Herald will do and what the Pacific press will do, and what the canvassers will do in reducing their commission? Will you see if you can not secure donations of illustrations that will make the book attractive and saleable without great cost? Can you see light in this? Let me know if you will do your best to accomplish this transaction. My heart is deeply stirred in regard to the debt upon our schools all over the world. This state of things should not exist. Will you unite with me in creating something that will change this order of things? In the name of the Lord, do something, and do it now. Arouse the people to do something in regard to these school debts. *14LtMs, Lt 191, 1899, par. 4*

Would it not be the best thing we could do to sell the large school building in Battle Creek, and take the money to establish a building free from debt where can be had the advantages of land for manual labor? Thus the students could work on the same plans that we are trying to work on here. We think that if this were done, it would be the first step in heeding the message given for families to get out of Battle Creek into a more healthful location and a more spiritual atmosphere. There are altogether too many interests in Battle Creek. But this matter needs to be handled with great prudence and much wisdom. The Lord is to be our Counsellor in all the movements made. *14LtMs, Lt 191, 1899, par. 5*

We greatly desire to see the spiritual atmosphere in Battle Creek changed for the better. Decided changes need to be made in the church, for her lack of moral power and spiritual efficiency is to be



lamented. What can heal the church? What can create a pure and holy sentiment in all our institutions in Battle Creek? We need to begin at the very first principles of willing obedience to God's holy law. An outward observance of the Sabbath will not save the soul. The principles interwoven with every one of the ten commandments are to be honored and obeyed in the individual, practical life. The law, God requires, shall be written on the tablets of every soul. *14LtMs, Lt 191, 1899, par. 6*

In what consisted the strength of the assault made upon Adam, which caused his fall? It was not indwelling sin, for God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before God's throne. These things are unexplainable, but many things which now we cannot understand will be made plain when we shall see as we are seen, and know as we are known. *14LtMs, Lt 191, 1899, par. 7*

What humiliation our Lord was subjected to when assailed by the powers of the prince of darkness. Was it no degradation to the spotless Son of God that His dignity should be questioned, His authority disputed, and His allegiance to His heavenly Father assailed by a fallen foe? How humiliating to Christ to have Satan show a superiority to Him. We but dimly comprehend why Christ was brought in contact with the adversary of God and man. It was in behalf of fallen humanity, that the compassionate Christ was made to appear in His humiliation. *14LtMs, Lt 191, 1899, par. 8*

All heaven watched the scene of the temptation. The object of Satan's assault was the Commander of heaven, and with what intense interest heavenly angels watched the conflict. Behold, angels stand on guard, ready to undertake in Christ's behalf should Satan pass his prescribed limit. O, what love burns in the hearts of the angelic throng as they behold their loved Commander apparently in the power of His foe. And when the last temptation comes, when the enemy offers to Christ all the world and the glory of it if He will fall down and worship him, when they see divinity flash through humanity, their love and sympathy can no longer be restrained. *14LtMs, Lt 191, 1899, par. 9*

Christ gave evidence that all Satan's taunts could not call Him from His allegiance to His Father. The very purity of His principles was assailed, but He gave evidence of the mighty power that was in Him. "Get thee hence, Satan," He said, "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Matthew 4:10.] The Captain of our salvation overcame the enemy, and Satan left the field a conquered foe. But the terrible strain upon His humanity left Christ as one dead. Then angels came and ministered unto Him. Their arms encircled Him. Upon the breast of the highest angel in heaven His head rested. He was provided with food, and divine consolation flowed into His soul. His humanity had felt the shock of Satan's tremendous effort to overcome Him, but the enemy was vanquished, and the human race was placed on vantage ground with God. In His human nature Christ conquered in behalf of the fallen race. For time and for eternity man would be able to resist the power of the satanic agencies by becoming partaker of the divine nature. He could keep the law of God.<sup>14</sup>*LtMs, Lt 191, 1899, par. 10*

Here is presented before all the warfare of Christ with Satan in behalf of the human race. The church is to stand in and through Him who took the penalty of sin upon His own divine soul. Every advantage that Christ had in the conflict He has made it possible for man to have. There stood the divine God in closest contest with the evil one. What an hour for the triumph and supremacy of Satan, man's most deadly foe. How he would have exulted had he been able to place his feet upon Christ as a victor. What swellings of pride filled his heart because he had in it in his power to humiliate Christ. But the Son of God came forth more than conqueror. O, if men would avail themselves of their advantages, they would in turn become victors over the powers of darkness. <More will be written on this subject.><sup>14</sup>*LtMs, Lt 191, 1899, par. 11*

**Lt 191a, 1899**

Irwin, G. A.; Evans., I. H.; Smith, U.; Jones, A. T.

Refiled as *Lt 137, 1898*.

**Lt 192, 1899**

Directors of the Sanitarium

NP

November 21, 1899

This letter is published in entirety in *6MR 397-400*.

To the Directors of the Sanitarium:

Please to bear in mind that Dr. Kellogg is not to step in between you and me, and feel that my remarks are directed to him personally. It is you who are honored with the position of board of directors that I address.<sup>14</sup>*LtMs, Lt 192, 1899, par. 1*

I receive letters from those who are carrying the interests of the school in Battle Creek in regard to selling the College buildings there, and establishing schools in other localities out of and away from the city, so that they can have the advantage of land for agricultural purposes. The surrounding circumstances should be considered. Dr. Kellogg may feel delicate in regard to advising the Board to take these buildings, because some have felt that he has wanted those buildings, and was working to get possession of them.<sup>14</sup>*LtMs, Lt 192, 1899, par. 2*

If the Sanitarium needs more buildings, why should not the directors buy the college buildings. There is no other way for the school to do but to sell. I would ask the sanitarium Board to act as benevolently as possible in behalf of the school interest. It can help the school by purchasing these buildings at their own value. This will be the very best medical missionary work that could be done to advance the cause of God. It is your privilege to take this sick child off the hands of the school, to relieve it of this great burden. Is there not a privilege in this? Will not the Lord be pleased with such a movement?<sup>14</sup>*LtMs, Lt 192, 1899, par. 3*

You should not feel that you can buy the College building at a price far below their value, and thus bind up the hands of those who are working in the interest of the school, so that they cannot build

another school away from the temptations of the city. The youth should have the very best surroundings, for they are strongly influenced by that which they hear and see. The many things they see to talk about in the city affects their mental and physical faculties. Daily they come in contact with a way of doing things on incorrect principles. Thus it is that those who have had great light, great opportunities, great privileges, have also disadvantages. Those who make large profession, but do not reveal Christ in their words and deportment to all around them, imitate insensibly the words and actions of those who if are denying the Saviour. If they only knew that the eye of the Lord was upon them, they would be Christians in every sense of the word.*14LtMs, Lt 192, 1899, par. 4*

The Lord is weighing actions. He has been telling those who have been crowding into Battle Creek to go out of Battle Creek, and begin in other places a work for those who need help. But how many have heeded the instruction given? In the place of people leaving Battle Creek, more money, ten thousand dollars, was called for to erect additional school buildings, while the college was under a heavy debt. How much better would it have been if they had heeded the word of the Lord. That addition which the Lord warned them not to build has brought an oppressive debt, and we have now come to the place where something must be done to relieve the situation. Those who waved aside the testimonies given, should now be among the most earnest in restoring that which has been invested in a work that has brought depression rather than relief.*14LtMs, Lt 192, 1899, par. 5*

But shall not we all do what we can to relieve the situation? The sanitarium is the instrumentality that can purchase the college buildings, not at an under value, for this would close the door so that the very work which might not be done could not be done. I will do as I have proposed in the letter that goes in this mail. If our institutions will now act their part liberally, if the managers of the sanitarium will purchase, the college buildings not at the lowest price, but with the idea in mind that they are aiding the cause of God I will help in the way I have proposed. Let us all unite our efforts to relieve the situation in Battle Creek.*14LtMs, Lt 192, 1899, par. 6*

Our youth can be educated far better out of the cities; for where there is so much going on, so many temptations, they are affected by the injurious influences, and learn much that it is not for their best good to learn. The teachers may do all in their power to instruct, but independent of all that is taught in the Bible classes, an influence is constantly at work that molds characters in the wrong direction. If the Sanitarium board decide to purchase the college buildings in the place of erecting other buildings, as they will be tempted to do, they will have abundant room for educating their students in medical missionary lines. A portion of the College building can be secured for the church school, in which should be carried forward a judicious, practical education in habits of order and punctuality and the proper distribution of physical duties and mental taxation. *14LtMs, Lt 192, 1899, par. 7*

If the Sanitarium board do not take the buildings, I shall feel sad indeed, but not discouraged. I shall call upon all our institutions to share the burden and lift this debt by co-operating with me. Tangible proof of their willingness will be seen by the sacrifices they make in order to help. *14LtMs, Lt 192, 1899, par. 8*

Plan we must in the name of the Lord, and lift for all that we are worth. Let parents take their share of this work, and let us see what kind of a showing we can make for God when the new year shall open. Let all commence to work at once on a systematic plan. If we will draw in unity we shall achieve that which without united effort would be utterly impossible. Let us awake to our duty. The Lord will surely bless those who stand ready to bless one another. The Lord is soon to come, and in the place of drawing apart, we need to draw together in strong lines. *14LtMs, Lt 192, 1899, par. 9*

We need unselfish, devoted men to act as educators. Young men and young women are to be brought to our schools to receive an education, that they may learn how to teach others to understand the Word of the Lord. We need ministerial laborers in every school to educate the children and youth in Bible lines, and the pastor has work to do for the teachers as well as the students. Our schools must be more like the schools of the prophets. We call upon teachers and all connected with the school to make self-sacrificing efforts. We call upon our sisters to work intelligently, devotedly,

interestedly, to make the school a success. Let our churches help.  
God will bless all who co-operate with Him.<sup>14</sup>*LtMs, Lt 192, 1899,*  
*par. 10*

**Lt 193, 1899**

Wessels, Sister [A. E.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 28, 1899

Previously unpublished.

Dear Sister Wessels:

The African mail leaves Sydney today, and I awaken at two o'clock a.m., and prepare myself to write you a few lines. Will you please consider the matter of coming to Australia for the purpose of placing Andrew in more favorable surroundings? When we realize that one soul is of more value than the whole world, we shall make most earnest, determined efforts to save even one soul. In comparison with the value of one soul the whole world sinks into insignificance.<sup>14</sup>*LtMs, Lt 193, 1899, par. 1*

As Christ gazed down from the Mount of Olives upon the doomed and guilty, impenitent city, He exclaimed with broken, tearful utterance, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace.” Here He hesitates before He pronounces the irrevocable sentence. The language of His soul is, “O that my people had hearkened unto me.” But at last come the words, “But now they are hid from thine eyes.” [*Luke 19:42; Psalm 81:13.*]<sup>14</sup>*LtMs, Lt 193, 1899, par. 2*

In these broken utterances Christ took in not only the inhabitants of Jerusalem, but every impenitent soul in our world. Why, O why are the hearts of humanity so hard? Why are men and women, young and old, so determined to ruin their souls? Each of us has our day, the day of merciful visitation. Sister Wessels, God is calling for every member of your family, saying, “My love is toward you, to save you from that retribution which will come upon every soul who refuses my counsel.”<sup>14</sup>*LtMs, Lt 193, 1899, par. 3*

I know that the Lord would have you place yourself and your youngest son where you will be under different influences. Go not



with him to Europe, where there are influences that will surely lead him to ruin. Your first business is to save his soul. Just as long as he is under the influence of those whose society he chooses because he wants his own unsanctified way, then nothing is hopeful in his case. He needs an entire change of circumstance. Mercy has long hovered as a guardian angel over the boy, but, my dear sister, you have had a love for your son which has not been exercised for his best good. True love would from the first have kept eternal interests above the present, selfish indulgences which are spoiling your son's character-building in this life and for the future eternal life. *14LtMs, Lt 193, 1899, par. 4*

My heart is drawn out after Andrew. He has been educated in self-indulgence, his mother not realizing that by gratifying the inclinations of her boy, she has imperilled not only his physical health, but his eternal welfare. Now if you take your boy and do your level best to create a different atmosphere about his soul, you will be doing the work that as a mother you should have done from the very first of his life. As Christian mothers, we have no moral right to imperil the souls of our children by gratifying their wish and inclination to have plenty of money to use. By gratifying this inclination you are so educating your son that he will not know how to use prudently and wisely that which he shall feel is his own portion, to do with as he may be disposed. *14LtMs, Lt 193, 1899, par. 5*

Mother Wessels, your dear son's soul is too precious for him to be treated as he has been. Change this order of things. As far as the value of money is concerned, it is the Lord's entrusted talent, to be used for His own name's glory. Wisdom must be exercised, so that it shall not be wasted upon worthless purposes, as it surely has been and will be unless your son is converted to God and situated where eternal interest shall be recognized in all its bearing. *14LtMs, Lt 193, 1899, par. 6*

The loss of every pound is of little consequence in comparison with the worth of his soul. It is his soul for which I am burdened. Shall Christ say of this youth, "Ye would not come unto Me that ye might have life? Ye would none of My counsel; ye despised all My reproof. If thou art unsaved, it is thou thyself who art responsible."

[See *John 5:40* and *Proverbs 1:30*.] *14LtMs, Lt 193, 1899, par. 7*

Sister Wessels, what mother ever loved her child as Jesus loves His children? He looks upon the spoiled manhood with a grief deeper, keener, than any mother's love. He sees the future retribution of an evil course of action. Let everything be done now that can be done to accomplish the work that should have been done. It is not too late for Andrew to repent and come to Jesus and live. Mercy's time of respite is not yet exhausted. Jesus is still calling, "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*.] *14LtMs, Lt 193, 1899, par. 8*

I cannot say all that is in my heart to say, but I know that if you realized the value of souls, some decided efforts would be made to change the order of things, to break up the associations which are a constant injury, and which will prove the ruin of the souls of more than one member of the Wessels family. I love their souls, and Jesus Christ loves them with a love as much deeper and stronger as the heavens are higher than the earth. Then, I say, Come, without delay come. Do not put your boy to learn a trade merely. Place him where he will be taught what it means to be a Christian. *14LtMs, Lt 193, 1899, par. 9*

The Lord calls for you today. I have written so much that I thought I would not write more. But the souls purchased by the blood of Christ are precious, and I cling to them as I see that they do not realize that unless they are saved through the merits of Christ's blood, they will be lost, eternally lost. I am stirred with an intensity of feeling. I cannot refrain from still pleading. *14LtMs, Lt 193, 1899, par. 10*

While the beams of grace are still lingering, Christ is still inviting you, Andrew, still pleading with you to gain a knowledge of the things which belong unto your peace. He is reaching out His hand of mercy, saying to Andrew, to Dan, to every member of the Wessels family, If in this your day you will receive Me in simple faith, the peace which I alone can give will be yours. Pardon will be

yours. You may become a blessing in your influence, rather than a curse to help others to be regardless of their souls. Andrew, the recording angel wishes to place your name in the book of life. Now is the time for you to stand under the bloodstained banner of Prince Emmanuel.*14LtMs, Lt 193, 1899, par. 11*

Mother Wessels, and as a servant of Jesus Christ I may advise you. Place your son Andrew where he will learn that the fear of the Lord is the beginning of wisdom. Place him in a school where the Bible is the foundation of education. I believe that Andrew will be much more sensible here in Australia than he has been in South Africa. You can now improve the present time. I know of no better place than Australia for your son. John is here, and his influence over Andrew and Henry and other members of the family will be good.*14LtMs, Lt 193, 1899, par. 12*

I leave these lines with you. God help you to see and understand that He is speaking to you. In much love.*14LtMs, Lt 193, 1899, par. 13*

**Lt 194, 1899**

Lindsay, Brother and Sister [H.]

Sunnyside, Cooranbong, New South Wales, Australia

November 27, 1899

Previously unpublished.

Dear Brother and Sister Harmon Lindsay:

I would much rather talk with you than write to you, but as I cannot see you I must write to you in regard to Andrew. Use your influence to get him out of Cape Town. The Australian school will be a blessing to him. His associations, as presented to me, are doing him harm. When this is the case the very best thing to be accomplished at any inconvenience or sacrifice is to change the circumstances surrounding him to where the influences will be less enticing. *14LtMs, Lt 194, 1899, par. 1*

We think of the proposition that has been made in regard to the property of the Wessels family as a good one; but every point is to be duly and carefully and prayerfully considered, and the Lord's glory kept in view. *14LtMs, Lt 194, 1899, par. 2*

I have now spoken to the people in Maitland four Sabbaths and Sundays in succession, besides several times during the camp meeting. The people now interested are of the very best class. The Sabbath question is making quite a stir. The ministers are preaching against Seventh-day Adventists. I take my horses and phaeton and ride to Maitland. Sister Sara McEnterfer accompanies me. We start at an early hour to avoid the heat of the sun. We returned from our last trip yesterday. We rose at one o'clock, fed the horses by moonlight, and were in the carriage by three o'clock. We drove the 29 miles across a mountainous road, and entered our gate at eight o'clock, a little after breakfast time. We did this to escape the heat. *14LtMs, Lt 194, 1899, par. 3*

The work is going forward in Maitland. All the region round about is stirred; little suburbs three to fourteen miles away are interested.

One party of twenty came several miles on foot one evening to hear the truth. Calls are coming in from every direction to have meetings in their locality. The tent had to be moved from the beautiful park in which we held our camp meeting and they pitched it on the lawn belonging to the mission building. Brother Starr has charge of the mission. It stood in the park three weeks and thousands have heard the truth. *14LtMs, Lt 194, 1899, par. 4*

There are not half the number that we could use to go out into the adjoining towns to labor. But the laborers must be paid, and we have not the money to do this work as it should be done. Another tent will soon be pitched in East Maitland, three miles from West Maitland. Many excellent people are coming to the meetings. Among these are three brothers who are holding offices in one of the city churches and have a large drapery business in Maitland, each brother having a store of his own. These men and their wives are deeply interested in the truth, and it will be a great cross for them to take their position. We hope the Lord will lead them out by His Holy Spirit, for they would be a great help to the cause. They are intelligent, and use neither tobacco nor liquor. The Lord wants all there is of these men in His service. Several have said that they were going to keep the Sabbath. *14LtMs, Lt 194, 1899, par. 5*

There are quite a number of workers, but not enough to fill the places where there is an interest created. All the way from Maitland to Newcastle, a distance of twenty-five miles, are places to be worked. The people are calling for help. They want the Scriptures opened to them. *14LtMs, Lt 194, 1899, par. 6*

Never have we seen in this country a more kind, courteous people than those who live at Maitland. The Lord is at work, opening doors for us. Last Sunday we had a review of matters, to see if we could possibly hold our present number of workers. We feel that we cannot do this, for we cannot pay them their wages. May the Lord teach us what to do. Five tents could be pitched in various places within a few miles of Maitland and Newcastle. I intend to speak in several towns. In Maitland we must make every effort to advance the truth. Maitland is not like Newcastle, where a large portion of the inhabitants are miners. Maitland is an agricultural town, surrounded by large farms. If the truth can obtain a hold in this community, the

people will have no difficulty in keeping the Sabbath, and one soul embracing the truth will draw others after him. *14LtMs, Lt 194, 1899, par. 7*

Our influence is telling strongly now, but we have the influence of the clergy to contend with, and there are just as great sinners in Maitland as in many other cities. We have now been holding meetings for several weeks, and new ones are becoming interested in the truth. What a work this is! My heart is in it. This is the last message of mercy to be given to a people who have never had the third angel's message. I wish you could hear these people speak. Many of them are intelligent men and women. One said, "I have been a member of the church for forty years, but I now see that I know very little of the Scriptures. I never knew there were such precious things in the Scriptures. I never knew there were such precious things in the Bible." Another man said, "I have purchased a Bible, that I may take it with me and mark the passages; then I shall not forget them. I have been for many years a church member." Women, fine-looking, intelligent women, express themselves as deeply interested. *14LtMs, Lt 194, 1899, par. 8*

We have to keep the interest up upon many subjects. The medical missionary work takes with all. Every soul who takes hold of the truth intelligently invests other souls with an influence of the same kind, drawing them to work for others. And if under the Holy Spirit's influence these converts diffuse the light, a church will be organized here of a higher class of people. The people here are calculated to be workers. *14LtMs, Lt 194, 1899, par. 9*

We see that we must take the truth to every point, every locality where an interest is created. We must hold meetings with the people, opening the Scriptures before them in the most simple manner. As we do this, the faces of the people begin to express that their hearts are touched. The workers are finding their way to the very best class of this farming community. If we can only be the instruments in the hands of God to teach the people the Word, to love not the world, neither the things of the world, to come out and be separate by accepting the cross, the Sabbath of the fourth commandment, how thankful we shall be. This cross will be to them a perpetual memorial of a nobler world. The law of God, which is

discarded and trampled upon, will be rescued from the dust and rubbish and uplifted. They will behold eternal realities, as if they were standing in the open portals of the city of God, and surveying the glories within. This will link them with the divine, and show them the inferiority of all worldly enterprises. They will understand their responsibility to use their God-given talents to take others with them.*14LtMs, Lt 194, 1899, par. 10*

If I had never been convinced that Cooranbong was the place selected by God for our school, and as an important missionary center, I should have no doubt now. O how deeply was this matter impressed upon my mind one year ago, when I was considering whether I should be able to attend the camp meeting in Brisbane, Queensland. In the night season there was presented before me large and small companies. Some were in prayer. Some were trying to read their Bibles, and could not understand them. With perplexed minds and sorrowful hearts they were saying, "Who can explain the Scriptures to us?" Others with outstretched arms were saying, "Come over and help us." [*Acts 16:9.*] One stood by my side and said, These are as ignorant of the truth for this time and its important relation to them as if they had not the Word of God. They are as sheep without a shepherd. The shepherds feed themselves, but feed not the flock with pure provender, thoroughly winnowed from the chaff. I have a people here. Seek for them. Open My Word to them line upon line, precept upon precept, here a little and there a little. These are as children in understanding; therefore be not discouraged at their slow efforts to take in the truth. The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain.*14LtMs, Lt 194, 1899, par. 11*

I cannot write more, for the mail must go to the post office. God bless you all.*14LtMs, Lt 194, 1899, par. 12*

P.S. We see that the Lord is working all around us, but we have to study economy, economy. We cannot do the work that ought to be done, for want of means. O, that the Lord would be gracious, and open ways whereby we might advance the work in our world. We walk by faith.*14LtMs, Lt 194, 1899, par. 13*

**Lt 195, 1899**

Colcord, W. A.; Starr, G. B.; Hickox, A. S.

“Sunnyside,” Cooranbong, New South Wales, Australia

November 29, 1899

Portions of this letter are published in *1BC 1102; 4MR 245; 11MR 274. CTr 53.* +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 Colcord, Starr, and Hickox:

“Without faith it is impossible to please God.” [*Hebrews 11:6.*] When the Lord gives His servants a work to do in His service, they are not to be satisfied with a measure of success. Certain parts of the work may be carried well, while other parts of the work are deficient. The Lord is pleased with the workers in His vineyard when they have a sense of the need of the perfection of all parts of the work. The work of saving souls is the very highest work that can be done in our world. *14LtMs, Lt 195, 1899, par. 1*

The fact that man can please God is a wonderful incentive for us to make the most persevering, intense efforts, efforts which are proportionate to the value of the object which we are seeking to gain. “We are laborers together with God; ye are God’s husbandry; ye are God’s building.” [*1 Corinthians 3:9.*] “Work out your own salvation with fear and trembling. For it is God that worketh in you, to will and to do of his good pleasure.” [*Philippians 2:12, 13.*] Enoch walked with God. He was not satisfied with his own companionship. He walked with God. He pleased God. The Lord is not pleased when those who He has created are sinners. We are ever to walk with God and learn of Jesus Christ, who has overcome every temptation wherewith man is beset. He was tempted in all points like as we are, yet without sin. *14LtMs, Lt 195, 1899, par. 2*

The Lord draws man close to His side, to walk with Him, to work with Him, to teach him how He overcame every temptation in humanity, and how, therefore, man may overcome through the



provision the Lord has made. With every temptation there is a way of escape, by walking humbly with God. Without faith, ever increasing faith, it is impossible to please God. Christ cursed the fig tree because it bore no fruit. Thus He would teach that God is not pleased with His human agencies if in their lives they utterly fail to fulfill the purposes for which they were created.<sup>14</sup>*LtMs, Lt 195, 1899, par. 3*

In his fallen nature man can do the very things God expects him to do, through the help provided for him. He can walk and work and live by faith on the Son of God. God is not pleased with those who are satisfied with a mere animal life. He has formed man after the divine similitude. He designs that he shall possess the character of God by obeying His law, the expression of His divine character. The Lord has given man mind, intellect, affections. These gifts are entrusted to man to be exercised and improved. God has given him a conscience, which must be carefully cherished and appreciated. He has given him knowledge and virtue. These entrusted capabilities are to hold the supremacy which God has assigned to them.<sup>14</sup>*LtMs, Lt 195, 1899, par. 4*

The Lord expects man to exercise the faculty of faith. It is the real, vital essence of Christianity to grasp the unseen by faith, reaching out constantly to lay hold of the spiritual efficiency found in Christ. If man does not constantly improve by exercising the gifts of God, it is not possible that he has that faith which works by love and purifies the soul. To cultivate a few of God's entrusted talents is not enough. The conscience is to be in touch with the life and character of God. This is spiritual walking with Jesus Christ, partaking of the divine nature, having overcome the corruptions that are in the world through lust. Every entrusted gift is to be cultivated and employed in the Master's service. Life eternal is attained only by eating the flesh and drinking the blood of the Son of God.<sup>14</sup>*LtMs, Lt 195, 1899, par. 5*

If all the teachings given by Christ, when enshrouded in the pillar of cloud, had been obeyed, the Jewish nation would have stood forth to glorify God above every nation and people upon the face of the earth. Jerusalem need not have been destroyed. But she disregarded the commandments of God, while professedly

regarding them. *14LtMs, Lt 195, 1899, par. 6*

I could not sleep tonight after half past one, and am now writing by candlelight. Our Saviour declared for the benefit of all who would serve Him, "This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*] The more nearly self is brought into perfect submission to God, the more clearly will we understand the power that God will manifest in behalf of His people. The Lord will fulfill His promise to His people. We have failed because the fruit we have borne has not been proportionate to the light and advantages given. The endowment from heaven is just as much for us as it was for the disciples on the Day of Pentecost. *14LtMs, Lt 195, 1899, par. 7*

Have we faith in God, faith that takes hold of unseen blessings, and trusts in God for greater things? He who has prepared blessings for those who are doing Him service is not satisfied with our present state of spirituality. We must go forward and upward. God has provided us with the faculty of faith, and He expects us to use it. We are to believe every word that proceedeth out of the mouth of God. *14LtMs, Lt 195, 1899, par. 8*

Without faith it is impossible to please God. Faith unites the soul to God, and without faith we cannot have eternal life. Our unbelief has led us to much ingratitude. There is a great work to be done in Maitland. But none of you can carry this work to success unless you have faith to understand that the kingdom of heaven suffereth violence, and the violence take it by force. We cannot rely on worldly rank, on our own human efforts. But we may trust in the power of the Spirit of God, and believe that He will respond to our faith. God would have used His church, His chosen people, to unite with Him in preparing the way for the first advent of Christ to our world. *14LtMs, Lt 195, 1899, par. 9*

The gift of Christ to our world meant hope, revival, and conversion for the Jewish nation. Co-operation with God by receiving John's message would have prepared the way for the greatest Teacher the world ever knew. But it was not the priests and rulers who knew in regard to the Saviour's birth. It was not the priests and rulers who received Him. Only the remnant of Israel, who had kept the faith

and were humble before God, who were Israelites indeed in whom was no guile, received Christ and became His true followers. Because of pride, a backsliding people rejected the Saviour, and thus the advantages proffered to the Jewish nation passed from them to the Gentiles.<sup>14</sup>*LtMs, Lt 195, 1899, par. 10*

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose going forth have been from of old, from everlasting (from the days of eternity, Margin). Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth.” [*Micah 5:2-4.*]<sup>14</sup>*LtMs, Lt 195, 1899, par. 11*

The gift of Christ is the highest possible pledge of help in all our trouble and victory in all our conflicts. In Christ is the strength of His people; for all power is given unto Him in heaven and in earth. Let us as a people who have had great light remember that Christ sits among His people as a refiner and purifier of silver. He is continually cleansing the hearts of those who engage in His service as workers together with God. He will work through every soul. He is continually cleansing the hearts of those who are willing to be cleansed, separating the pure from the impure.<sup>14</sup>*LtMs, Lt 195, 1899, par. 12*

In proportion as the church advances in holiness, she advances in strength also. “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 might he increaseth strength. Even the youths shall fail 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.” [*Isaiah 40:28-31.*]<sup>14</sup>*LtMs, Lt 195, 1899, par. 13*

The Lord has signified to me that He has a people in Newcastle and

Maitland. And among those who have expressed themselves as dissatisfied with the spirituality of their churches, I have recognized the faces presented to me. God has also shown me that the set time for our enlargement has come, the time when light is to shine forth upon the people in Maitland. Those who show contempt for God's law and refuse to search the Scriptures to see if these things are so will lose rich blessings. *14LtMs, Lt 195, 1899, par. 14*

God provides men and means for the accomplishment of His work, and if those who are engaged in His work will have faith, they will remove mountains of difficulties. Those who hold the truth in righteousness will see that God's Word accomplishes the thing whereunto He sends it. Let every worker bear in mind that we have a covenant-keeping God, who knows all our necessities, a God who unites with His majesty all the gentleness and tenderness of a shepherd. Let those who engage in work for Christ have faith in God, for God's honor is at stake. He will fulfill His promises to His people. Absolute power is His, and no obstacle can stand before Him. His understanding is infinite. He cannot err. He is never in perplexity in regard to the means He shall employ. *14LtMs, Lt 195, 1899, par. 15*

God honors man by inviting him to be a laborer together with Him. He asks that man's ability shall be consecrated to Him, purified from all selfishness. He says, "Fear thou not, for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; they that strive with thee shall perish." "Thou shalt seek them, and shall not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee." [*isaiah 41:10-13.*] *14LtMs, Lt 195, 1899, par. 16*

If you do not see the success in your work that you hope for, have faith in God. Do not talk unbelief. His goodness and truth are eternal, and He will not alter the covenant that has gone out of His lips. In the darkest hour, when the hellish shadow of Satan lies directly across your pathway, let faith pierce the cloud; for Christ is

behind, and He doeth all things well. The plans of men may be many, but God can make them of none effect. He has power to establish, and He has power to overthrow the ones who interfere with His work of enlightening men and showing them their peril if they continue in disobedience to His commandments. The *fifth chapter of Matthew* reveals the truth concerning the laws of God's government. *14LtMs, Lt 195, 1899, par. 17*

Despondency in the service of God is unreasonable and sinful, for the Lord is ready to bestow upon His servants all the grace and wisdom which their case demands. The message of God is to go to all nations, kindreds, tongues, and peoples. It is to come to our churches through the instrumentality God uses. He invites the investigation of all who minister His Word to the people, and through His servants He invites men to a full investigation of His claims, as revealed in His Word. If increased light is given, ministers are accountable to God to search the Scriptures, and see if these things are so. It is a dangerous business for them to turn away the flock of God from the truth. The Lord has much light for His people. *14LtMs, Lt 195, 1899, par. 18*

We are living in the last days of this earth's history, and the Lord sends His messages to His people, warning them not to be found among the transgressors of His law, lest they have to meet God over His broken law. Error hates the light and will not come to the light, lest his deeds shall be reproved. The cause of truth challenges every man who holds a position as teacher of the truth to search the Scriptures. *14LtMs, Lt 195, 1899, par. 19*

**Lt 196, 1899**

Robinson, Sister [A. H.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 27, 1899

Portions of this letter are published in *DG 225-226; 2SM 258-259*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My Dear Sister Robinson:

I have just received my American mail. My secretary has read me my letters, many of which are of a very interesting character. I will answer your letter first.<sup>14</sup>*LtMs, Lt 196, 1899, par. 1*

As you relate your experience in the death of your child, and how you bowed in prayer, submitting your will to the will of your heavenly Father, leaving the matter with Him, my mother heart is touched. I have passed through an experience similar to the experience through which you have just passed.<sup>14</sup>*LtMs, Lt 196, 1899, par. 2*

When my eldest son was sixteen years old, he was stricken down in sickness. His case was considered critical, and he called us to his bedside, and said, “Father, mother, it will be hard for you to part with your eldest son. If the Lord sees fit to spare my life, for your sake I will be pleased. If it is for my good and His name’s glory for my life to close now, I will say, It is well with my soul. Father, go by yourself, and mother, go by yourself; and pray. Then you will receive an answer according to the will of my Saviour, whom you love and I love.” He was afraid that if we should bow together, our sympathies would strengthen, and we would ask for that which it would not be best for the Lord to grant.<sup>14</sup>*LtMs, Lt 196, 1899, par. 3*

We did as he requested, and our prayers were similar in every point to the prayers you offered. We received no evidence that our son would recover. He died, putting his full trust in Jesus our Saviour. His death was a great blow to us, but it was a victory even in death,

for his life was hid with Christ in God.*14LtMs, Lt 196, 1899, par. 4*

Before the death of my eldest boy, my babe was sick unto death. We prayed, and thought that the Lord would spare us our darling; but we closed his eyes in death, and laid him away to rest in Jesus, until the Lifegiver shall come to awaken His precious loved ones to a glorious immortality.*14LtMs, Lt 196, 1899, par. 5*

Then my husband, the faithful servant of Jesus Christ, who had stood by my side for thirty-six years, was taken from me, and I was left to labor alone. He sleeps in Jesus. I have no tears to shed over his grave. But how I miss him! How I long for his words of counsel and wisdom! How I long to hear his prayers blending with my prayers for light and guidance, for wisdom to know how to plan and lay out the work!*14LtMs, Lt 196, 1899, par. 6*

But the Lord has been my Counsellor, and the Lord will give you grace to bear your bereavement.*14LtMs, Lt 196, 1899, par. 7*

You inquire in regard to your little one being saved. Christ's words are your answer: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." [*Luke 18:16.*]*14LtMs, Lt 196, 1899, par. 8*

Remember the prophecy, "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted. ... Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears: for thy work shall be rewarded, <saith the Lord;> and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to thine own border." [*Jeremiah 31:15-17.*]*14LtMs, Lt 196, 1899, par. 9*

This promise is yours. You may be comforted and trust in the Lord. The Lord has often instructed me that many little ones are to be laid away before the time of trouble. We shall see our children again. We shall meet them and know them in the heavenly courts. Put your trust in the Lord, and be not afraid.*14LtMs, Lt 196, 1899, par. 10*

My sister, you inquire in regard to the disposition of means in your

hands for the advancement of the work. I know of no field more destitute of means, more in need of consecrated workers, than this part of the Lord's vineyard. Here in Cooranbong we have erected a Health Retreat, where the sick can receive treatment. But this building is not yet fully equipped. Soon we must pay £200 to those who put up the building. Then we must furnish it.<sup>14LtMs, Lt 196, 1899, par. 11</sup>

I am thankful that we have this building, for we need it so much. In the past we have used our own home for the accommodation of the sick; for we could not see them suffer in places where they could not be properly cared for. One day Miss McEnterfer, my secretary, was called to see a boy who had hurt his foot. She went to the house where he was and found him in a very dangerous condition. In running he had stepped on broken glass and cut his ankle. This accident happened four days before Miss McEnterfer was sent for, and when she first saw the wound, blood poisoning had set in. The wound, which had been dressed with lard, was covered with proud flesh, and the pain was so intense that for three nights the boy had not slept.<sup>14LtMs, Lt 196, 1899, par. 12</sup>

Miss McEnterfer dressed the wound, but she saw that the boy would never get well while he remained where he was. She asked the parents if he might be brought to our place. To this they agreed, and the boy stayed with us for ten days, receiving treatment constantly. At the end of this time he was sent home quite well.<sup>14LtMs, Lt 196, 1899, par. 13</sup>

We have just held a camp meeting in Maitland, a town about thirty miles from here. The tent was pitched in the city park, and all through the meeting the attendance was good. On Sabbath and Sunday afternoons the large meeting tent was filled, while a wall of people stood on the outside.<sup>14LtMs, Lt 196, 1899, par. 14</sup>

Elders Starr, Colcord, and Hickox are following up the work in Maitland. I have just received a letter from them, saying that the interest continues good. All round Maitland are small towns, and from these towns people have been coming to the meetings. They are calling for some one to hold meetings where they live. Brother Starr and Brother Colcord have been visiting them.<sup>14LtMs, Lt 196,</sup>



*1899, par. 15*

Much light has been brought from God's Word during our meeting. The people, who have never known the Scriptures before, seem never weary of hearing. Now is the golden opportunity for the workers to give the message in all the settlements round Maitland. Brother Starr writes that they need all the workers they can get. This work of entering new territory requires laborers who can do house-to-house work. Vigilant, earnest, persevering efforts must be made.*14LtMs, Lt 196, 1899, par. 16*

But we are handicapped for want of means. The money you speak about in your letter would certainly be a great blessing to us at this time. But ask the Lord about the matter. He will tell you what to do.*14LtMs, Lt 196, 1899, par. 17*

We see an interest in Maitland which must be followed up. The Tuesday after the meeting started a cyclone struck the tents, leaving only five standing. Several tents were completely destroyed. The camp meeting bore an appearance of disaster and loss. But no complaining or murmuring was heard. No discouragement was manifested. The campers went cheerfully to work, and did their level best to repair the damage done. This made a good impression upon the people. They thought that after this calamity, we might leave the place. But we assured them that we would remain and fill our appointments.*14LtMs, Lt 196, 1899, par. 18*

I never saw more sympathy manifested in any community than has been shown us by the people of Maitland. After the storm they threw open their doors and invited the campers to come to their houses and occupy their rooms free of charge. O how pleasant this was! The Holy Spirit will certainly reward these kind friends. We believe that the Spirit moved upon their hearts, leading them to do as they did. Verily, they will receive their reward. The Lord will bless them by opening their hearts to receive the truth.*14LtMs, Lt 196, 1899, par. 19*

The Sunday after the cyclone the large tent was filled with people to its utmost capacity, and a wall of people stood on the outside. In another tent, at the same time, one hundred and fifty children were receiving excellent instruction.*14LtMs, Lt 196, 1899, par. 20*

As the meeting drew to a close, our ministers were often asked the question, "Can you not remain another week?" This matter was presented before the congregation on Sunday afternoon, and when the people were asked to raise the hand if they wished the meetings continued, two thirds of those present raised their hands.*14LtMs, Lt 196, 1899, par. 21*

What a week's work we had! The interest was good until the close. On the last Sunday the attendance was very large. Many people walked miles to get to the meetings, and remained till after the evening meeting. The entire day was filled with earnest labor, but none seemed to be weary.*14LtMs, Lt 196, 1899, par. 22*

During the week, the large tent was moved to a paddock belonging to the house Elder Starr has rented for the accommodation of the mission workers. Everything is well-arranged for a continued effort. The paddock is well-fenced, and there is no need to pay a man especially to keep the tent from being damaged.*14LtMs, Lt 196, 1899, par. 23*

Last Friday we drove in our phaeton to Maitland. I spoke on Sabbath and Sunday afternoons. The attendance was good. There was also a meeting on Sunday evening.*14LtMs, Lt 196, 1899, par. 24*

Other tents must be pitched in various places about Maitland. The workers must do their best. The Lord employs human instrumentalities through whom He works. They are to exert an influence which will draw men to Christ. Each worker must now pray in faith.*14LtMs, Lt 196, 1899, par. 25*

The work we are doing requires money, and if you feel free to help us at this time, we will thank the Lord that He uses you as His almoner. A large field is opening before us, a field which is all ripe for the harvest.*14LtMs, Lt 196, 1899, par. 26*

**Lt 197, 1899**

Andre, Hattie

“Sunnyside,” Cooranbong, New South Wales, Australia

December 1, 1899

Portions of this letter are published in *8MR 262, 9MR 307-308*.  
+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:

Your letter of October 23 has just been read to me. I believe the Lord has been leading you, and is impressing your mind. I believe that each should occupy the place to which he is called by God.*14LtMs, Lt 197, 1899, par. 1*

We have a great work to do in Australia, and we need educated, experienced workers, workers who are sanctified by the Spirit of God. There are many in Australia who have precious talents, and we appreciate them highly. But their education and training has not fitted them to be teachers. Some of the workers sent from America we cannot use. We need the very best workers, and we need them very much.*14LtMs, Lt 197, 1899, par. 2*

I cannot write you a very long letter, but I will say that your convictions about working where you can help to teach others, who may become workers in missionary lands, are correct. You can do valuable work by uniting with us to help to train and educate workers. We do not doubt in the least that you can do excellent work in the Southern Field. But the Lord has given you talents and a knowledge of how to use these talents in training other minds. The work of fitting workers for missionary fields is a most responsible one. Those educated are to be taught to receive in order to impart to others. The former education, training, perceptive faculties, upon which the teacher must work, are all to be considered. Wherever there is life, there is a continual interchange, taking in and giving out, and unless those who are learning receive in order that they

may impart to others, the capacity for receiving diminishes. *14LtMs, Lt 197, 1899, par. 3*

There must be expansion and expansion; the mind of the educator becomes impoverished by being kept in a class of labor which does not lead the mind to higher subjects. If the mind does not daily grasp a deeper, higher, broader education, if it does not obtain food for itself by communion with minds that can reach out and grasp what they hear, that they may give it to others, the stagnation which takes place weakens the physical, mental, and spiritual powers. *14LtMs, Lt 197, 1899, par. 4*

That upon which the eyes rest, that which the ears hear, the thoughts and feelings expressed, mean much to every one. Receiving and imparting depend upon each other. Giving out always increases the power to take in. *14LtMs, Lt 197, 1899, par. 5*

Those who engage in the work of teaching the colored people should, after engaging in this work for a time, be placed in altogether different circumstances, if possible, else the mind will remain at the same level. It is not broadened and elevated by dealing with difficult problems, by taking in large subjects. *14LtMs, Lt 197, 1899, par. 6*

I hope, my sister, that I shall not be misunderstood. You can give a class of education which will be received and given out again. Thus the work of teacher and student is enlarged. In education there is need of guarding every point. The teacher should require the students to impart what they receive. There are churches in which a large number of the members are spiritual dwarfs. They are ever receiving. They desire preaching every Sabbath, not seeming to understand that the capacity to receive is proportionate to the work of imparting to others that which is received. Every true Christian should impart. Upon the doing of this work his spiritual growth depends. True Christians will take in all the precious instruction they can gain from the Word, and will then find real enjoyment in imparting to others what they have received. They will learn by experience that the capacity for receiving corresponds to and is enlarged by the exercise of imparting. Thus the channel is kept open for the divine fulness to flow in. *14LtMs, Lt 197, 1899, par. 7*

Now, my sister, I know you will not misunderstand me. Do not suppose that I am belittling the work of educating the colored people. But one person should not remain in this line of work for too long a time. The colored children must be carried over the same ground again and again, and after one has been teaching in the South for some time, let a change be made. Let another teacher take up the work, while the teacher who has been doing this work refreshes his mind by dealing with students whose minds are able to grasp the problems of more advanced education. Students are to be trained who can in turn train other minds, through the Holy Spirit's influence. *14LtMs, Lt 197, 1899, par. 8*

This is a subject which will bear study. Our life, with all its powers and endowments is to be used in God's service. The grace of God is received through test and trial. Those who consecrate themselves to God are ever to look to Him for guidance, asking Him where they can use their powers to do the most good for time and for eternity. First of all, these gifts are to be laid at Christ's feet, to be accepted by Him. They are His gifts, and are to be refined, cleansed from all selfishness, and placed under God's control. We must exercise entire dependence on God, and then believe that success will attend our efforts. Consecrate yourself and all that you have and are to God; then live by faith in the Saviour, your will submerged in the will of God. Realize that the enemy by his deceiving power will lead you to manifest hereditary and cultivated tendencies which will exercise a hindering power over your spiritual faculties. *14LtMs, Lt 197, 1899, par. 9*

This, my sister, is our danger. Teachers are to train their students to stop at no half way place, but to advance, going forward unto perfection. This work is not too highly represented. The voice of God is to carry every soul that will be saved higher and still higher. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] Be it ours to reply, "Yes, Lord; yes, Lord; holier, holier still." Desire, yes, pant after holiness of heart. This is our work. *14LtMs, Lt 197, 1899, par. 10*

Our school here must be under the supervision of God. We need you, and several others who can do like work, in this new field. *14LtMs, Lt 197, 1899, par. 11*

**Lt 198, 1899**

Kellogg, J. H.

Maitland, New South Wales, Australia

November 26, 1899

Portions of this letter are published in *Ev 512; 4Bio 436-437*.

Dear Brother:

The Lord has spared my life to enter upon my seventy-third year, and has helped me by His Holy Spirit to speak this afternoon to an interested audience. The Lord gave me a message to bear to this people; for before me I saw the very faces that were presented to me more than a year ago as sheep having no shepherd, men and women who were receiving from their ministers chaff instead of wheat. Many of them I had seen bowed before God in prayer. *14LtMs, Lt 198, 1899, par. 1*

Others with arms outstretched pleaded, "Come over and help us. We are hungering for the bread of life." Still others I saw coming from the different churches who were distressed and cast down. All were in need. My Guide said to me, "These are as sheep having no shepherd. Speak My Word faithfully to them; for unless their ministers are converted, they will sleep on until the judgments of God will come upon the world. Cry aloud, spare not; life up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." [See *Matthew 9:36; Isaiah 58:1*.] *14LtMs, Lt 198, 1899, par. 2*

When I stood before the people, I determined to speak only a short time, for Dr. Caro was to follow after me with a health lecture. He has done this for the last three weeks. But I spoke to the people for nearly two hours. Dr. Caro then addressed the audience. His lecture was excellent. I know of no place where the medical missionary work is more needed, or where it is more gratefully received, than it is in Australia. *14LtMs, Lt 198, 1899, par. 3*

This place has been presented to me as second in importance to

America, and the same work which has been carried forward there is to go forward in this country, only in more advanced lines. The superfluities which have been brought into the worship in the Tabernacle at Battle Creek must be strenuously avoided in this country. Music is acceptable to God only when the heart is sanctified and made soft and holy by its facilities. But many who delight in music know nothing of making melody in their hearts to the Lord. "Their heart is gone after their idols," God declares. [Ezekiel 20:16.] *14LtMs, Lt 198, 1899, par. 4*

I have a deep interest in you and your work, Dr. Kellogg. I want you not only to do many good things, but I want you to do all things under the Divine guidance. *14LtMs, Lt 198, 1899, par. 5*

**Lt 199, 1899**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

December 3, 1899

Portions of this letter are published in *TMK 305*.

Dear Brother and Sister Haskell:

We feel very much interested in Maitland. All that I have seen since we commenced work in Maitland answers to the description given to me by the Lord when I saw before me large and small companies. Oh, what a representation that was of the hunger of souls for the genuine gospel! There are many churches in Maitland, but in them very little of the gospel that makes men wise unto salvation is held forth. The ministers should give the people the truth of the Word of God, but instead they give them sophistry and fables. They preach sermons of war and bloodshed. The African war is the gospel now presented to the people by many of their religious teachers. They report that we teach strange doctrines, but it is not we but they that do this. They do not preach or practice the Word. *14LtMs, Lt 199, 1899, par. 1*

Paul wrote 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.” [2 *Timothy 3:16, 17.*] What a work there is before us in this country! Church members are aware that their ministers do not feed them with the bread of life. When they come to the tent and listen to the message presented from the Word of God, they are like men and women entranced. They express themselves freely. Some say, I have attended the meetings for a long time. I could not but be interested in the talks given. I have heard more of the Word of God from the talks given in the tent than from all the teaching I have heard in the churches. *14LtMs, Lt 199, 1899, par. 2*

There are three brothers, Kerr by name, who are greatly interested



in the truth. They are merchants, and have a large drapery establishment in Maitland. This store is divided into three parts, one of which each brother manages. These brothers are married and have homes of their own. They have attended many of the meetings. We know that they are interested and convicted. I have given each of them a book, *Desire of Ages*, and *Great Controversy*, and *Patriarchs and Prophets*. I gave the youngest of the Kerr brothers *The Coming King*, and *Desire of Ages*. He called upon me, and expressed himself as highly pleased with the books, saying that he looked upon my giving them to him as a great favor. *14LtMs, Lt 199, 1899, par. 3*

After I had finished speaking on temperance Sunday afternoon, a man said to Elder Daniells, "What a discourse that was! Mrs. White cut me through and through when she spoke of the teachers of the people and the youth using tobacco. I have been a tobacco user, but Mrs. White left me nothing to stand on. The sermon was truth, and tremendous truth." *14LtMs, Lt 199, 1899, par. 4*

The ministers of today smoke, attend theaters, and play games. One minister in Maitland is paid five hundred pounds a year, but seldom does he visit his flock. The eldest of the Kerr brothers, in talking with me, used the very same words I heard used when in the visions of the night companies were presented to me who, with outstretched hands, were saying imploringly, "Our souls are not being fed. We want the gospel. Give us Bible truth." I know that many who are during the meetings in Maitland have been cut to the heart were the very ones who were pleading, "Will you not come over and help us?" *14LtMs, Lt 199, 1899, par. 5*

I was requested by the president of the Maitland branch of the W.C.T.U. to speak to them one evening. She said that they would be very glad to hear me, even though I spoke only for ten minutes. I asked her if ten minutes which she proposed for me to speak was all the time that was allowed, because sometimes the Spirit of the Lord came upon me and I had more than a ten-minute talk to give. "Oh," she said, "your people told me that you did not speak in the evening, and I specified ten minutes as the time, thinking that I would not get you at all if I made it longer. The longer you can speak to us, the more thankful we shall be." I spoke with freedom

for an hour.*14LtMs, Lt 199, 1899, par. 6*

I asked Mrs. Winter, the president, if it was her custom to read a portion of Scripture at the opening of the meeting. She said that it was. I then asked for the privilege of praying, which was gladly granted. Some of the women present that night afterward attended the meetings in the tent.*14LtMs, Lt 199, 1899, par. 7*

The attendance at the Maitland camp meeting was not so large as at the Brisbane meeting, but those who came were of the best class of people. The Lord has indeed imbued His ministers with His Holy Spirit, and great light has shone forth as messages of warning and encouragement have been given. The people seem to greatly enjoy the singing of our plain, simple hymns. God has given Sister Hickox a special talent in this direction.*14LtMs, Lt 199, 1899, par. 8*

I have just been drawn out to write to Brethren Starr, Colcord, and Hickox, who have been left in charge of the work in Maitland. Vigorous work has been kept up, and is still going forward. The ministers of the other churches are making every effort to work against us. False statements are being made. The minister of the church, of which the Kerrs are members, took the eldest Mr. Kerr, and talked and scolded and tried to intimidate him. Nevertheless he and his brother came to the tent Sunday afternoon to hear Mrs. White speak.*14LtMs, Lt 199, 1899, par. 9*

When Mr. Kerr heard that we were thinking of pitching a tent in East Maitland, he seemed to be troubled. Please consider this matter fully, he said. You will make a mistake in dividing your forces. Now, when the tent is to be moved from the Park to another place is your most important time. We told him that we had already decided that the time had not come to enter East Maitland.*14LtMs, Lt 199, 1899, par. 10*

People in the farming districts round Maitland, and also in the mining districts, are calling for meetings. One day twenty men and women walked from a town, Greta, several miles away to our meeting. Some of our ministers will go and visit these places, while others keep up the interest in Maitland. A letter received from Brother Starr today is full of encouragement.*14LtMs, Lt 199, 1899, par. 11*

One week ago last Monday we left Maitland to drive to our home. The weather was very hot, so Sara got up at one o'clock and fed Jasper and Jessie White. We drove moderately, and entered our gate at eight o'clock a.m. On Thursday Brother Starr and Brother Paap rode over from Maitland on their bicycles. Early Friday morning they went back, and reached Maitland in four hours from the time they left Cooranbong. *14LtMs, Lt 199, 1899, par. 12*

For several days the heat here has been something terrible. We have had to keep all our windows closed to shut out the hot air, which was just like the breath from a furnace. On Sabbath I spoke to our people in Cooranbong. I tried to impress them with the fact that as members of the body of Christ, they must be active, living stones in His building. My message was taken from the commission Christ gave His disciples just before His ascension: "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.] We have a worldwide message. No needless display should be seen on our persons or in our houses. Simplicity in everything must be encouraged. *14LtMs, Lt 199, 1899, par. 13*

Believers are to shine as lights in the world. And by His example Christ has shown us that believers can best do the work required of them when their vital energies are organized in church fellowship. Christians are to stand out distinct from the world as God's standard-bearers, showing in their lives the influence of the transforming grace of Christ. They are raised up together to sit with Christ in heavenly places, that they may reveal to the world, to angels, and to men an enduring representation of the eternal world. They are to hold forth the Word of life, warning men of the binding claims of God's law. God wants His servants to be of a high order. He wants them to obey laws of a higher order than the laws of the world—laws which are the transcript of His character. *14LtMs, Lt 199, 1899, par. 14*

God's work is supreme. He calls for all the powers of the intellect, all the spiritual endowments. They are to be consecrated to Him and to the service of humanity. He calls for workers who are partakers of the divine nature. Those who really believe in Jesus

will be colaborers with Him, showing to the unfallen worlds and to the fallen world a character which is after the divine similitude. They are to show that they have a higher, holier order of enjoyment than the world can bestow.*14LtMs, Lt 199, 1899, par. 15*

God will bestow the power of the Holy Spirit upon all who will cooperate with Him in the cultivation of all their endowments and talents, that they may stand on vantage ground. Seventh-day Adventists have all the promise of all that Christ can bestow if they will believe in Him. They are to be distinguished by their uprightness, their faith, their tender regard for one another. Bound together by the holy cords of Christian fellowship, bound up with Christ in God, they are to stand on the highest of all platforms—the Rock of Ages. All heaven is open to the doers of God’s Word.*14LtMs, Lt 199, 1899, par. 16*

To be a teacher of sacred truth means to have an experimental knowledge of what it means to reveal in life and character, in word, in spirit, and in doctrine the powers of the world to come. When we have this knowledge, our example will not make Christ ashamed of us, as He is today ashamed of a large number, who are strangers to His Spirit. Christ’s followers are to seek to improve the moral tone of the world, under the influence of the impartation of the Spirit of God. They are not to come down to the world’s level, thinking that by doing this, they will uplift it. In words, in dress, in spirit, in everything, there is to be a marked distinction between Christians and worldlings. This distinction has a convincing influence upon worldlings. They see that the sons and daughters of the Lord do separate themselves from the world, and that the Lord binds them up with Himself. Those who will not see or understand the necessity of being separate from the world know not God or Jesus Christ whom He has sent.*14LtMs, Lt 199, 1899, par. 17*

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, ... nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” Has this reformation taken place? “And God hath both raised

up the Lord, and will also raise up us by his own power.” [1 *Corinthians* 6:9-11, 14.] Who is willing to be raised to the highest level? *14LtMs, Lt 199, 1899, par. 18*

“What? know ye not that your body is the temple of the Holy Ghost, ... 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.” [Verses 19, 20.] *14LtMs, Lt 199, 1899, par. 19*

“We then, as workers together with him, beseech you that ye receive not the grace of God in vain.” [2 *Corinthians* 6:1.] Those who, while claiming to believe the truth are not decidedly transformed in character, serve the devil with far more power and far more influence than if they had never heard the truth. “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord.” [2 *Corinthians* 7:1.] *14LtMs, Lt 199, 1899, par. 20*

I am alarmed for the spiritual state of those who, knowing the messages God has sent to them to repent, do not receive the Holy Spirit, do not let their lives become one with Christ in God. They guide themselves; they do as they please. They are not cleansed from sin; they are not holy; and their final state will be as much worse than the state of the heathen as their advantages, knowledge, and privileges were greater than those of the heathen. Self-righteousness will not stand the test of the judgment. God calls for thorough humiliation. He calls upon those who stand in sacred places as managers, as teachers, as ministers, yet who walk contrary to the warnings God has given them, who, self-deceived, walk in the sparks of their own kindling, to rend their hearts and not their garments. *14LtMs, Lt 199, 1899, par. 21*

**Lt 200, 1899**

Brethren and Sisters Laboring in Maitland

“Sunnyside,” Cooranbong, New South Wales, Australia

December 4, 1899

Portions of this letter are published in *2MCP 440*. +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 Brethren and Sisters Who are Laboring in Maitland:

Have faith in God. Our precious Saviour says, “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.” “If ye love me, keep my commandments; and I will pray the Father, and he shall send you another Comforter, that he may abide with you forever.” [*John 14:13-16*.] Christ not only undertakes to present our petitions to the Father, and to intercede in our behalf, but He promises to bestow the blessings sought. What encouragement this is. And should it not awaken in us a wealth of devotion? Christ supplies us with the key with which to unlock heaven’s storehouse and draw from the divine treasury. His precious name we are to use, His merits we are to acknowledge before the Father. Praise the Lord, my fellow laborers; praise His holy name! Let us pray unitedly, in faith, as believers in the Word of Christ.<sup>14</sup>*LtMs, Lt 200, 1899, par. 1*

We are all deeply interested in the salvation of the souls for whom Christ has given His life. We are not only to believe in God as a gracious heavenly Father, but we are to believe in Christ as our Mediator. He is the Way, the Truth, and the Life. Therefore, “seeing we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession”—our faith—“and come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” “Having a high priest over the house of God, let us draw near with a true heart in full assurance of faith.” [*Hebrews 4:14, 16; 10:21, 22*.]<sup>14</sup>*LtMs, Lt 200,*

1899, par. 2

John writes, "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 is before the throne. And the smoke of the incense, which came up with the prayers of the saints, ascended up before God out of the angel's hand." [*Revelation 8:3, 4.*] Let us pray much. I was deeply impressed last night with the words of instruction that were given to me. We need the spirit of prayer and communion with God. As we draw nigh to God in faith, He will draw nigh to us. *14LtMs, Lt 200, 1899, par. 3*

The conflict between the powers of darkness and the heavenly forces is constantly going on. Before you commence your discourse, ask those of the congregation who have faith to pray that the Holy Spirit will make the Word effectual, convicting souls as to what is truth. At the close of your sermon, ask if there are any present who have friends for whom they desire the prayers of those who believe in the prayer of faith. *14LtMs, Lt 200, 1899, par. 4*

We do not value the power and efficacy of prayer as we should. Do you feel weak and unworthy? "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: for the Spirit itself maketh intercession for us with groanings that cannot be uttered. And he that searcheth the heart 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.*] "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 our Lord Jesus Christ unto eternal life." [*Jude 20, 21.*] Let us make God our trust. He can and will help all who put their trust in Him. *14LtMs, Lt 200, 1899, par. 5*

This word of the Lord came to me last night: "God will give victories to those who rely upon Him." Prayer is altogether too much neglected. The Lord wants us to ask Him, that He may enlighten the mind, and that souls may understand the truth. God alone can give clear conceptions of truth. God alone can soften and subdue the heart. He can quicken the understanding to discern truth from error.

The Lord can establish the wavering mind, and give it a knowledge and faith that will stand the test. Pray then; pray without ceasing. The God who heard Daniel's prayers will hear your prayers if you will approach Him as did Daniel. We need to have our own souls in communion with God. The Christian's joy arises from a sense of Christ's love and care for us, and the assurance that He will not leave us in our weakness. *14LtMs, Lt 200, 1899, par. 6*

Let us not try to work ourselves or others, but let us depend upon the Holy Spirit. Deal gently with human beings. With hearts full of spiritual tenderness, melt your way into convicted hearts. Let your words be dipped in the heavenly oil from the two olive branches. We need the golden oil emptied into prepared vessels, that it may be communicated to those who are seeking for the truth. Ever remember that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." [*Zechariah 4:6.*] *14LtMs, Lt 200, 1899, par.*

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To the woman of Samaria 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. The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep: from when then hast thou that living water? ... Jesus answered and said unto her, Whosoever shall drink of this water shall thirst again, but 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 unto everlasting life." [*John 4:10, 11, 13, 14.*] *14LtMs, Lt 200, 1899, par. 8*

Brethren and sisters, you are united in a most solemn, sacred work. Souls for whom Christ had died, souls who may have that life that measures with the life of God, are in the valley of decision. Now is the most critical time. Before you present any subject to the people, first talk with God in prayer. Hide self in Jesus. Receive the Holy Spirit from God, and then in the power of the Holy Spirit speak to the people. Be sure that you are in the place where you can be worked by the Holy Spirit, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of 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.” [*Ephesians 1:17-19.*]14LtMs, Lt 200, 1899, par. 9

Our only hope for victory is in God; therefore our power and efficiency must come from God. He alone can do the work that is essential for the saving of the soul, and “make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.” [*Ephesians 3:9, 10.*]14LtMs, Lt 200, 1899, par. 10

What is “the fellowship of the mystery”? [*Verse 9.*] We want clear, sharp, critical spiritual intelligence, that we may comprehend this mystery, which words cannot possibly explain. Through faith in Christ, Gentiles and Jews were to be united in the bonds of Christian fellowship and communion. The foundation principles of this mystery are the love and wisdom which through belief of the truth make those who are at variance one in Christ, hid with Him in God. “Sanctify them through thy truth; thy word is 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, 20-23.*]14LtMs, Lt 200, 1899, par. 11

O what hope, what wonderful possibilities are before all who will surrender themselves to God and open their hearts by faith to receive an abiding Christ! What heights, what greatness, we may reach! Then, I inquire, why do we not reach the standard set for us? The Lord Jesus is our assurance. Let no obstacles, created by un sanctified self, interpose between our souls and our eternal interest. God calls to every soul, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. God’s dealing with His

church is to bring a convincing power to the rulers of the darkness of this world. *14LtMs, Lt 200, 1899, par. 12*

The angelic host in their loyalty to God are looking with intense interest upon us, and in their appointed orders of ministration are studying with the deepest interest the workings of God and His dealings with the fallen race. They think of the immense sacrifice made that men might be partakers of the divine nature, for it is Christ's death alone that makes it possible for a man to carry out God's purpose for him. Every soul elected to salvation is elected to obedience to all the laws of Christ's kingdom. This means purification from all disloyalty. Through the power of the Holy Spirit men and women appropriate the efficacy of Christ's blood, called the blood of sprinkling because it cleanses from all defilement and guiltiness. *14LtMs, Lt 200, 1899, par. 13*

"Father," Christ prayed, "I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known 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 where with thou hast loved me may be in them, and I in them." [*Verses 24-26.*] *14LtMs, Lt 200, 1899, par. 14*

Is it not true that we do not receive and believe these grand, elevating, sanctifying, ennobling truths? Why are we so powerless? Because we have not that faith which works by love and purifies the soul. The joy of the Lord is your strength. We are living very near the end of this world's history. Let us individually take an active part in the work of co-operating with Jesus Christ. This work gives life and vigor to all our mental powers and to all our spiritual exercises. Light shines from Christ into the chambers of the mind, because the heart has received the precious Saviour. He abides in the heart, and light is shed upon all the objects which we contemplate. We see correctly the things which are invisible. The Lord Jesus Christ is received by faith, and the language of the soul is not doleful or gloomy, but like the language found in *1 Peter 1:3-9*. *14LtMs, Lt 200, 1899, par. 15*

“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 and full of glory; receiving the end of your faith, even the salvation of your souls.” [*Verses 3-9.*] *14LtMs, Lt 200, 1899, par. 16*

I now ask you to pray most earnestly that God will work by His own great power to melt and subdue human hearts. Let not your words show a shade of unbelief. You have a work to do for all classes. You must find access to the minds of the people living in the settlements round where you are working. You must meet the people where you are. There is to be no stretching up for words that are of the highest order. Use words of Christlike simplicity. The Lord Jesus is the one who works. He waters the seed sown. He gives words that will reach the heart. Expect that God will sustain the consecrated, unselfish worker. *14LtMs, Lt 200, 1899, par. 17*

The Holy Spirit is to God’s work as the oil to the wheels of well-regulated machinery. Obedience, childlike faith and trust in God bring peace, bring joy. Cultivate thankfulness of heart. “Let the peace of God rule in your hearts, ... and be ye thankful.” [*Colossians 3:15.*] Work interestedly, lovingly, patiently, for all with whom you are brought in contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your heart, the law of kindness upon your lips. This will enable you to achieve almost every good and noble thing. *14LtMs, Lt 200, 1899, par. 18*

Carry the sunshine of peace and joy with you. The servant of God must be a representative of Christ. Work joyfully, feeling that you have One by your side who can do anything. Feel that you are

highly honored in being permitted to labor for God. Labor you must, in faith, perseverance, and self-denial, but ever let your heart be bright with the sunshine of Christ's righteousness. Carry the joy of the Lord with you into your work. This joy is as far above all other joy as holiness is above all other excellence. Be determined that you will see Christ by faith in all His glorious perfection. Then through you the Lord will attract souls who will behold Him. The Sun of Righteousness is to go before us; the glory of the Lord is to be our rearward. *14LtMs, Lt 200, 1899, par. 19*

**Lt 201, 1899**

Ministering Brethren

NP

December 5, 1899

This letter is published in entirety in *11MR 98-104*.

To Our Ministering Brethren:

I am assured again and again that the Lord has a great work to be done in this country. He has laid upon me a burden that I dare not refuse to carry. We have greatly needed a sanitarium in this country. The medical missionary work is to be as the hand and arm of the gospel message to be borne in this new world. We needed a sanitarium to give influence and character to the work, to accomplish the reforms so much needed! The ministry of the Word and medical missionary work, properly combined, would have exerted a much greater influence for good than working alone. *14LtMs, Lt 201, 1899, par. 1*

Never was there a place where medical missionary work would have told with more power than in Australia. But in our efforts to do this work we have been handicapped for want of means. The money we should have had to invest in a sanitarium has been used in erecting sanitariums in places where they were not so much needed. The Lord Jesus Christ was the greatest Physician this world has ever known. We cannot in the full sense of the word call Him a medical missionary. He was the divine Healer. He was imbued with power to heal all manner of diseases without resorting to drugs. *14LtMs, Lt 201, 1899, par. 2*

Daniel's experience is of great value to all who would be Christians. When Daniel was brought in before Belshazzar, as the king and his nobles sat at their sacrilegious feast, he plainly told the king that the calamity to come upon Babylon was the result of a disregard of heaven-sent light. *14LtMs, Lt 201, 1899, par. 3*

He disregarded the light given to Nebuchadnezzar, and thereby lost

the benefits he might have received had he been obedient to the light. God gives His people lessons to instruct them and lead them to reform. If they do not receive and practice these lessons, their neglect will surely bring judgments upon them.*14LtMs, Lt 201, 1899, par. 4*

We read again in Daniel, "Then said he unto me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to hasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." [*Daniel 10:12, 13.*] By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time.*14LtMs, Lt 201, 1899, par. 5*

The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God's purpose to carry forward His work in correct lines, in ways that will advance His glory. But Satan is ever trying to counterwork God's purpose. Only by humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success.*14LtMs, Lt 201, 1899, par. 6*

I call upon those who believe the truth for this time to reform, to purify the heart and humble self. Sincere belief of the truth and earnest prayer are our weapons of warfare. The exercise of all the musical talent among us will not change the hearts of the church members or increase their spirituality. Humiliation, confession, and most earnest prayer will bring about that which all the devising of men, be they high or low, cannot accomplish. Let us remember that it is Satan's purpose to set at work forces which will obscure the testing message for this time. If ever there was a time when self-sacrifice must be made, when earnest sincere prayer must be

offered, when diligent work must be done, it is now. Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish.*14LtMs, Lt 201, 1899, par. 7*

God looks with contempt upon the large assemblies at Battle Creek Tabernacle, while the hearts of those present are lifted up unto vanity. Their numbers displease Him. Is there not a world to be warned? Why then are there those assembled in the Tabernacle whose hearts swell with vanity because of their large assembly and their music? Let there be a humiliation of soul before God, that He may remove the discipline He has placed upon His people because they have departed from God.*14LtMs, Lt 201, 1899, par. 8*

The simplicity and integrity that God requires His people to show is the line of demarkation between those who serve God and those who serve Him not. At the very heart of the work there is necessity for sincere, true humiliation, which has not yet been seen. God will vindicate every message He has given to His people. He will justify all His dealings with them. They have departed out of the way, and the only course that can bring relief and hope and success in bearing the solemn message for this time is for them to humble themselves under the mighty hand of God.*14LtMs, Lt 201, 1899, par. 9*

There is a careless, venturesome spirit, which needs to be guarded. It is humiliating for us to acknowledge that we have done wrong, but this is often necessary. The effectual fervent prayer of a righteous man availeth much. Prayer will draw down from heaven great blessings, when those who claim to believe the truth shall come down from their stilts of self-exaltation, and afflict their souls, even as Daniel afflicted his soul.*14LtMs, Lt 201, 1899, par. 10*

The Lord is not pleased with the spirit or the principles that have a controlling power in the Review and Herald office—the strong spirit of man rules; not the spirit of God. God will not work with their devising. When men get out of the Lord’s way, and let Him work upon hearts and minds, blessings will come to them. The fervent prayers, the sincere humiliation, the self-denial and self-sacrifice which blends with the supplications made, will bring down rich blessings.*14LtMs, Lt 201, 1899, par. 11*

Through His chosen agencies God will graciously make known His purposes. Then the grand work of redemption will go forward. Men will learn of the reconciliation for iniquity and of the everlasting righteousness which the Messiah has brought in through His sacrifice. The cross of Calvary is the great center. This truth acted upon will make Christ's sacrifice effectual. This is that which Gabriel revealed to Daniel in answer to fervent prayer. It was of this that Moses and Elijah and Christ talked at His transfiguration. By the humiliation of the cross He was to bring everlasting deliverance to all who would walk after Him, giving positive evidence that they are separated from the world. All who will endure to the end will be saved. All who will hold the beginning of their confidence firm unto the end will have eternal righteousness. But those who depart from the principles which give character to the truth need converting as verily as does the hardened sinner. *14LtMs, Lt 201, 1899, par. 12*

“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 which 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 the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved): and hath raised us up together, and 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. *14LtMs, Lt 201, 1899, par.*

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“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 workman[ship], created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” “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 6:1-13.*]*14LtMs, Lt 201, 1899, par. 14*

God is represented as weighing the characters, actions, and motives of men. Christ said to Nicodemus, "Ye must be born again." [*John 3:7.*] He is speaking the same words to those who know not the spirit that moves them to action. Under the inspiration of the Holy Spirit, Hannah, the mother of Samuel, said, "The Lord is a God of knowledge, and by him actions are weighed." [*1 Samuel 2:3.*] David says, "Men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether vanity." [*Psalms 62:9.*] Isaiah declares, "Thou most upright, dost weigh the path of the Just." [*Isaiah 26:7.*] And Solomon writes, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirit." [*Proverbs 16:2.*]*14LtMs, Lt 201, 1899, par. 15*

There is not a motive in the heart that the Lord does not read. He reads every purpose, every thought of the heart. It is not an increase of light that is needed; it is the surrendering of the soul to God, that by the power of His grace He may make the light He has caused to shine into the heart a living principle of action. When a man who has had great light, who is supposed to be led and taught by God, turns out of the way because of self-confidence, he makes false paths for his feet. He follows crooked practices, and many who have admired the supposed nobility and integrity of his character follow his example, thinking that the Lord is leading him. The false step he took resulted in thousands of false steps.*14LtMs, Lt 201, 1899, par. 16*

The great worker of evil is on the track of every soul. Unfair dealings, the misappropriation of the Lord's funds, the investing of money in worldly projects, is holding back a work which the Lord designs shall be done. Thus Satan inspires men to block the way of the advancement of God's kingdom. God sees every deed done, and He sees also the outcome of that deed. Those who have done deeds, which have hedged up the way of the work of salvation, are weighed in the balances and found wanting.*14LtMs, Lt 201, 1899, par. 17*

We have before us in the Word of God instances of heavenly agencies working on the minds of kings and rulers, while at the same time satanic agencies were also at work on their minds. No human eloquence, in strongly set forth human opinions can change the working of satanic agencies. Satan seeks continually to block the way, so that the truth shall be bound about by human devising; and those who have light and knowledge are in the greatest danger unless they constantly consecrate themselves to God, humiliating self, and realizing the peril of the times. *14LtMs, Lt 201, 1899, par. 18*

Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage. *14LtMs, Lt 201, 1899, par. 19*

In the record of Daniel's experience we read, "Behold one like the similitude of the sons of men touched my lips, then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? For as for me, straightway there remained no strength in me, neither is there breath left in me." *14LtMs, Lt 201, 1899, par. 20*

"Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak, for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? And now will I return to fight with the Prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the Scriptures of truth: and there is none that holdeth with me in these things, but Michael your prince." [*Daniel 10:16-21.*] *14LtMs, Lt 201, 1899, par. 21*

Day by day the conflict between good and evil is going on. Why is it that those who have had many opportunities and advantages do not realize the intensity of this work? They should be intelligent in regard to this. God is the Ruler. By His supreme power He holds in check and control earthly potentates. Through His agencies He does the work which was ordained before the foundation of the world.*14LtMs, Lt 201, 1899, par. 22*

As a people we do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. Evil angels are constantly at work, planning their line of attack, controlling as commanders, kings, and rulers, the disloyal human forces.*14LtMs, Lt 201, 1899, par. 23*

I call upon you who are not ready for the last great controversy to wake up. You are not watching for that which is soon coming upon the earth. Human instrumentalities under the control of fallen angels are seeking to gather in their harvest. Those who would find themselves under the protection of the angels of God must live wholly for God's glory, prepared to stand in their lot and in their place. They are to be faithful and true, even as Daniel was, a man called by the Lord, "greatly beloved," a man who felt the need of praying and confessing his sins. Those who do as Daniel did are not asleep, but are keenly alive to their exposure to the enemy's malignant devices. They see that their only safety is in keeping the commandments of God. They pray as Daniel prayed, confessing their sins and finding pardon.*14LtMs, Lt 201, 1899, par. 24*

Over every man good and evil angels strive. It is the man himself who determines which shall win. I call upon the ministers of Christ to press home upon the understanding of all who come within the reach of their voice, the truth of the ministration of angels. Do not indulge in fanciful speculations. The written Word is our only safety. We must pray as did Daniel, that we may be guarded by heavenly intelligences. As ministering spirits angels are sent forth to minister to those who shall be heirs of salvation. Pray, my brethren, pray as you have never prayed before. We are not prepared for the Lord's coming. We need to make thorough work for eternity.*14LtMs, Lt 201, 1899, par. 25*

**Lt 202, 1899**

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 3, 1899

Previously unpublished.

Dear Brother C. H. Jones:

I have received your letter in reference to the *Sentinel*. I have nothing definite to write. Circumstances have changed materially since the light was given, and your only course is to take the matter to the Lord in earnest prayer, putting yourself entirely out of sight. Unite in seeking to know the will of God. That action should be taken which will best serve the general interests of the cause at large. The Lord would have every soul seeking for unity and preserving harmony of action. Not one thread of selfishness is to be drawn into the work. *14LtMs, Lt 202, 1899, par. 1*

One thing I know, there is such a thing as wearing out the patience of God by a selfish, perverse course of action. This course has been followed by a people whom the Lord has blessed with great light, great opportunities. The heavenly intelligences commissioned to do a great work through human channels find so much of self that the work that needs to be done cannot be done unless the channels are purified from every species of dishonesty and defilement. *14LtMs, Lt 202, 1899, par. 2*

There is a claiming to keep the commandments of God, when they are only kept in the way in which the rich young ruler kept them. He honestly thought himself a perfect man, blameless as far as the law was concerned. Christ asked him to use the means entrusted to him in doing the work God designed should be done. “Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me,” He said. [*Matthew 19:21.*] But the ruler could not make up his mind to part with his earthly treasure, and he turned sorrowfully away. *14LtMs, Lt 202, 1899, par. 3*

The Lord would have us estimate the gift of His Son as of the highest value to every soul. Those who make reservations, who do not estimate the eternal above the earthly, will lose both worlds. *14LtMs, Lt 202, 1899, par. 4*

My brother, I cannot decide for you the matter referred to in your letter, but the Lord is very nigh you, and will lead and guide you. I have stated that if the cause of God can be better served by removing the *Sentinel* to a more central place, then I cannot see anything objectionable in letting it go. You must obtain light upon these things by taking them to God. In harmonious action do as the Spirit of the Lord signifies. *14LtMs, Lt 202, 1899, par. 5*

We must have larger and more persevering faith, faith that the Lord will hear and answer all that we call upon Him for, if we seek to understand His will and then do it without murmuring or discontent. Certainly, every effort should be made to obtain harmony. Unless we do this, we shall not be doers of the Word. The Lord help us to pray more fervently that we may understand the great events about to take place. There can be no safety in careless indifference. We must work under the Holy Spirit's guidance. Truth and righteousness are the attributes of God's throne. The Lord teach and guide you all, is my prayer. *14LtMs, Lt 202, 1899, par. 6*

**Lt 203, 1899**

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

December 3[-5], 1899

Portions of this letter are published in *DG 226-227*.

Dear children Edson and Emma:

I have not been able to write you much lately. I have sent you copies, but I have not had time to write as much as I would like to write. At this date we are still engaged in the work at Maitland, a town twenty-seven miles from Cooranbong. When we wish to go to Maitland, we harness Jessie White and Jasper Haskell in the surrey, and drive over. We start early to avoid the heat of the day, taking our breakfast with us, and eating it by the way.<sup>14</sup>*LtMs, Lt 203, 1899, par. 1*

What shall I tell you of Maitland? We felt much anxiety about holding a camp meeting in this place, because not many weeks before it had been flooded. But light came to me so decidedly that this field was all ripe for the harvest that we dared not delay. It was reported that there was no place favorable for pitching the tents. Brother Starr went to Maitland, and visiting the mayor and the Town clerk, asked them for the use of the city park, a most beautiful park in the center of the city. These officials treated Brother Starr courteously, and said that they would consider the matter favorably.<sup>14</sup>*LtMs, Lt 203, 1899, par. 2*

Soon word came that we could have the use of the park for two weeks free of charge. The businessmen in Maitland did everything they could to accommodate us. We shall certainly always respect and feel grateful to those who from first to last were so kind to us. I made the mayor a present of *The Desire of Ages*, in the best binding. Brother Starr gave one to the town clerk. I received from the mayor a very politely written acknowledgement, thanking me for my present.<sup>14</sup>*LtMs, Lt 203, 1899, par. 3*

Our meeting opened Thursday evening. The attendance was good. Elder Daniells spoke to a tent well-filled with people. On Sabbath the attendance was good. I spoke with much freedom in the afternoon. I felt so thankful that after so much anxiety we were just where we hoped to be able to plant the standard of truth. On Sunday the large tent was full to overflowing. The children met in tents prepared for them, where they were taught in classes by excellent teachers. I understand that the ministers warned their people not to let their children go to the tent meetings under any consideration, but nevertheless, every Sabbath and Sunday afternoon the children came, and were much interested in the meetings held for them. *14LtMs, Lt 203, 1899, par. 4*

The Lord gave me freedom in speaking, and I beheld before me the faces of many of those presented to me in a dream, calling, "Come over and help us." [*Acts 16:9.*] Before Christ left His disciples, He commissioned them to preach the gospel to all nations, tongues, and peoples. He knew that the gospel was the hope of mankind. He died to relieve the spiritual necessities of the fallen race. He hears their every sigh, knows their every longing for salvation. He declared, "And I, if I be lifted up, will draw all men unto me." [*John 12:32.*] For the joy that was set before Him, He died on the cross. The Son of the living God became a sin-offering for the world. In that act the heart of Christ was given to the world. *14LtMs, Lt 203, 1899, par. 5*

As I spoke to the people, I had great freedom. The people listened as if for their lives, and I know that the Word of God made an impression on human minds. I have now spoken four Sabbath and Sunday afternoons in succession. The work is still going forward. The Tuesday after the meeting started, a terrible cyclone struck the campground, and all but five of the tents were blown down. Seven of the small tents were torn into shreds. Great holes were made in the large meeting tent. At this time, in our great necessity, the citizens of Maitland came forward and showed themselves our friends. The people opened their houses and invited the campers in. They inconvenienced themselves to make room for the wet bedding to be dried. They could not possibly have done more than they did do. This has endeared the people of Maitland to me. The Lord will bless them for their kindly deeds. *14LtMs, Lt 203, 1899,*

*par. 6*

We believe that this storm will be for the glory of God. After it was over, the people, deeply solicitous, came on the ground, saying, "Will you go away because of this? We do not want you to go. We have only just begun to receive the good things you have for us." When they saw that all were cheerful, and when they were assured that we would not leave, they were happy and cheerful themselves. *14LtMs, Lt 203, 1899, par. 7*

The meetings have been excellent. Our ministers have carried out Paul's 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." [2 *Timothy 4:1, 2.*] The Word has been preached, and many people have heard it. Grey haired men say, "I never knew before I came to this tent that such things were in the Bible. I never read my Bible so much before." *14LtMs, Lt 203, 1899, par. 8*

I have scarcely been able to restrain my tears as I have seen the eagerness of the people to take in the words of truth. I know these are some of the people presented to me as reaching out their hands, and saying, "Come over and help us; we want spiritual food." My Guide said, "They are as sheep without a shepherd." [*Mark 6:34.*] As I stood before the people in the tent, I thought how earnestly the heavenly angels were looking down upon us as we opened the Word of life to this people. *14LtMs, Lt 203, 1899, par. 9*

On this very ground is to be fought out the struggle between good and evil, between a "Thus saith the Lord" and the sophistries of Satan, between truth and error. Here the cross of Christ is to be uplifted, challenging every power arrayed against the truth. Who is not anxious to know the plan of the contest? Let us study the plans of God in the work of redemption. God uses human instrumentalities in the ministry of His Word for the conversion of souls. The cross is to be established between earth and heaven, to draw all men. All will not come, but some will. *14LtMs, Lt 203, 1899, par. 10*

The work in Maitland is a very important work. The ministers of



other denominations are doing all they can with falsehoods and mischievous reports to hinder the work, but the sound has gone forth throughout all the settlements about Maitland. Our prayer to God is that the truth shall bear away the victory in such a convincing manner that many souls shall be added to the church of such as shall be saved. *14LtMs, Lt 203, 1899, par. 11*

The people who live on farms and in the mining districts come to hear, for never before has the standard of present truth been uplifted in this locality, and everything is new to them. We do not always consider this. The same truths have to be repeated over and over again. *14LtMs, Lt 203, 1899, par. 12*

I spoke on Sunday afternoon to an interested audience. There were present many of the members of other churches. All seem to prefer the tent to a hall, for they say that they have more air in a tent. I spoke earnestly, and prayed that the Lord would send home the truth to the hearts of the hearers. *14LtMs, Lt 203, 1899, par. 13*

One evening twenty men and women walked from a town three miles off to attend the meeting, and these are now asking that meetings be held in the place where they live. Brother and Sister Starr visited them, and talked with them about the truth. I may not be able to speak in this place, but I shall try to do so. *14LtMs, Lt 203, 1899, par. 14*

On Monday morning Sara and I were up at one o'clock. The horses were fed, and at three o'clock we were on our way home. At eight o'clock a.m. we entered our gates at Sunnyside. We make our journey thus early in the day that we may escape the heat, which is very strong in the middle of the day. *14LtMs, Lt 203, 1899, par. 15*

We have had a consultation with our brethren regarding our workers. We need more workers. We do not know how to divide the few we have among the different localities where work is needed to be done. We have decided to make some changes. *14LtMs, Lt 203, 1899, par. 16*

On Sabbath I spoke in the church at Cooranbong. I felt deeply the needs of our work in Maitland, and I asked that earnest prayer be made to our heavenly Father for the Holy Spirit to work in our midst,

that the people now in error might be converted to the truth. *14LtMs, Lt 203, 1899, par. 17*

On Sunday I had a very busy day. The heat wave had passed off, and beautiful, refreshing showers were gladdening everything in nature. This brought us great relief. *14LtMs, Lt 203, 1899, par. 18*

On Sabbath Brother and Sister Gates and Brother Gates' sister took dinner at Willie's. They have just come up from Sydney. They report an excellent passage from America. On Sunday we had a counsel meeting in the Health Retreat. *14LtMs, Lt 203, 1899, par. 19*

On Monday morning I thought my family appeared unnatural. Some strange shadow seemed to hang over them. In the morning Sara and I drove to the station for Willie, but he did not come. Elder Gates, who had spoken to the people in Wallsend Sunday evening, drove up with us from the station, and Sara took him to the school, bringing back with her Elder Daniells and Brother Hare. Sara told me that these brethren would like to speak with me. I had a few words with Elder Daniells about the work in Maitland, and then Brother Hare drew his chair up close to mine, and said he had something to tell me. Then he told me that the evening before an accident had occurred near the school. *14LtMs, Lt 203, 1899, par. 20*

Sister Peck, Miss Gates, and Sister Boyd's daughter were driving from Sunnyside to the school with a horse which we have always considered safe and manageable, though awkward. If we did not watch her while driving, she would turn to one side. The road to the school is not a permanent one, but is laid out for present use until a better can be made. Under the management of Elder Haskell, the school boys made a log bridge over the creek. As the trap neared this bridge, those in it saw that a tree had fallen across the road, and Sister Peck, who had the lines, thought she would get out and lead the horse round it. But instead of standing still, the horse began to back, and tried to turn round toward home again. *14LtMs, Lt 203, 1899, par. 21*

No one anticipated any danger. But they were nearer to the edge of the creek than they supposed, and in a few seconds, the carriage and those who were in it, except Miss Peck, were in the river, which

at that place, is about fifteen feet deep. Sister Peck was thrown out on the bank, and the carriage in its descent passed over her. But she was not much hurt. She helped Ella Boyd out of the water, but Miss Gates was beyond their reach. Ella Boyd ran to the school and called out the men, and in about three minutes they had the body of Miss Gates out of the water. They carried her to the school, and did everything possible to restore her, but without success. She was dead. It is believed by all that she did not die from drowning, for she made no struggle to save herself. We think that the shock killed her. She was buried on Monday afternoon.*14LtMs, Lt 203, 1899, par. 22*

This, of course, has delayed our preparation for the American mail, and we cannot answer all the letters we have received. Sara, with other of my workers, was up all Sunday night, and so, you see, they have not had a fair chance to work. The mail leaves at nine o'clock this morning, and I am writing at one o'clock.*14LtMs, Lt 203, 1899, par. 23*

We feel so thankful that Miss Peck and Sister Boyd's daughter were uninjured. The angel of God must have worked their deliverance. Sister Gates was in delicate health.*14LtMs, Lt 203, 1899, par. 24*

She has suffered much from lung difficulty. Only the day before her death, she spoke to Sister Hughes in reference to her case. She said that her lung difficulty had returned to her, and that she knew a long illness was before her. To her the future was a terrible dread, for her brother and his wife are both struggling with ill health, and she could not endure the thought of being a burden to them. Her father and mother, brothers and sisters, are all dead except this brother. We feel that it is well that she did not have to suffer from a lingering disease, and we have laid her away for a little while, till she shall be called forth to a glorious immortality.*14LtMs, Lt 203, 1899, par. 25*

Brother and Sister Gates regard this matter as one of the remarkable providences of God. They are thankful that all did not sink beneath the water, for then help could not have been brought to them.*14LtMs, Lt 203, 1899, par. 26*

**Lt 204, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 12, 1899

Portions of this letter are published in *BCL 28*.

Dear Brother:

I would help you if I could, but I do not know how to help you. The dangers of your plan of operations in connection with the conference held in South Lancaster were presented before me. I saw that you could not plan and devise as you had been doing, or carry out your ideas, without injury to yourself and to the cause of God. I was instructed by the Lord that your temptation would be to make your medical missionary work stand <above every other work,> independent of the conference. But this plan was not right. You were tempted by the enemy, and I hasten to write to you. I sent a copy of the letter to Elder Irwin, for it was necessary that some one besides yourself should know your danger, that efforts might be made to save you from the course of action you had premeditated. *14LtMs, Lt 204, 1899, par. 1*

You needed the counsel of others then your colleagues. Fresh, new ideas were needed in your councils, for all your ideas did not bear the divine credentials. You had been swaying the minds of those connected with the medical missionary work, until you that others were becoming like men lost in a fog of uncertainty. *14LtMs, Lt 204, 1899, par. 2*

You had your work, to which God appointed you. You were to be a faithful physician of the souls as well as of the bodies of those under your charge. Had you fulfilled this responsibility with all the keen talent God gave you in trust, you would not have worked alone. One who never makes a mistake was presiding. Only the Holy Spirit's power can keep your spirit sweet and fragrant, soft and subdued, ever trusting in God, ever speaking the right words at the right time. *14LtMs, Lt 204, 1899, par. 3*

The Lord Jesus has said, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] Christ's words made an impression on the minds of His hearers. Many of them, though not clearly comprehending His instruction, were moved by deep conviction to say decidedly, "Never man spake like this man." [John 7:46.] The disciples did not always understand the lessons Christ wished to convey by parables, and when the multitude had gone away, they would ask Him to explain His words. He was ever ready to lead them to a perfect understanding of His word and His will; for from them, in clear, distinct lines, truth was to go forth to the world. *14LtMs, Lt 204, 1899, par. 4*

At times Christ reproached the disciples with the slowness of their comprehension. He placed in their possession truths of which they little suspected the value. He had been with them a long time, giving them lessons in clear lines, but their previous religious education, the erroneous interpretation which they had heard the Jewish teachers place on the Scriptures, kept their minds clouded. Christ promised them that He would send His Spirit, who would recall His words to their minds as forgotten truths. "He shall teach you all things," Christ said, "and bring all things to your remembrance, whatsoever I have said unto you." [John 14:26.] *14LtMs, Lt 204, 1899, par. 5*

The way in which the Jewish teachers explained the Scriptures, their endless repetition of maxims and fictions, called forth from Christ the words, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." [Matthew 15:8.] They performed in the temple courts their round of service. They offered sacrifices typifying the great Sacrifice, saying by their ceremonies, "Come, my Saviour." Yet Christ, the One whom all these ceremonies represented, was among them, and they would not recognize or receive Him. The Saviour declared, "In vain do they worship me, teaching for doctrine the commandments of men." [Mark 7:7.] *14LtMs, Lt 204, 1899, par. 6*

In Colossians we read, "The body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up

by his fleshly mind, and not holding the Head, from which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.” [*Colossians 2:17-19.*] The gospel ministry is to demonstrate the influence of the cross. The work of God in the plan of salvation is not to be done in any disjointed way; it is not to operate at random. The plan which provided the influence of the cross provided also the method of its diffusion. This method is simple in its principles and comprehensive in its plain, distinct lines. Part is connected with part in perfect order and relation. *14LtMs, Lt 204, 1899, par. 7*

God has brought His people together in church capacity in order that they may reveal to the world the wisdom of Him who formed this organization. God knew what plans to outline for the efficiency and success of His people. Adherence to these plans will enable them to testify of the divine authorship of God’s great plan for the restoration of the world. *14LtMs, Lt 204, 1899, par. 8*

Those who, through an intelligent understanding of the Scriptures, view the cross aright, those who truly believe in Jesus, have a sure foundation for their faith. They have that faith which works by love and purifies the soul from all its hereditary and cultivated imperfections. *14LtMs, Lt 204, 1899, par. 9*

God has united believers in church capacity in order that one may strengthen the other in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven if the members were of one mind and one faith. It is those who are not worked by the Holy Spirit who mar God’s plan. Another spirit takes possession of them, and they help to strengthen the forces of darkness. Those who are sanctified by the precious blood of Christ will not become the means of counterworking the great plan God Himself has devised. They will not bring human depravity into things small or great. They will not do anything to perpetuate division in the church. But because there are always tares among the wheat, because in the body of Sabbathkeepers evils are seen, shall we demerit the church? Shall not the managers of every institution, the leaders of every church, take up the work of purification in such a way that the transformation in the church will not be a secret, a say-so, but a bright light in a dark place? *14LtMs, Lt 204, 1899, par. 10*

What may not one believer do in the exercise of pure, heavenly principles, if he refuses to be contaminated, if he will stand as firm as a rock to a "Thus saith the Lord." Angels of God will come to his help, preparing the way before him. *14LtMs, Lt 204, 1899, par. 11*

Paul wrote 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.*] This entire chapter is a lesson which I entreat all who claim to be members of the body of Christ to study. *14LtMs, Lt 204, 1899, par. 12*

Paul writes also, "If the firstfruits be holy, the lump is also holy; and if the fruit be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, were grafted 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 bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. 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 also shalt be cut off." [*Romans 11:16-22.*] There is to be no demeriting of the agencies God has placed in the church. *14LtMs, Lt 204, 1899, par. 13*

The *fourth chapter of Ephesians* contains lessons given us by God. In this chapter one speaks under the inspiration of God, one who in holy vision has been instructed by God. Here we are shown that one man cannot manage everything. God never designed that one man should shoulder so many responsibilities that his mind and body would become worn out. And it is for me to say, Dr. Kellogg, that you have not kept to your appointed work. You can serve the Lord best by giving the Sanitarium the benefits of the talents He had given you. He desires you to co-operate with Him in making this institution a lessonbook to the world. All are to see that it is under

the management of God.<sup>14</sup>*LtMs, Lt 204, 1899, par. 14*

The *third chapter of Ephesians* also contains most important lessons for every one of our institutions. Paul writes, “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 wisdom of God.” [*Verses 8-10.*] Sanctified ministry calls for self-denial. The cross must be uplifted, and its place in the gospel work shown. Human influence is to draw its efficacy from the One who is able to save and keep saved all who recognize their dependence on Him. By the union of church members with Christ and with each other the transforming power of the gospel is to be diffused throughout the world.<sup>14</sup>*LtMs, Lt 204, 1899, par. 15*

Never, never should a sanitarium be established to become an interest independent of the church. Genuine medical missionary work is in no case to become divorced from the gospel ministry. The cross is the center of all religious institutions. These institutions are to be under the control of the Spirit of God, and no one man is to be the sole head in these institutions. The divine mind has men for every place.<sup>14</sup>*LtMs, Lt 204, 1899, par. 16*

Those who take part in God’s work are to be led and guided by God. Every human ambition is to be submerged in Jesus Christ, who is the head over all the institutions God has established. He knows how to set in operation and keep in operation His own agencies. He knows that the cross must occupy the central place, because it is the means of man’s atonement, and because of the influence it exerts on every part of divine government. The Lord Jesus, who has been through all the history of our world, understands the methods that should be invested with a power over human minds. He knows the importance of every agency, and understands how the varied agencies should be related to one another.<sup>14</sup>*LtMs, Lt 204, 1899, par. 17*



Through the power of the Holy Spirit, every work of God's appointment is to be elevated and ennobled, and made to witness for the Lord. The human mind needs to be uplifted. Man must place himself under the eternal Mind, whose dictates he is to obey in every particular. Let us seek to understand our privilege of walking and working with God. The gospel, though it contains God's expressed will, is of no value to men, high or low, rich or poor, unless they place themselves in subjection to the divine will. He who bears to his fellow men the remedy for sin must first be worked himself by the Spirit of God. He must not ply the oar unless he is under divine direction. He cannot work effectually, he cannot carry out the will of God in harmony with the divine mind, unless he finds out, not from human sources, but from infinite wisdom, that God approves of his plan, of his investment of means.*14LtMs, Lt 204, 1899, par. 18*

Christ stood forth in our world, and speaking with the authority which belongs solely to Him, said, "No man liveth to himself." [*Romans 14:7.*] After Adam fell, men broke away from the heaven-ordained center. Who could bring in the principles ordained by God in His rule and government to counterwork the plans of Satan, to bring the world back to its loyalty? God said, I will send My Son. 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.*] This is the remedy for sin. Christ alone could stand in this world of selfishness, where men would destroy a friend or a brother in order to accomplish a scheme put into their minds by Satan.*14LtMs, Lt 204, 1899, par. 19*

Christ came to our world, clothing His divinity with humanity, that humanity might touch humanity and divinity grasp divinity. Amid the din of selfishness, He could say to men, Return to your center—God. He Himself made it possible for man to do this by carrying out in this world the principles of heaven. In humanity He lived the law of God. To men in every nation, every country, every clime, He will give heaven's choicest gifts if they will accept God as their Creator and Christ as their Redeemer.*14LtMs, Lt 204, 1899, par. 20*

Christ alone can do this. His gospel, in the hearts and hands of His followers, is the power which is to accomplish this great work. "O

the depths of the riches both of the wisdom and knowledge of God.” [Romans 11:33.] Christ made it possible for the work of redemption to be accomplished by Himself becoming subject to Satan’s misrepresentations. Thus was Satan to show himself to be the cause of disloyalty in God’s universe. Thus was to be forever settled the great controversy between Christ and Satan.*14LtMs, Lt 204, 1899, par. 21*

Satan strengthens the destructive tendencies of man’s nature. He brings in envy, jealousy, selfishness, covetousness, calculation, and strife for the highest place. Evil agencies act their part through the devising of Satan. Thus the enemy’s plans, with their destructive tendencies, have been brought into the church. Christ comes with His own redeeming influence, proposing through the agency of His Spirit to impart His efficiency to men, and employ them as His instrumentalities, as laborers together with Him, united with Him in seeking to draw the world back to its loyalty.*14LtMs, Lt 204, 1899, par. 22*

Men are bound in mutual fellowship, in mutual dependence, to one another. They are to be bound by the golden links of the chain of love fast to the throne of God. This can only be done by Christ imparting to finite man the attributes which man would ever have possessed had he remained loyal and true to God.*14LtMs, Lt 204, 1899, par. 23*

Through Christ God works to bring man back to his first relation to his Creator, and to correct the disorganizing influences brought in by Satan. Christ says, “I, if I be lifted up from the earth, will draw all men unto me.” [John 12:32.] He saw that a demon was the central power in the world. Where God’s throne should have been, Satan had placed his throne. The world was laying its homage, as a willing offering, at the feet of the enemy. Christ says, “There shall stand the cross. Satan shall be cast out, and I will be lifted up to draw all men unto Me. I will become the center of the redeemed world. Those now controlled by human ambition, human passions, shall be workers of Me. The Lord God shall be exalted. No compulsion shall be exercised. I will set every heavenly agency at work. My army shall meet in conflict with the satanic force.*14LtMs, Lt 204, 1899, par. 24*

“I will engage every sanctified human agency in the universe. Evil influences have conspired to counterwork all good. They have confederated to make men think it righteous to oppose the law of Jehovah. But My Spirit will combine with every heavenly agency to oppose them. I have a work for all who love Me. I have employment for every soul who will work under My direction. The activity of Satan’s army, the dangers that surround the human soul, call for all the energies of every worker. None of My agencies are to be absent. Man’s depravity is to be met by the love, the patience, the long-suffering of God. My work is to save those under Satan’s rule.”*14LtMs, Lt 204, 1899, par. 25*

**Lt 205, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 19, 1899

This letter is published in entirety in *20MR 249-255*. <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:

The Lord gave me special light in regard to the establishment of a health reform institution, where treatment of the sick could be carried on on altogether different lines from those existing in any institution in our world. It must be founded and conducted on Bible principles, and the institution must be the Lord’s instrumentality, not to cure with drugs, but to use nature’s remedies. Those who have any connection with this institution must be educated in health restoring principles. *14LtMs, Lt 205, 1899, par. 1*

The human family is suffering because of the transgressions of the laws of God. Satan is constantly weaving in his principles, and thus seeking to counterwork the work of God. He is constantly representing the chosen people of God as a deluded people. He is an accuser of the brethren, and his power of accusing he is using constantly against those who work righteousness. The Lord would have His people stand out from the customs and practices of the world. Still greater truths are unfolding for this people as they near the end of time, and God designs that those see the light and believe the truth of the third angel’s message shall establish institutions where those who are in darkness in regard to the needs of the human organism may be educated, that they may in their turn lead others into the light of health reform. The blind leaders of the blind must learn the truth of healthful living as taught in the Scriptures. *14LtMs, Lt 205, 1899, par. 2*

Every physician in our ranks should be a Christian. God says,

There shall be an institution established under the supervision of men who have been healed through a belief in God's Word, and who have overcome their defects of character. In the world all kinds of provisions have been made for the relief of suffering humanity, but the truth in its simplicity is also to be brought to these suffering ones through the agency of men and women who are loyal to the commandments of God. Therefore sanitariums are to be established all through our world, and managed by a people who are in harmony with God's laws, a people who will co-operate with God in advocating the truth which determines the case of every soul for whom Christ has died. *14LtMs, Lt 205, 1899, par. 3*

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] The institutions established must be conducted on lifesaving principles. The souls who are suffering because of transgression of the laws which govern their bodies are to be taught that transgression of the laws of nature is transgression of the laws of God. “If ye would enter into life,” He says, “keep the commandments. Live out the law as the apple of thine eye.” [*Matthew 19:17; Proverbs 7:2.*] *14LtMs, Lt 205, 1899, par. 4*

The Lord will work with the people who will honor Him. A power from God will go with the physician who is a physician not merely to heal the maladies of the body, but who seeks to heal the disorders of the soul. Physicians, nurses, and helpers are to work in harmony. The truth is to be lived out by everyone who has any connection with the work. All the light of the past, which shineth unto the present, and stretcheth forth into the future, as revealed in the Word of God, is for every soul who comes to these institutions. The Lord designs that the sanitariums established among Seventh-day Adventists shall be symbols of what can be done for the world, types of the saving power of the truth of the gospel. *14LtMs, Lt 205, 1899, par. 5*

The God who gives mental capabilities, and who entrusts talents to the men and women who are His by creation and by redemption, expects that these talents and these capabilities will be increased by use. But when men glory in their capabilities and cause the praise of them to flow to finite beings, they dishonor God, and He

will remove that in which they glory. When the physician is tempted to feel that he has methods which he can carry independent of the gospel of Christ, independent of the people for whom God has wrought that He might place them above every other people on the face of the earth, and he attempts to carry his plans, he will not meet with success. God establishes His instrumentalities among a people who recognize the laws of the divine government. The sick are to be healed through the combined efforts of the human and the divine. Every gift, every power, that Christ promised to His disciples, He bestows upon those who will serve Him faithfully.*14LtMs, Lt 205, 1899, par. 6*

The style of a doctor's dress, his equipage, his furniture, weigh not one jot with God. He says, "He that will come after me, let him deny himself, and take up the cross, and follow me." [*Mark 8:34.*] The physicians who unite with the work of God are to co-operate with God as His appointed instrumentalities; they are to give all their power and efficiency to magnifying the work of God's commandment-keeping people. But physicians have been led to suppose that their capabilities were their own individual property, and they have used the powers given them to do God's work in branching out into lines of work to which God has not appointed them.*14LtMs, Lt 205, 1899, par. 7*

These men are not to suppose that they can compass the world, for God has not set them to embrace so much with their own labors merely. The man who invests all his powers in many lines of work cannot take in hand the management of a sanitarium and do it justice. Satan is working every moment to find an opportunity to steal in. He tells the physician that his talents are too valuable to be bound up among Seventh-day Adventists, that if he were free he could do a very large work. But the Lord has bound the physician to this people whom He has commanded to be a light in the world, and his work is to give all that the Lord has given him—to give, not as one influence among many, but as the influence through God to make effective the truth for this time.*14LtMs, Lt 205, 1899, par. 8*

A work of reformation is to be carried on in our institutions. Physicians, workers, nurses, are to realize that they are on probation, on trial for their present life, and for that life which

measures with the life of God. We are to put to the stretch every faculty, every nerve and muscle, to bring saving truths to the attention of suffering human beings. This work must be carried on in connection with the work of restoring the sick. Then the work will stand forth before the world in the strength which God designs it shall have. The truth will be magnified through the influence of sanctified workers. *14LtMs, Lt 205, 1899, par. 9*

Our physicians are to unite with the work of the ministry of the gospel. Souls are to be saved, that the name of God may be magnified, and the physician is not to feel, when brought in contact with the higher classes of society, that he must hide the peculiar characteristics which sanctification through the truth give him. The greatest respect will ever be shown to the physician who reveals that he takes his orders from God. Therefore he is not to take himself into his own hands, but be in every respect a representative of Christ. *14LtMs, Lt 205, 1899, par. 10*

Physicians in our institutions should not engage in numerous enterprises, and thus allow the work, which should stand upon right principles and exert a worldwide influence, to flag. God has not set His co-laborers to embrace so many things, to make such large plans, that they fail to accomplish the great good He expects them to do in diffusing light to the world, in drawing men and women to where He is leading by His supreme wisdom. Men of wealth and talent are to be turned from the cheapness of material things to lay hold on eternal realities. Every medical practitioner may through faith in Christ have in his possession a cure of the highest value—a remedy for the sinsick soul. The physician who is converted and sanctified through the truth is registered in heaven as a laborer together with God, a follower of Jesus Christ. *14LtMs, Lt 205, 1899, par. 11*

Through the sanctification of the truth, God makes physicians and nurses skillful in a knowledge of how to treat the sick, and this work is opening the fast-closed doors of many hearts. Men and women are led to see and understand the truth which is needed to save the soul as well as the body. This is an element that give character to the work for this time. The medical missionary work is as the right hand and arm to the third angel's message which must be

proclaimed to a fallen world, and physicians, managers, and workers in any line, in acting faithfully their part, are doing the work of the message. From them the sound of the truth will go forth to every nation and kindred and tongue and people. In this work the heavenly angels bear a part. They awaken spiritual joy and melody in the hearts of those who have been freed from suffering, and joy and thanksgiving to God arise from many hearts that have received the precious truth. *14LtMs, Lt 205, 1899, par. 12*

The enemy has determined to counterwork the designs of God to benefit humanity by revealing to them what constitutes true medical missionary work. So many interests have been brought in that the workers cannot do all things according to the pattern shown them in the mount. I have been shown that the work God has appointed to physicians is enough for them to do, and what the Lord required of them was to link up closely with the gospel missionaries and do their work with faithfulness. He did not ask Dr. Kellogg, or any another physician to embrace so much. He has not made it the special work of Dr. Kellogg to go into the worst dens of iniquity in the large cities. The Lord does not require impossibilities of men. He gives to every man his work. The work which He gave to Dr. Kellogg was to symbolize to the world the ministry of the gospel in medical missionary work. *14LtMs, Lt 205, 1899, par. 13*

The Lord does not lay upon His people the largeness of the work of laboring for a class that cannot be benefited themselves or benefit others by their professed belief of the truth. Today the <nominal> churches are full of every foul spirit, the cage of every unclean and hateful bird. The work is becoming confusing because the converted and the unconverted have united in them. If there are men who will take up the work of laboring for the most degraded, men upon whom God has laid the burden to labor for the masses in a variety of ways, let these converted ones go forth and gather from the world the means required to do this work. Let them not depend on the means which God intends shall sustain the work of the gospel. *14LtMs, Lt 205, 1899, par. 14*

The sanitarium in Battle Creek needs the brains and heart of which it is being robbed by another line of work. Misunderstandings have arisen because the ministerial branch of the work did not give its



whole strength to other work. Everything that Satan can do he will do to multiply the responsibilities of Dr. Kellogg; for he knows that this means weakness instead of strength to the institution. Great consideration must be exercised. *14LtMs, Lt 205, 1899, par. 15*

There are other institutions to take the babies and <abandoned women to> care for them. This work is being done by <other parties.> There is a special work to be done for the children more advanced in years. Let families <of our faith in the churches> who can do so adopt these little ones, and they will receive a blessing in so doing. But there is a higher and more important work to engage the attention of educated physicians in teaching those who have grown up with deformed characters. The principles of health reform must be brought before parents. They must be converted, that they may work as missionaries in their own homes. This work Dr. Kellogg has done and can still do, if he will not sacrifice himself by carrying large responsibilities. *14LtMs, Lt 205, 1899, par. 16*

The physician will find that it is for his present and eternal good to follow the Lord's way with suffering humanity. The mind that God has made, He can mold without the power of man, but He honors men by asking them to co-operate with Him in this great work. When the spirit of God works on the mind of the afflicted one, and he inquires for truth, let the physician work for the precious soul as Christ would work for it. Do not urge upon them any special doctrine, but point them to Jesus as a sin-pardoning Saviour. Angels of God will make impressions on the human mind. Some will refuse to be illuminated by the light which God would let shine into the chambers of the mind and into the soul temple, but many will respond to the light, and from these minds every form of deception and error will be swept away. *14LtMs, Lt 205, 1899, par. 17*

The head physician in any institution holds a difficult position, and he should keep himself free from smaller responsibilities, for these leave him no time for rest. He must not gather to himself work that he should not do. He should have sufficient reliable help, for he has trying work to perform. He must bow in prayer with the suffering ones and lead his patients to the great Physician. If as a humble suppliant he seeks his God for wisdom to deal with each case, his strength and influence will be greatly increased. With a sense of

God's pure truth in his heart and mind, he is better qualified to perform critical operations, which mean life or death to the afflicted ones. *14LtMs, Lt 205, 1899, par. 18*

A personal religion is essential for every physician if he would be successful in watching the diseased. He needs a power greater than his own intuition and skill. God would have physicians link up with Him, and know that every soul is precious in His sight. He who depends upon God, realizing that He alone who made man knows how to direct, will not fail as a healer of bodily infirmities. *14LtMs, Lt 205, 1899, par. 19*

A physician who bears these heavy responsibilities needs the prayers of the gospel minister, and he should be linked soul, mind, and body, with the truth of God. Then he can speak a word in season to the afflicted, he can watch for souls as one who must give an account. Jesus Christ is the Way, the Truth, and the Life to him. The Scriptures come clearly to his mind, and he speaks as one who understands the value of the soul with whom he is dealing. *14LtMs, Lt 205, 1899, par. 20*

Never should familiarity with suffering make the physician careless or unsympathetic. When the crisis is over, and success is apparent, be he believer or unbeliever, spend a few moments in prayer with the patient. Give expression to your thankfulness for the life that has been spared. The physician who follows such a course as this carries his patient to the One upon whom he is dependent for life. Words of gratitude may flow from the patient to the physician, for through God he has bound this life up with his own. But let the praise and thanksgiving be given to God as to One who is present, though invisible. The afflicted one is at the mercy of the Physician. He looks to that physician as his only hope, and the physician should ever point the trembling soul to One greater than himself, even the Son of God, who gave His life to save him from death, who pities the sufferer, and who by His divine power will give skill and wisdom to all who will ask Him. *14LtMs, Lt 205, 1899, par. 21*

In sickness, when the patient knows not how his case will be decided, is the time for the physician to impress the human mind. He should not do this with the desire to distinguish himself, but that

he may point the soul to Christ as a personal Saviour. The physician who loves and fears God will not need to make any outward display in order to distinguish himself, for the Sun of Righteousness is shining in his heart and is revealed in his life, and this distinguishes him. If the life is spared, there is a soul for that physician to watch for. The patient feels as though his physician were the very life of his life. And to what purpose should all this weight of confidence be employed? Always to win a soul to Christ and magnify the power of God. *14LtMs, Lt 205, 1899, par. 22*

Let not the physicians who are connected with the work of God follow the example of worldlings. Strict justice and judgment must appear <in every line of the work> on every record book in our institutions. Men and angels must see that we are representatives of the principles of the gospel of Christ. Let no advantage be taken of any man, for we are laborers together with God. Christ's character must be seen in every line of work, every hospital, every sanitarium. The physician who has a love for souls will present an example to the world that he will not be ashamed to meet at the judgment bar of God. *14LtMs, Lt 205, 1899, par. 23*

Often an exorbitant price is charged for small services, because physicians are supposed to charge according to the charges of the worldly physicians. My Teacher said, "The institution that shall depend upon God and receive His co-operation must ever work according to the principles of the law of God. To charge a large sum for a few moments' work is not just and right. Physicians who are under the discipline of the greatest Physician the world ever knew must let the principles of the gospel regulate every fee. Let mercy and the love of God be written on every dollar received." *14LtMs, Lt 205, 1899, par. 24*

When our sanitariums are conducted as they should be, a large medical missionary work will be done. Every worker will do his work with such exactitude that he will shine as a light in the world. *14LtMs, Lt 205, 1899, par. 25*

The Lord will do wondrous things for the truth's sake, and that His name may be glorified. But He requires that the people who engage in His service shall keep their minds ever directed to Him. Every

day they should have time for prayer, for every officer and soldier under the command of the God of Israel needs time in which to consult with God, and seek His blessing. If the worker allows himself to be drawn away from this, he will lose his spiritual power. Individually we are to walk and talk with God; then the sacred influence of the gospel of Christ will appear in all its preciousness, and the truth will go forth as a lamp that burneth.<sup>14</sup>*LtMs, Lt 205, 1899, par. 26*

**Lt 206, 1899**

Kellogg, J. H.

Maitland, New South Wales, Australia

December 10, 1899

See also *Lt 215, 1899*. Portions of this letter are published in *5MR 406*; *9MR 82-83*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My Dear Brother:

You speak as though you had no friends. But God is your Friend and Sister White is your friend. You have thought that I had lost confidence in you; but, my dear brother, as I have before written to you, I know that the Lord had placed you in a very responsible position, standing as you do as the greatest physician in our world, a man to whom the Lord has given understanding and knowledge, that you may do justice and judgment, and reveal the true missionary spirit in the institution which is to represent truth in contrast with error. *14LtMs, Lt 206, 1899, par. 1*

My brother, the Lord has not left you to go on a warfare at your own charges. He has given you wisdom, and favor with God and man. He has been your helper. He has chosen you as His agency to exalt the truth in the Battle Creek Sanitarium as it is not represented in other medical institutions. The Battle Creek Sanitarium was to be known as an institution where the Lord was daily acknowledged as the Monarch of the universe. "He doeth according to his will in the armies of heaven, and also among the inhabitants of earth, and none can stay his hand, or say unto him, What doest thou?" [*Daniel 4:35.*]*14LtMs, Lt 206, 1899, par. 2*

The Lord designs that the proclamation of the third angel's message shall be the highest, greatest work carried on in our world at this time. He honored you by placing you in a very responsible position. You were not to separate your influence from the ministry of the gospel. In every line of your work you were to understand and

practice the truth. You were to make God first, and ever obey His Word. In this would be your strength.*14LtMs, Lt 206, 1899, par. 3*

You were not faultless. Often you lost control of yourself. Then your words were not what they should have been. At times you were arbitrary and exacting. But you were striving for the mastery over self, and angels of God co-operated with you, because through you God was to work to exalt His truth, and cause it to receive honored recognition in the world. God gave you wisdom, not that your name should be magnified, but that those coming to the sanitarium in Battle Creek might carry away with them favorable impressions of Seventh-day Adventists. The honor given you did not come to you because you were righteous above all men, but because God desired to use you as His instrument.*14LtMs, Lt 206, 1899, par. 4*

In His providence the Lord has drawn many to the sanitarium, that they may become acquainted with the truth and be converted, and then carry away with them the evidence of the miraculous power of God on body and soul. This has stirred the ire of Satan. It does not please him that it should be shown that God is working to magnify the truth.*14LtMs, Lt 206, 1899, par. 5*

It was God's purpose that the missionaries, teachers, and physicians in the sanitarium should become acquainted with the third angel's message, which embraces so much. Angels of God were to be your strength in the work that was to be done in order that the Battle Creek Sanitarium might be known as an institution under the special supervision of God. The missionary feeling and the sympathy that prevailed in this institution was a result of the work of invisible heavenly agencies there. God said, "I thought it good to show signs and wonders. In My might I wrought to glorify My name." Many have gone away from the sanitarium with new hearts. The change has been decided. These, returning to their homes, have been as lights in the world. Their voices have been heard saying, "Come, all ye that fear God, and I will make known to you what He hath done for my soul. I have seen His greatness. I have tasted His goodness." [See *Psalms 66:16*.]*14LtMs, Lt 206, 1899, par. 6*

The medical fraternity has made many reforms, and they should

rise still higher. Those who hold the lives of human beings in their hands should be educated, elevated, and sanctified. The work done in the Battle Creek Sanitarium is a great work, because there the Lord is the Master-worker. His power will accomplish the very thing whereunto it is sent. *14LtMs, Lt 206, 1899, par. 7*

The Lord has appointed the physicians in the sanitarium to stand as faithful sentinels. Through them God desires to do the work that must be done. Through them impressions are to be made regarding the work of relieving suffering humanity. In the sanitarium the attributes of God are to be unfolded, and the glory and excellence of the truth are to be made more vivid. While doctrinal subjects are not to be presented to the sick, if these truths are lived out, the Spirit of God will bring conviction to hearts, and the faithful guardian of souls will understand when the time has come to present the seventh day as the seal of God, to show what has been done by priests and rulers to place a false rest day where the seventh day should be. *14LtMs, Lt 206, 1899, par. 8*

Dr. Kellogg, you have not in all things been following the Lord's plan. The medical missionary work should be as the right arm of the body of truth, but this work has been made to absorb so much that to all intents and purposes it has become the body. God did not design that this work should eclipse the work of the third angel's message. This message is the gospel message for these last days, and in no case is it to be overshadowed by other interests and made to appear an unessential consideration. When in the sanitarium anything is placed before the third angel's message, the gospel is not there the great, leading power. *14LtMs, Lt 206, 1899, par. 9*

Because of sin the atmosphere of the world has become as the atmosphere of a pesthouse. Sin is the transgression of the law. "No man liveth to himself." [*Romans 14:7.*] This is a law of God, in heaven and on earth. The gospel is the means ordained by God to restore His moral image in man, and to stem the tide of hostility against His law. It is His remedy for universal disorganization; it is the power which draws men together in unity. In the gospel the Lord uses different instrumentalities, and nothing is to be allowed to separate these instrumentalities. Selfishness introduced in any

degree into ministerial or medical work is an infraction of the law of God.*14LtMs, Lt 206, 1899, par. 10*

God's benevolent designs embrace every branch of His work. The law of reciprocal dependence and influence is to be recognized and obeyed. No man liveth unto himself. The enemy has used the chain of dependence to draw men together. They have united to destroy God's image in man, to counterwork the gospel by perverting its principles. They are represented in God's Word as being bound up in bundles to be burned. Satan is uniting his forces for perdition.*14LtMs, Lt 206, 1899, par. 11*

The unity of God's chosen people has been terribly shaken. God presents a remedy. This remedy is not an influence among many influences, and on the same level with them, but an influence above all influences upon the face of the earth, corrective in its power, uplifting and ennobling. Those who work in the gospel should be elevated and sanctified, for they are dealing with God's great principles. Yoked up with Christ, they are laborers together with God. Thus the Lord would bind His followers together, that they may be a power for good, each acting his part, yet all cherishing the sacred principle of mutual dependence on the great Head.*14LtMs, Lt 206, 1899, par. 12*

Of himself, what can man accomplish in the great work set forth by the infinite God? Christ says, "Without me ye can do nothing." [*John 15:5.*] He came to our world to show men how to do the work given them by God, and He says to 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.*] Why is Christ's yoke easy and His burden light? Because He bore the weight of it upon the cross of Calvary.*14LtMs, Lt 206, 1899, par. 13*



**Lt 207, 1899**

Haskell, S. N.; Irwin, G. A.

NP

December 15, 1899

This letter is published in entirety in *14MR 55-65*.

Dear Brethren Haskell and Irwin:

I have just read your letters, and I will now try to write to you. The things of which you write are simply foolish imaginings which are presented to the people. The teachers who cherish them need to learn anew the principles of our faith. They need to be thoroughly converted. To make the statements they make, and hold the notions they hold, is like descending from the highest elevation to which the truth of the Word takes men, to the lowest level. God is not working with such men. *14LtMs, Lt 207, 1899, par. 1*

Having lost the grand truths of the Word of God, which center in the third angel's message, they have supplied their place with fables. When they sink the shaft deeper into the quarries of truth, their lips will not utter the statements they have uttered in the past, statements which have no foundation in the Word of God. The Lord has declared what is truth. He has made plain the difference between truth and error. Truth is sensible, genuine; it bears the signature of heaven. Those who sow tares among the wheat are not true workers, and they should leave the work for sensible men. *14LtMs, Lt 207, 1899, par. 2*

My brethren, there is need of encouraging elevated principles. Those who cherish and advocate fanciful ideas need to be taught what is truth before they attempt to teach others. Man-made theories and suppositions are not to be allowed to enter the work. But do not give the impression that there are many who are going to foolish extremes. There are a few ill-balanced minds that are ready to catch at anything of a sensational character. But I tell you that there are many in America who are as true as steel to principle, and these will be helped and blessed; for they are weeping between the

porch and the altar, saying, "Spare thy people, O Lord, and give not thine heritage to reproach." [*Joel 2:17.*] We must let the great principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them. *14LtMs, Lt 207, 1899, par. 3*

Those who in this age of the world carry forward God's work are to sink the shaft deep into the mines of truth, that they may find the precious, imperishable jewels. All must be careful what they present to the people as truth. Do not present your own imaginations as Bible truth. The enemy tries to warp and twist human minds. To the one who will listen to him, he presents ideas which are odd and peculiar, which will create a sensation. These he leads him to present to others, with a test which he has imagined. Thus Satan sets minds thinking in wrong channels, diverting them from the genuine tests which God has made in His Word. *14LtMs, Lt 207, 1899, par. 4*

Those who present the idea that the blind, the deaf, the lame, the deformed, will not receive the seal of God, are not speaking words given them by the Holy Spirit. There is much suffering in our world. To some, suffering and disease have been transmitted as an inheritance. Others suffer because of accidents. Cause and effect are always in operation in our world, and always will be. The Lord has afflicted ones, dearly beloved in His sight, who bear the suffering of bodily infirmities. To them special care and grace is promised. Their trials will not be greater than they can endure. *14LtMs, Lt 207, 1899, par. 5*

Paul had a bodily affliction; his eyesight was bad. He thought that by earnest prayer the difficulty might be removed. But the Lord had His own purpose, and He said to Paul, "Speak to Me no more of this matter. My grace is sufficient. It will enable you to bear the infirmity." [*2 Corinthians 12:9.*] The Lord Jesus has bound up His interests with the interests of the whole world. His influence is an ever-widening, shoreless influence. Although unseen, it is intensely active. Wielded by the Father Himself, it is the element which is used in restoring the moral image of God in man. *14LtMs, Lt 207, 1899, par. 6*

The parable of the wealthy nobleman and Lazarus, who lay outside his gate, is a lesson to all. To the nobleman had been entrusted the talent of means. He enjoyed great blessings. But he was unfaithful to the One who had given him goods upon which to trade. The beggar lay outside his gate and entreated pity and help, but the nobleman neglected to do the very thing he might have done. The history of these two men shows how God will deal with His believing, suffering ones, and how with those who are spending for self-gratification that which they should impart to the poor. God chose not the rich nobleman. It is Lazarus whom He is represented as blessing and commanding. *14LtMs, Lt 207, 1899, par. 7*

There are living upon our earth, men who have passed the age of four score and ten. The natural results of old age are seen in their feebleness. But they believe God, and God loves them. The seal of God is upon them, and they will be among the number of whom the Lord has said, "Blessed are the dead which die in the Lord." [*Revelation 14:13.*] With Paul they can say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." [*2 Timothy 4:7, 8.*] There are many whose gray hairs God honors because they have fought a good fight and kept the faith. *14LtMs, Lt 207, 1899, par. 8*

There is no need of entering into controversy with the poor souls who think they are doing God's service when they are believing the devil's fables. When our young ministers hurt themselves and bring reproach upon God's cause by placing solemn, sacred truth on a level with fables, let them be advised to become converted by closely studying the Word with men of experience, who for years have understood the truth. Let them turn from romance, from the fanciful interpretations which have no foundation in God's Word. "What is the chaff to the wheat?" [*Jeremiah 23:28.*] We need, in this age of error, of day-dreaming and reverie, to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ." [*2 Peter 1:16.*] The Lord calls upon us to follow high and noble principles. *14LtMs, Lt 207, 1899, par. 9*

I have been shown that there are those to whom the words apply, "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.*]14LtMs, Lt 207, 1899, par. 10

If ever any one needed such instruction as this, it is those who, while claiming to labor in the ministry, are preaching the productions of perverted imagination. Today, as in Christ's day, odd, strange ideas are springing up. The truth Christ taught was grand and high and exalted. But though the Jewish people had been given great light, they did not bring into the practical life the great principles of love to God and man.14LtMs, Lt 207, 1899, par. 11

For a long time before the first advent of Christ, the rabbis had been working to make the truth of none effect. They seemed to have lost their common sense, and they labored to construct something original to preserve their influence. They made a show of victory by an endless repetition of fables and childish traditions. They manufactured cheap, inconsistent, frivolous sayings, and trivial forms, construing the truth into falsehood. Their minds became darkened. Unpracticed, the sacred truths lost their luster. Fabrications were made up, unnecessary duties enjoined, false tests made and presented. Sacred truth was dishonored by being brought into companionship with error.14LtMs, Lt 207, 1899, par. 12

Christ came to bring light and immortality to light. But the narrow, limited comprehension of the disciples led them to look up to the fables of the Jewish teachers as wisdom, and this imposed a restraint upon Christ's teaching. He could not teach them as He would like to have done, because they mingled subjects of eternal interest with the traditions of men. Their imaginations were not sanctified. This determined the measure of the divine communication. Christ left unrevealed many things, saying, "Ye cannot bear them now." [*John 16:12.*]14LtMs, Lt 207, 1899, par. 13

The Lord Jesus did not bring forth any of the cheap suppositions that some who claim to be teachers are manufacturing. There can be no value in the fables that are composed by guess work to make an impression on minds. Young men must be educated to keep within the bounds of "It is written." Paul writes, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all 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 to fables." That time has come. I present the word of warning: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [2 Timothy 4:1-5.]*14LtMs, Lt 207, 1899, par. 14*

No one is to put truth to the torture by cheap imaginings, by putting a forced, mystical construction upon the Word. Thus they are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time, and therefore all connected with this great memorial is to be kept before the people.*14LtMs, Lt 207, 1899, par. 15*

I am pained beyond what any language can express. Irreverence is coming in apace. I have words to speak to the young men who have been teaching the truth: Preach the Word. You may have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories; but Christ said of them, "In vain they do worship me, teaching for doctrine the commandments of men." [Matthew 15:9.] They presented traditions, suppositions, and fables of all kinds to the people. The forms and ceremonies they enjoined made it simply impossible for the people to know whether they were keeping the Word of God or following the imaginations of men.*14LtMs, Lt 207, 1899, par. 16*

Satan is well pleased when he can thus confuse the mind. Let not

ministers preach their own suppositions. Let them search the Scriptures earnestly, with a solemn realization that if they teach for doctrine the things that are not contained in God's Word, they will be as those represented in the *last chapter of Revelation*. *14LtMs, Lt 207, 1899, par. 17*

Truth, present truth, is all that the Word of God represents it to be. The Lord would have His people keep themselves from all superfluities, from all that would destroy their influence and bring a reproach upon the truth. Will our brethren teach that which is not truth, which never will be truth? The gates of heavenly counsel are thrown open to all. Those who would be teachers must first be learners. Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the quarries of heavenly truth, and secure the treasure which means life eternal to the receiver. In the Word there are the most precious ideas. These will be secured by those who study with earnestness; for heavenly angels will direct the search; but the angels never lead the mind to dwell upon cheap nonsense, as though it were the Word of God. *14LtMs, Lt 207, 1899, par. 18*

Let men humble their hearts before the Lord. Let teachers heed the Word of the greatest Teacher the world has ever known: "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.*] Manufacture not yokes for your own necks or for the necks of God's people. Let no one struggle against natural claims, but against sin, which must be met and repulsed at every step. The way is plainly marked out. He that "will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*]*14LtMs, Lt 207, 1899, par. 19*

"The light of the body is the eye; if therefore thine eye be single"—if special care is taken to keep every organ of the body pure and healthy, if temperance in all things is observed, if the physical and mental powers are exercised in accordance with an enlightened conscience—"thy whole body shall be full of light." [*Matthew 6:22.*] Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [*Romans*

12:1.]*14LtMs, Lt 207, 1899, par. 20*

It is not our service to pray that colored hair shall become black, or that gray hair, which God pronounces honorable, shall become black. Those who set their minds laboring in this direction are not following on to know the Lord. They are starting in a course which will lead to the greatest, most God-dishonoring fanaticism. Our work is to form new habits of thought. Through faith in Christ we can do this. Natural propensities are to be controlled. Selfish inclinations are to be denied. Again and again some things hostile to grace and reform will start into life. Again and again we shall be called into the conflict to fight against hereditary tendencies to wrong.*14LtMs, Lt 207, 1899, par. 21*

What shall ministers teach the people? Certainly not fables. Certainly not their own foolish imaginings, which would put a yoke grievous to be borne upon the necks of poor souls. Such a yoke Christ has not formed. It galls; it brings unrest, disquietude, and discouragement. Bearing Christ's yoke brings rest, peace, obedience; for His yoke is easy and His burden is light. "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, as it is written, Be ye holy; for I am holy." [*1 Peter 1:13-16.*]*14LtMs, Lt 207, 1899, par. 22*

There is among young men a burning desire to get hold of something new, even though it be of the cheapest quality. The Lord would not have the mind dwell on unprofitable nothings, seeking for what it will never find. He desires us to seek for a pure, clean soul, a soul washed and made white in the blood of the Lamb. It is the white robe of Christ's righteousness that gives the sinner admittance into the presence of the heavenly angels. Not the color of his hair, but his perfect obedience to all God's commandments, opens to him the gates of the holy city.*14LtMs, Lt 207, 1899, par. 23*

No one in this world is exempt from calamity, from misfortune and

affliction. But if our hearts are washed in the blood of the Lamb, however poor and afflicted we may be, we are privileged to see in anticipation the joy that will be ours in heaven. Then let God's promises be received and enjoyed by faith. Let none of God's people believe the fables advanced by some regarding the color of the hair. The idea that persons who are deformed must be healed in order to be saved is a fable originated by someone who needs inward cleansing before he can receive the seal of God. In the great day of God, all who are faithful and true will receive the healing touch of the divine Restorer. The Lifegiver will remove every deformity, and will give them eternal life. *14LtMs, Lt 207, 1899, par. 24*

In God's Word, the question is not, What is the color of the hair or the form of the body? but, Has the heart been purified, made white, and tried? *14LtMs, Lt 207, 1899, par. 25*



**Lt 208, 1899**

Members of the Book Committee

NP

December 18, 1899

Portions of this letter are published in *CW 160-161*.

Dear Brethren:

I have some things to say in reference to the making of books. There are dangers which our book committee needs to guard against. Men who have any part to act in the service of God should be careful, lest they use the common fire in the place of the sacred. They should watch and pray, and be careful that their own hearts are under the control of the Spirit of God. If, like Daniel, they are men of earnest prayer, they will be careful of their words and deportment. They will not exalt self, but they will love and fear God, and respect their brethren. They will pray for grace to keep themselves faithful and true and untainted with selfishness in their connection with the work of God. No neglect will be seen, no complaints will be heard, no unjust course will be taken toward any man whom God has used in His work. *14LtMs, Lt 208, 1899, par. 1*

When Elder Littlejohn's book was published at the office at Battle Creek, he was not fairly treated. An arbitrary spirit, which was not of God, was exercised against this brother. Brother Littlejohn was a man of intelligent perceptions, a man who as far as his intellect was concerned was far in advance of those who composed the book committee. The men who passed judgment on the book revealed in their decisions the spirit that controlled them. Justice and equity, and the sound, pure principles of the gospel were not brought in, and this led to the corruption of principle. The members of the book committee did not take into consideration the results of their methods. They did not consider that God was working upon other minds than those which constituted the book committee. *14LtMs, Lt 208, 1899, par. 2*

The men who are placed in the position to judge if books are worthy

of publication should be few and well chosen. Men who have never written a book themselves, or had any experience in this line, cannot be expected to have clear perceptions in these matters, and they should never be placed on a committee to pass their judgment or estimate the value of a book. They may speak of these matters as though they were competent to judge, but they are ignorant of the subject brought before them. *14LtMs, Lt 208, 1899, par. 3*

The Lord reproves these men who have been placed in positions of trust, for they are not under the control of God's Spirit. The outworking of their decisions has led to the promulgation of error. Many books have been issued, not for the glory of God, but simply because the authors desired to make a book. Men have considered it their right to put books into circulation which were not at all needed, that they might make a little money for themselves. Other persons feel that their productions are needed, and are great offended when they are not recognized as authors. There is not safety for these supposedly wise men and women, unless they humble themselves before God and seek Him with heart and mind and soul. *14LtMs, Lt 208, 1899, par. 4*

The Lord would have men of solid judgment in connection with His work, else the world will be flooded with a class of literature that it might better be without. And His people are to learn to deal justly, to love mercy, and to walk humbly with their God. *14LtMs, Lt 208, 1899, par. 5*

## Lt 209, 1899

Daniells, A. G.; Farnsworth, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

December 19, 1899

Portions of this letter are published in *VSS 329-330*; *Ev 230*; *3MR 344*; *8MR 191-192*.

Dear Brethren Daniells and Farnsworth:

I wrote a few lines to send to you by the Wellington boat, but Maggie said that you would not receive it any sooner than if I waited till now. *14LtMs, Lt 209, 1899, par. 1*

This morning we sent off the American mail, and I make a resolution that my letter-writing will not continue. I am now fully determined to give myself to the work of completing my books, which are ever in the process of coming out, but never appear. *14LtMs, Lt 209, 1899, par. 2*

I write this letter to say a few things to my ministering brethren. When you have a congregation before you for only two weeks, do not defer the presentation of the Sabbath question, the real genuine matter, until everything else is presented, supposing that you are paving the way for it. Thus a mistake was made at Ballarat and at Maitland. The Sabbath was touched upon, but was not made the great question, the test for this time. *14LtMs, Lt 209, 1899, par. 3*

Lift up the standard—the commandments of God and the faith of Jesus. Make this everything, and then by your strong arguments wall it in, and make it of still greater force. We are, as a people, in danger of giving the third angel’s message in such an indefinite manner that it does not impress the people. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is a power which will convict and convert the soul. Our message is a life and death message, and we must let this message appear as it is—the great power of God. Then the Lord will make it effectual. We are to present it in all its telling

force. *14LtMs, Lt 209, 1899, par. 4*

The first and second angels' messages are bound up with the third angel's message. The power of the proclamation of the first and second angels' messages are to be concentrated in the third. We read, "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.*] *14LtMs, Lt 209, 1899, par. 5*

"After these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. 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 in 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.*] *14LtMs, Lt 209, 1899, par. 6*

Dwell more on the *Revelation*. Read, explain, and enforce its teachings. *14LtMs, Lt 209, 1899, par. 7*

Our warfare is aggressive. But at the very time when the third angel's message should be given with power, so many other interests are brought in that the very messages which should be proclaimed become tame and voiceless. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels shall be commissioned to hold the four winds, that they may not blow to injure or destroy. The call is to be made. The truth for this time is to do its work of separating from the churches a people who will take their position upon the platform of eternal truth. A great work is to be done. *14LtMs, Lt 209, 1899, par.*

Our sanitariums are to be planted in suitable places, and then the physicians, imbued with the Spirit of God, are to show their faith by their works. There is to be nothing in any of our institutions that will lessen the force of the truth for this time. Present truth is to be our burden. Those who have charge of our sanitarium in this country are not to gather in their arms burdens which the Lord has not given them, so that the very work to which they are appointed cannot be done solidly and perfectly. The sanitarium is God's instrumentality, and it is to stand out firmly in defense of the truth, till its weight of influence enables it to do its important work. It is to be as the living demonstration of the gospel. The power is to be placed in the sanitarium itself. Make it that which it should be in God's great plan—elevated, pure, holy, carrying forward the work of God in reformatory lines. If the physician will give his talents to the work so essential to be done in the institution, if he will labor for the saving of the soul as well as of the body, the power of God will be manifested. *14LtMs, Lt 209, 1899, par. 9*

There is to be an impression made upon all who shall come to the sanitarium that Christianity, under a large communication of the Holy Spirit, is doing its work in the highways as well as in the hedges. This is a work of the highest importance, because it reaches a class of people who have an opportunity to see the influence of the truth upon human minds. All connected with the sanitarium, physicians, managers, helpers, nurses, are to be living channels of light. *14LtMs, Lt 209, 1899, par. 10*

How strong is the need for intense diligence and entire consecration on the part of physicians and managers! Nothing will work so powerfully for the advancement of God's instrumentality as a standing, as faithful servants of God on the part of those connected with it. Never let the idea be entertained that it is essential to put on an appearance of being wealthy. God cannot work by His Holy Spirit with those who ape other physicians in dress or in display. God recognizes every physician who practices the self-denial and self-sacrifice which He has enjoined upon them. *14LtMs, Lt 209, 1899, par. 11*

I am instructed to say that efforts made to put on an appearance, with the thought that this will give influence, will have just the opposite effect. There must be no conformity to the world. All who dishonor God by lifting up themselves set an example to others that is misleading. Physicians are to understand that their power lies in their meekness and lowliness of heart. God will work with those who make Him their dependence. *14LtMs, Lt 209, 1899, par. 12*

The physicians who connect with the sanitarium should feel that as physicians they can do nothing without the help of the great Master-worker. They are to practice the truth for this time, binding up their work with the gospel ministry. God has given His physicians the work of drawing the people to Christ through the various influences by which they are brought in contact with the great and testing truth for this time. Let no physician suppose that his influence would increase if he should separate himself from this work. *14LtMs, Lt 209, 1899, par. 13*

It is the Lord's plan that men and women of wealth and influence shall feel a safety in a sanitarium where prayer is offered up to God. They are to see that there is a people in the world having talent and knowledge who are not vain and self-exalted, who follow the pattern Christ has given. Seventh-day Adventists are to be represented in our world by the advanced principles of health reform which God has given to us. In all places the work is to be in harmony with the meekness and lowliness of Christ. Truth is refining, cleansing, sanctifying in its work, and those who believe the truth will not be like a steam engine working at low pressure. The breath of God, the Holy Spirit, will be upon the workers. *14LtMs, Lt 209, 1899, par. 14*

Divine power is needed to give force and intensity to the living agencies who are to be representatives of the great Worker. Christ calls for unequaled growth in spiritual power, that Satan shall not work his will to mold men and women after his similitude. He is already sowing his tares among the wheat. By selfishness, pride, and self-indulgence people will testify that he has sown his seed in their hearts. *14LtMs, Lt 209, 1899, par. 15*

Diversions from the straightforward path marked out by Christ have and will turn aside the current that is set flowing earthward for the

purpose of accomplishing a work that no other people outside of Seventh-day Adventists can do. But these reactions need not be. God will not give mental strength and physical power to those who gather burdens that He has not appointed. They try to do a work which they have not sufficient force to carry. They spoil God's great plan by gathering so many responsibilities that they cannot do their appointed work. *14LtMs, Lt 209, 1899, par. 16*

God wants those who preach the gospel to show to the world a pattern of a Christlike life. He calls for men who can act as physicians of the soul as well as of the body. But men set God aside as not sufficient for them. They must resort to worldly men for recognition. They think that by the influence gained from the world they will do some great thing. But they make a mistake. By leaning on the arm of the world instead of on the arm of the Lord, they turn aside the work God desires to accomplish through His chosen people. Those who try to destroy the peculiarities of God's people by their human ideas will lose their spiritual life, and will be no more upheld by God. *14LtMs, Lt 209, 1899, par. 17*

We are either standing under the bloodstained banner of Prince Emmanuel or under the black banner of Satan. Whom will we choose? Truth as it is in Jesus will distinguish us from worldly policies. Have we not a strength from above? Need we plan how we can bind ourselves up with worldly confederacies? The Lord does not require of finite men the work which God must do. He asks that each shall do his appointed work. "We are laborers together with God; ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] Man is not to work the Holy Spirit; the Holy Spirit is to work man. The Word made heaven and earth and all things that are therein; and the Word will do its cleansing work with human beings, sanctifying them through Christ. *14LtMs, Lt 209, 1899, par. 18*

We cannot put confidence in any man, however learned, however elevated he may be, unless he holds the beginning of his confidence firm unto the end. What must have been the power of the enemy upon Solomon, a man whom God has thrice called the beloved of God, and to whom He committed the great work of building the temple. In that very work Solomon made an alliance with idolatrous nations. He bound himself up with women of

heathen education, and forsook the temple of God to erect groves to their idols.*14LtMs, Lt 209, 1899, par. 19*

Men suppose they know how to fix up matters, and they arrange things after their own minds, thinking to bring about wonderful results. But if they would depend on God, and not on themselves, if they would feel that the time spent in prayer is not lost, but is uniting the human agency with the divine, they would receive heavenly wisdom. Those who are so engrossed in their work that they cannot find time to press themselves to the throne of grace and obtain divine counsel, will sway the work in wrong channels. Men need to pray more, to lean upon God, else self, which cannot be depended upon, will become all sufficient. Let this fact be ever before the mind. The Lord He is God, and beside Him there is none else. He reads every motive of the mind, and knows every impulse of the human heart.*14LtMs, Lt 209, 1899, par. 20*

When the Lord signified that there should be medical missionary institutions in our ranks, He designed that these institutions should stand as witnesses to the truth, to give character to the work which must be carried forward in these last days in restoring man through a reformation in the habits, appetites, and passions. All the reformatory work is to be connected with the message of salvation which is to prepare a people to stand in this day of trial and temptation.*14LtMs, Lt 209, 1899, par. 21*

Under the supposed wisdom of men, nature is placed where she becomes a destructive agency. The good things which were given to man only to bless him are converted into a curse. By the use of wine and liquor men become slaves to appetite. God does not interpose and work a miracle to convert evil into good, for He has laid all nature under His eternal laws. Let there be no peace to the wicked, He says. Let everything be at war with him. And nature responds, "There shall be none." [*Ezekiel 7:25.*] If man takes himself in his own hands, to do with himself as he pleases, if he works against God and nature, his indulgences will become to him the instruments of death.*14LtMs, Lt 209, 1899, par. 22*

Under the hand of God, nature ministers against the transgressors of God's law. She holds her destructive elements in her bosom till



the time when they shall break forth to destroy man and purify the earth. When Pharaoh defied God through Moses and Aaron, saying, "Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go" [*Exodus 5:2*], nature expressed her sympathy with her injured Maker, and co-operated with God to avenge the insult to Jehovah. All Egypt was laid desolate because of the stubborn resistance of Pharaoh. *14LtMs, Lt 209, 1899, par. 23*

Herod exalted himself as a god, and denied not the adulation given him when the admiring throng declared, "It is the voice of a god and not of a man." [*Acts 12:22*.] But an avenging angel, jealous of Jehovah's honor, smote the blasphemous king, and he was eaten of worms while life was in him. "Thou shalt have no other gods before me," the Lord declares. [*Exodus 20:3*.] *14LtMs, Lt 209, 1899, par. 24*

The Lord has a special message for us to bear to the world, even the third angel's message. "Lift up thy voice like a trumpet," He says, "and show my people their transgressions, and the house of Jacob their sins." [*Isaiah 58:1*.] The trumpet is to give a certain sound. While the churches profess to believe in Christ, they are violating the law of God, which Christ proclaimed from Sinai. Our condition through sin has become preternatural, and the wisdom which must restore to man that which he has lost must be supernatural, else it is a physician of no account. Said Christ, "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me." [*John 17:25*.] "I have manifested thy name unto the men which thou gavest me out of the world." [*Verse 6*.] This is our work in the world. We are to reveal Christ in spirit and action. The knowledge of God is the peculiar gift of Jesus Christ, and this gift He gives to His followers, to be communicated by them to the world. *14LtMs, Lt 209, 1899, par. 25*

**Lt 210, 1899**

Brethren in the Work of God

“Sunnyside,” Cooranbong, New South Wales, Australia

December 20, 1899

Portions of this letter are published in *5BC 1139*.

Dear Brethren in the Work of God:

I have been very much burdened in regard to the future of the work. Our camp meetings should be made all that God designed they should be. The spiritual necessities of those who attend should not be neglected. From the very commencement of the meeting, social meetings for prayer, confession, and spiritual awakening should be held. *14LtMs, Lt 210, 1899, par. 1*

Let all seek to understand the meaning of the words, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls.” [*Matthew 11:28, 29.*] There is the giving and there is the finding of the rest that Jesus longs to have every one of His children find. *14LtMs, Lt 210, 1899, par. 2*

“Jesus knowing that the Father had given all things into his hand, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples feet, and to wipe them with the tower wherewith he was girded.” [*John 13:3-5.*] This humiliation was Christ’s exaltation. There are lessons of humility for us to learn. Those who are in the most exalted positions are the ones who should practice humility and walk in humbleness of mind. They should speak in simple language, that even the children may understand them. *14LtMs, Lt 210, 1899, par. 3*

Let none who do not have humility talk humility. Humility talked may become inrooted vanity. We have no need any of us to claim

humility, but we are to be in reality humble. *14LtMs, Lt 210, 1899, par. 4*

Humility is an active principle growing out of a thorough consciousness of God's great love, and will always show itself by the way in which it works. By taking part in the ordinance of feet washing, we show that we are willing to perform this act of humility. We are doing the very thing Christ did, but this is not to be talked of as an act of humiliation. It is an act which symbolizes the condition of the mind and heart. *14LtMs, Lt 210, 1899, par. 5*

"All ye are brethren." [*Matthew 23:8.*] As brethren we are identified with Christ and with one another. As brethren we are identical with Christ, and through His grace identical with one another. And as we wash the feet of Christ's followers, it is as though we were indeed touching the Son of God. We do this act because Christ told us to do it, and Christ Himself is among us. His Holy Spirit does the work of uniting our hearts. To become one with Christ requires self-denial and self-sacrifice at every step. *14LtMs, Lt 210, 1899, par. 6*

The performance of the ordinance of humility calls for self-examination. The noble principles of the soul are strengthened on every such occasion. Christ lives in us, and this draws heart to heart. We are led to love as brethren, to be kind, tender, courteous in daily service, having hearts that can feel another's woe. *14LtMs, Lt 210, 1899, par. 7*

It is having the living breath of the Holy Spirit that makes the humble man's human life noble, pure, and after the likeness of Christ's life. Much knowledge does not elevate a man in the sight of God. To be daily crucified with Christ, daily a partaker of His sufferings, is what wins souls to the truth. He who manifests childlike simplicity and Christlike humility is great in God's sight. He who is most nearly a child in faith and trust and devotion is highest in God's kingdom. *14LtMs, Lt 210, 1899, par. 8*

**Lt 211, 1899**

Rand, Dr. S.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 21, 1899

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.

To Dr. Rand and those who are interested in the work of finding a place in Newcastle where medical missionary work can be carried forward. *14LtMs, Lt 211, 1899, par. 1*

Dear Brethren:

Yesterday we visited Newcastle for the special purpose of seeing the places which were regarded as having favorable accommodations for giving treatment to the sick and suffering. We looked at the place opposite the office which Dr. Rand now occupies. After careful consideration, we can see no light in taking this place, with all that it involves. The money that would be necessary to fit it up for use would be more than we would feel justified in spending. *14LtMs, Lt 211, 1899, par. 2*

Then there are other considerations. The relation which Dr. Rand sustains to the work and cause of God at this time should connect him with his work. He needs all the help possible to give solidity to his spiritual strength, and to keep him wide-awake to the great and solemn subjects which have a bearing upon the mind and conscience at this time. He must place himself in right relation to the church. He must link himself up with the church. Then, standing on the platform of eternal truth, he must shape his course of action with reference to his present and eternal interests. This is of far greater moment to him than any other problem that he can entertain. Everything that he does must be done with reference to solid connection with the truth. In all his arrangements he is to represent the truth. This is not to become a matter of secondary consequence, but is to be made the very first interest. *14LtMs, Lt*

211, 1899, par. 3

Dr. Rand, you need to bind up with the people of God, for you are surely in peril if you do not do this. The fight of faith will be harder for you if you do not, because you have been under serious temptation, and are still under the attacks of Satan. All this needs to be carefully considered. *14LtMs, Lt 211, 1899, par. 4*

The place [is] in the heart of the city, but [there are] many more disadvantages. You need to have connected with you persons who can be a help to you in giving treatment, and you need a place furnished with facilities with which to give treatment. The building we looked at in Hamilton will be much better in many respects than the one in the city. To give treatment is not the whole of the matter. Your work should give character to the work of God and the work of God give character to your work. In whatever work may be done in medical missionary lines, there should be a connection with those who are standing on the platform of eternal truth. The last building we looked at is not far from the church. The patients you shall have under your care should have the privilege of attending our meetings. Their salvation is one great object God would have us consider. If one soul is of such value that the world sinks into insignificance in comparison with it, should not medical missionary work be placed in close connection with ministerial work? *14LtMs, Lt 211, 1899, par. 5*

This matter has come so vividly to my mind that I dare not hold my peace. Every effort made in medical missionary work should be made with reference to drawing souls into connection with the truth. If our medical missionary work is carried on after worldly policy plans, separation from God will result. If the world or the denominational churches are to be our strength, and give influence to our medical work, then we must act in accordance with this, and let the medical missionaries take their position with the world and serve the world. When physicians feel that they must conceal their colors in order to obtain influence, they should stop to consider. We cannot afford to maintain sanitariums at such an expense as this, for we should gain nothing in the way of declaring the truth. *14LtMs, Lt 211, 1899, par. 6*

This matter must be considered. Newcastle is an important center, and therefore the medical missionary work there must be bound up with the work of the message for this time. The Hamilton church needs all the strength that every soul can give it. I am deeply concerned for this church. These are serious matters we are settling. Satan will come in with all his sophistry if we give him opportunity. May the Lord help us to stand firmly on the platform of eternal truth. *14LtMs, Lt 211, 1899, par. 7*

Again, from the light the Lord has given me, our sick should be cared for out of the bustle of the city. The noise of trams and carts and carriages is very annoying to people who have come from their homes in the country. And in retirement from the bustle and confusion of the city, the patients will be more favorably impressed. Their minds will be more easily influenced by the Spirit of God. This reason was urged upon me so strongly yesterday that I felt I must see you or write to you. The place shown us yesterday in Hamilton, with its facilities for work, its city water and tank water, can be set in operation very soon. Some changes may have to be made, but these will not cost a large sum of money. Then, our church is quite near, and the Lord would have Dr. Rand arise and come to God in faith, uniting all his strength to help the church. *14LtMs, Lt 211, 1899, par. 8*

I have presented this matter in brief. May the Lord strengthen you and help you to get away from the bustle of the city. Away from this bustle, the Lord would have His medical missionary workers carry on decided lines of work. My brother, have faith in God. Do not be discouraged. This idea that you must be confined to small premises and do very little work is not to be entertained. Harness up your powers and do all that you possibly can. Come into close relation to God. I ask the Lord to put courage into your heart. If God holds you up, you will stand. When once you have the facilities, you will have patients, and we will stand by you. But you must stand under Christ's banner. *14LtMs, Lt 211, 1899, par. 9*

I felt so much impressed with this matter that I could not forbear writing to you. May God give you wisdom. When you have the facilities for work, the workers in Maitland can say that you are now prepared to take patients. You will have patronage. This is my

faith. *14LtMs, Lt 211, 1899, par. 10*

With respect. *14LtMs, Lt 211, 1899, par. 11*

**Lt 212, 1899**

Lacey, Brother and Sister [H. C.]

Sunnyside, Cooranbong, New South Wales, Australia

December 22, 1899

Previously unpublished.

Dear Brother and Sister Lacey:

I know a letter is due you from me, but so many things have been crowding upon us that we have scarcely known what to do or what to leave undone. There are so many things that have to be done that it is impossible to enumerate them. I am up nearly every morning at two o'clock. Sara and I have travelled over the road to Maitland so often that we have neglected our letter writing and other necessary things. We have driven four times to Maitland and back again with our horse and carriage. This is a journey of twenty-seven miles. This drive is always a rest to me if the weather is not too hot. But I become quite tired riding in the heat. Therefore we commence our journey at an early hour, three o'clock in the morning. The last time we drove from Maitland, we rose at one o'clock, entered our gates at Sunnyside at seven o'clock, and took breakfast with our family.<sup>14</sup>*LtMs, Lt 212, 1899, par. 1*

We are thankful to state that we are all keeping well. We have had some exceedingly hot weather, but the last few days have been much cooler, and we enjoy it.<sup>14</sup>*LtMs, Lt 212, 1899, par. 2*

We are all endeavoring to keep the unity of the Spirit in the bonds of peace. How are you progressing? We are desirous of hearing from you. Are you obtaining a precious experience in the work of the Lord? I am anxious to learn what progress you are making in winning souls for Jesus Christ.<sup>14</sup>*LtMs, Lt 212, 1899, par. 3*

The Lord is still on the giving hand. Whosoever will may come and partake of the water of life freely. And we must invite, instruct, and draw souls to Jesus. We will have to urge upon them the matter of their salvation. Men and women are in peril, and God will bless



every effort we shall make for their recovery from sin. If they refuse the heavenly invitation, the accountability rests upon them.<sup>14</sup>*LtMs, Lt 212, 1899, par. 4*

We must wrestle with the Lord in prayer, asking that for Christ's sake He will give us souls. Urge upon the people their peril. We have too little faith. We shall find great comfort in appropriating the promises of God to ourselves. If we encourage the meekness and lowliness of Christ, it is our privilege to appropriate God's promises by faith. There is no true faith that is not personal, no true faith that does not appropriate God's words. We are to believe in Christ as our personal Saviour, believe that He died for us personally. What rich and full promises are ours if we will accept them.<sup>14</sup>*LtMs, Lt 212, 1899, par. 5*

But let us never lose sight of this fact—that we are to receive to impart. We can only reach the people through God. They are dead in trespasses and sins, and we must carry with us the remedy for the sin-sick soul. You can both be a blessing where you are, but you must increase in faith, and in the knowledge of God and Jesus Christ the Sent of God.<sup>14</sup>*LtMs, Lt 212, 1899, par. 6*

There is a great and solemn work to be done for the very ones who claim to believe the truth. There is need that they be converted to real, practical Christianity. They must be transformed into the likeness [of] Christ. Their words and deportment are not the most pleasing to God. Had they been, an altogether different impression would have been made upon their neighbors and those with whom they associate. Self must be crucified. Christ must become the life, the hope, the strength of the soul. Then, with an abiding Christ in the heart, believers can be living representatives of Christ.<sup>14</sup>*LtMs, Lt 212, 1899, par. 7*

Had the believers in Toowoomba exerted the influence they should have exerted, the Lord would have made them channels of light, blessings to those who do not know the truth. It is the duty of believers to manifest the Spirit of Christ in all they do and in all they say. The Bible reveals the duty of the church, and when those who claim to believe the truth practice this truth, a power will go forth from them. It is right actions that are needed to make the correct

impression on the world. Every true Christian will reveal the simplicity of true godliness. *14LtMs, Lt 212, 1899, par. 8*

Do the believers in Toowoomba really believe present truth? Have they that faith which works by love and purifies the soul? Truth in the soul will control the conscience. O, let us all realize the solemn responsibilities that rest upon us individually. Let there be a close inspection of the motives that prompt us to action. Believers are to be cleansed by the blood of Jesus Christ. They are to put on His character, represented by the white linen, which is the righteousness of the saints. *14LtMs, Lt 212, 1899, par. 9*

Has not Christ left His gospel to the piety of His followers? He has done this. He has presented no other plan. He has provided no other agency. He says, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] "And, lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] It is the human agent who must be a channel of light to others. This is the gospel commission. And entire surrender to God, entire dependence upon Him, to work with Him and for Him, will be recognized by the world. But many keep the truth in the outer court. They give only a superficial consent to it. There are souls whom the Lord loves, who know the truth, but who do not honor the God of truth by daily practicing the truth. *14LtMs, Lt 212, 1899, par. 10*

When the few believers in Toowoomba shall see the need of practicing the truth in word and in deed, they will be witnesses for the truth, and the truth will make them free. The Lord is soon coming, and who shall stand when He appeareth? All those who have been born again have a sacred, holy ministry to perform. If the believers in Toowoomba have not received the new birth, let them open the door of the heart to the Holy Spirit, and be converted. Every soul is to be wide-awake now. Every soul is to be daily converted anew to God, cleansed from every habit, every practice, that is a hindrance to his influence. "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.*] *14LtMs, Lt 212, 1899, par. 11*

My brethren and sisters in Toowoomba, look, O look your responsibilities full in the face. See where your delinquencies have

been, and make improvement. God holds those who know the truth responsible for the souls with whom they associate. You need now to draw nigh unto God. God made the Jewish nation a depository of sacred trust. To this people were committed the oracles of God. But they were not faithful, and the Lord committed to the Gentiles the work which it was their privilege to do, but which they did not do.*14LtMs, Lt 212, 1899, par. 12*

Upon the disciples of Christ rests a precious, sacred charge. As Christ's followers they are the depositories of His truth and His grace, which they hold in trust to communicate to others. In the highest sense we are our brother's keeper, and if our duties are left undone, his blood will be required at our hand.*14LtMs, Lt 212, 1899, par. 13*

My brother, my sister, those around you may be insensible to the peril of their souls, but because of this, do not neglect your duties. Be instant in season, out of season. We must stand side by side around the throne of God, to give account of the use we have made of the blessings bestowed upon us. At that day shall we see souls unsaved that might have been saved if our hearts had been worked by the Holy Spirit?*14LtMs, Lt 212, 1899, par. 14*

God help you to awaken the believers and unbelievers in Toowoomba to their peril. Will souls prove inaccessible to the Holy Spirit's working? God help you and the other workers, that souls may be saved as the result of your labors.*14LtMs, Lt 212, 1899, par. 15*

Please write to us. I am anxious to know in reference to your work. With much love to yourselves and all connected with you in the work.*14LtMs, Lt 212, 1899, par. 16*

**Lt 213, 1899**

Wilson, Sister [G. T.]

“Sunnyside,” Cooranbong, New South Wales, Australia

December 22, 1899

Previously unpublished.

Dear Sister Wilson:

I thought I might go up to Maitland this week, but I do not see how we can do this. We feel a deep interest in the work there, and we are determined to do all we can to make it a success. I want to hear from you. I think the weather has been more favorable for several days for your work of visiting. I am glad that both you and Sister Robertson are both to work in Maitland. I had not a ray of light for Sister Robertson to go to Melbourne. When you have all that you can do, and a field all white for the harvest, how then can you leave that field unless the Lord specifies it to be your duty. *14LtMs, Lt 213, 1899, par. 1*

I am very glad that Brother and Sister Colcord are in Maitland. We hope that many souls will come to a knowledge of the truth. If we can help in any way, we shall be glad to do so. Many souls are inaccessible to the efforts made in their behalf, but the Macedonian cry will come from all the settlements from Cooranbong to Queensland. My heart yearns after souls. We cannot call our missionaries from the work because of the dearth of means. No; we will keep them in the field, and we will trust in God, who holds in His hands all the resources. If the men who ought to help will not help, there will be others who will help. The silver and the gold are the Lord's. The church is never the poorer for the multitude and costliness of its offerings. Self-denial and self-sacrifice was constantly seen in the life of Jesus Christ. *14LtMs, Lt 213, 1899, par. 2*

We will work, we will watch, and we will pray. We remember you in our prayers morning and evening. O, if we would only arouse to our God-given responsibilities, I know that we would see a great work

done. I have seen before me in the congregation those to whom God has given talents. If they would give themselves, soul, body, and spirit, to God, the Holy Spirit would impress their minds and set them to meditating on the great truths of salvation. They would be led to lay comprehensive plans for helping their fellow men to see the uplifted Saviour. They would accomplish a work for the Master that would be as enduring as eternity. Insensibly to themselves they would acquire an expansion and a practical cast of mind well adapted to the great work of saving souls ready to perish. *14LtMs, Lt 213, 1899, par. 3*

I long for souls because I want them to be saved. Souls saved to Jesus Christ will certainly work earnestly to save other souls ready to perish. The Lord will make every man's business a test and trial. Every one will be called upon to settle the question, "How much owest thou unto my Lord?" [*Luke 16:5.*] Christian enterprises are presented before the human beings for whom Christ gave His life, to test the soundness of their conversion, the soundness of their religious principles, and the strength of their loyalty to God. Let us work earnestly, but do not overdo. *14LtMs, Lt 213, 1899, par. 4*

Sister Wilson, will you and Sister Robertson visit Mrs. Winters and talk with her? *14LtMs, Lt 213, 1899, par. 5*

**Lt 214, 1899**

Tenney, Brother and Sister [G. C.]

“Sunnyside,” Cooranbong, New South Wales, Australia

December 22, 1899

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 Tenney:

I long very much to see you and converse with you, but as this does not seem possible, I will write and ask you how you are prospering healthwise and in your work. We hope that you are of good courage in the Lord. We have in Maitland a very promising field. No less than twelve have decided to keep the Sabbath. Elder Colcord now takes the place of Brother Starr, who is to labor for a time in Melbourne. Elder Robinson and his wife will connect with the school here.<sup>14</sup>*LtMs, Lt 214, 1899, par. 1*

I feel somewhat anxious in regard to your health, my brother and sister. We have had very great heat in this colony. It has been cooler for a few days, and cloudy, which is a great relief. But although the atmosphere has seemed like a blast from a furnace, none of us have become sick under it. What has been your experience? Has the heat been severe? I fear that it has.<sup>14</sup>*LtMs, Lt 214, 1899, par. 2*

Nearly every week since camp meeting, I have gone to spend the Sabbath and Sunday in Maitland. There is an interest far and near in the settlements round about Maitland, extending from Maitland to Cooranbong. East Maitland is yet to be entered and worked, and in many places the people are calling for help. Brother Hickox and his wife are working in Maitland and the settlements around.<sup>14</sup>*LtMs, Lt 214, 1899, par. 3*

There is a mining district near Maitland, and the work there and in the farming settlements is very promising. All the people seem so

courteous, so kind, and so sociable. If the truth can gain a foothold in these places, the objections that arise in many places will not be nearly as strong here, because there are so many families who do not depend upon employers who can give them work or throw them out of work as they please.*14LtMs, Lt 214, 1899, par. 4*

Sisters Wilson and Robertson are most earnest workers, and are doing much good. We are pleased with the souls that have taken their stand. We feel deeply over the many who have heard the truth, and who know the truth, but who do not take their stand upon the truth. There are three brothers, merchants in the drapery business, who have manifested a deep interest in the meetings, but they do not decide. Ministers are doing their very best to circulate falsehoods and misinterpret the Scriptures. As in Christ's day, they teach for doctrine the commandments of men.*14LtMs, Lt 214, 1899, par. 5*

Sara and I have driven four times with horse and carriage to Maitland and back again. I have spoken five Sabbaths and five Sundays. I have not been there for the past two weeks.*14LtMs, Lt 214, 1899, par. 6*

We were in Newcastle on Wednesday, to see if a place could be selected for Dr. Rand, where he can receive patients for treatment. His mind is upon a small place across the road from where he is now, but it needs an investment of three hundred pounds to fit it up, and then it is right in the heart of the city, amid the noise and bustle and confusion. I wrote him a few lines last evening in regard to this matter. Will send you a copy.*14LtMs, Lt 214, 1899, par. 7*

We hope you are pleasantly situated. I would say, Keep up good courage. The Lord is on our side, and we are sure of helpers in the heavenly intelligences. I am so very thankful that we have One who knows all our infirmities, and who healeth all our diseases; One who is our very best friend, our Counsellor and Guide. He will never leave us nor forsake us while we cling to Him. Be hopeful and courageous in the Lord. Our work is a grand and elevated work.*14LtMs, Lt 214, 1899, par. 8*

I often praise God for the privilege of acting a part in this work. And when we know that our precious Saviour had so many

discouragements because of the wicked spirit of the Jewish nation, and because so few responded to His message and His ministry in their behalf, can we not consent to be partakers with Him in His sufferings? We can understand Christ's sorrow as He searched for fruit on the flourishing, pretentious fig tree, and found none to satisfy His soul hunger. We must never forget that our blessed Saviour, with hunger of soul, said to those for whom He had done so much, "Ye will not come unto me, that ye might have life." [*John 5:40.*]*14LtMs, Lt 214, 1899, par. 9*

It is our work, with faith and hope and earnest, persevering entreaties to see to draw souls to the Lord Jesus. But after we have done all that is possible, then we must not worry and fret because we are often disappointed. The resting and trusting and believing is our part. The Holy Spirit will work with the souls for whom we labor. I thank the Lord that we can approach Him in prayer, and know that He hears us and loves us.*14LtMs, Lt 214, 1899, par. 10*

We hope that you are all happy and cheerful, hopeful and thankful, because we are the Lord's purchased possession, and our rest is coming soon. We know not how soon, but we must be ready for the Master's call at any time. What a privilege to contemplate, that we shall see His face. I want to be indeed a member of the family of the saints in light. I want to bring all the peace and confidence and assurance and love into my life here, so that I can be a blessing by letting my light shine to others.*14LtMs, Lt 214, 1899, par. 11*

May the Lord bless your mother and daughter, and your son and his family. Be of good courage in the Lord. In love.*14LtMs, Lt 214, 1899, par. 12*



**Lt 215, 1899**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 12, 1899

See also *Lt 206, 1899* and *Lt 215b, 1899*. This letter is published in entirety in *KC 87-94 (8T 180-191)*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My Dear Brother:

You speak as though you had no friends. But God is your Friend, and Sister White is your friend. You have thought that I had lost confidence in you; but, my dear brother, as I have before written to you, I know that the Lord has placed you in a very responsible position, standing as you do, as the greatest physician in our world, a man to whom the Lord has given understanding and knowledge, that you may do justice and judgment, and reveal the true missionary spirit in the institution which is to represent truth in contrast with error. *14LtMs, Lt 215, 1899, par. 1*

My brother, the Lord has not left you to go on a warfare at your own charges. He has given you wisdom, and favor with God and man. He has been your helper. He has chosen you as His agency to exalt the truth in the Battle Creek Sanitarium, as it is not represented in other medical institutions. The Battle Creek Sanitarium was to be known as an institution where the Lord was daily acknowledged as the monarch of the universe. “He doeth according to his will in the armies of heaven, and also among the inhabitants of earth, and none can stay his hand, or say unto him, What doest thou?” [*Daniel 4:35.*]*14LtMs, Lt 215, 1899, par. 2*

The Lord designs that the proclamation of the third angel’s message shall be the highest, greatest work carried on in our world at this time. He honored you by placing you in a very responsible position. You were not to separate your influence from the ministry of the gospel. In every line of your work you were to understand and

practice the truth. You were to make God first and ever obey His Word. In this would be your strength.*14LtMs, Lt 215, 1899, par. 3*

You were to be a faithful physician of the souls as well as of the bodies of those under your charge. Had you fulfilled this responsibility with all the keen talent God gave you in trust, you would not have worked alone. One who never makes a mistake was presiding. Only the Holy Spirit's power can keep your spirit sweet and fragrant, soft and subdued, ever trusting in God, ever speaking the right words at the right time.*14LtMs, Lt 215, 1899, par.*

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You were not faultless. Often you lost control of yourself. Then your words were not what they should have been. At times you were arbitrary and exacting. But you were striving for the mastery over self, and angels of God co-operated with you, because, through you, God was to work to exalt His truth and cause it to receive honored recognition in the world. God gave you wisdom, not that your name should be magnified, but that those coming to the sanitarium in Battle Creek might carry away with them favorable impressions of Seventh-day Adventists. The honor given you did not come to you because you were righteous above all men, but because God desired to use you as His instrument.*14LtMs, Lt 215, 1899, par. 5*

In His providence the Lord has drawn many to the Sanitarium, that they may become acquainted with the truth, and be converted, and then carry away with them the evidence of the miraculous power of God on body and soul. This has stirred the ire of Satan. It does not please him that it should be shown that God is working to magnify the truth.*14LtMs, Lt 215, 1899, par. 6*

It was God's purpose that, in the Sanitarium, missionaries, teachers, and physicians should become acquainted with the third angel's message, which embraces so much. Angels of God were to be your strength in the work that was to be done in order that the Battle Creek Sanitarium might be known as an institution under the special supervision of God. The missionary feeling and sympathy that prevailed in this institution was a result of the work of invisible heavenly agencies there. God said, "I thought it good to show signs

and wonders. In My might I wrought to glorify My name.” Many have gone away from the Sanitarium with new hearts. The change has been decided. Those, returning to their homes, have been as lights in the world. Their voices have been heard saying, “Come, all ye that fear God, and I will make known to you what He hath done for my soul. I have seen His greatness; I have tasted His goodness.”*14LtMs, Lt 215, 1899, par. 7*

The Lord has appointed the physicians in the sanitarium to stand me faithful sentinels. Through them God desires to do the work that must be done. Through them impressions are to be made in regard is the work of relieving suffering humanity.*14LtMs, Lt 215, 1899, par. 8*

But you needed the counsel of others than your colleagues. Fresh, new ideas were needed in your councils, for not all your ideas bore the divine credentials. You have been swaying the minds of those connected with the medical missionary work, until you and others became like men lost in the fog of uncertainty.*14LtMs, Lt 215, 1899, par. 9*

The dangers of your plan of operation in connection with the conference held in South Lancaster were presented before me. I saw that you could not plan and devise as you had been doing, or carry out your ideas, without injury to yourself and to the cause of God. I was instructed by the Lord that your temptation would be to make your medical missionary work stand independent of the conference. But this plan was not right. You were tempted by the enemy, and I hastened to write to you. I sent a copy of the letter to Elder Irwin, for it was necessary that some one besides yourself should know your danger, that efforts might be made to save you from the course of action you had premeditated.*14LtMs, Lt 215, 1899, par. 10*

I would help you if I could, but I do not know how to help you. I write to you as a mother would to her son. I would go to see you if I could feel it my duty to leave the work here, but I dare not do this. You have built up hopes and nurtured plans without due consideration of how the tower is to be finished and supported. As one who knows, as one who has been permitted to have an insight into the future

and results of the work you have taken upon you, I call upon you to stop and consider. God knows your frame. He knows that you are but dust, even the small dust of the balance. You will certainly need the counsel, not of those who have permitted you to go on in the work which you deem so important, but the counsel of men who at the present time are able to see more clearly than you do the results that will follow various undertakings.*14LtMs, Lt 215, 1899, par. 11*

I wish to state, Dr. Kellogg, that if you will receive the messages of warning given you, it will save you from great trial and mortification, and will be to the saving of your soul. Cast not behind you as of no consequence the warnings which as yet you do not understand. I tell you plainly that you are carrying forward that which you call missionary work according to misconceived judgment and opinions. The sanitarium will suffer because you have given yourself up to do a work for which God will call you into account. I have been instructed that you have been doing a work which the Lord never appointed you to do.*14LtMs, Lt 215, 1899, par. 12*

Means <must not be> drawn <away> from the Sanitarium to erect buildings for the care of people who can never be relied on to fill places in the ministry or on councils. They have not a knowledge of the work of character building, and they cannot be relied on as men of forethought. They have ruined their mental powers and nearly destroyed their spiritual discernment by the indulgence of appetite and passion, and this makes them weak. They are fickle and changeable.*14LtMs, Lt 215, 1899, par. 13*

The Lord has shown me that if the enemy can by any means divert the work into wrong channels, and thus hinder its advancement, he will do so. The place assigned you by the Lord was under Him in the divine Theocracy. You were to learn of Jesus, the great Teacher. You were to be and do after His character and example.*14LtMs, Lt 215, 1899, par. 14*

I have been forced to inquire why several of our canvassers in this field, who were canvassing for *The Home Hand-Book* have left the field having only paid their expenses. Some did not even do this. They stated that when the time came for them to deliver their

books, they could not obtain copies to deliver. They were themselves greatly disappointed, and the people who were expecting the book were also disappointed. What shall we do about this? I have talked to the men in the Echo office about it, and they say that they cannot obtain copies of *The Home Hand-Book*.<sup>14</sup>*LtMs, Lt 215, 1899, par. 15*

At every camp meeting we make special efforts to get before the people the light upon health reform as contained in your publications. But while you have been consuming, you have not been producing. Never was there a time when a greater interest was shown in regard to questions relating to health. What is it that hinders your books from being supplied to our offices, to be furnished to the canvassers? Shall this delay continue? Shall the people still be disappointed?<sup>14</sup>*LtMs, Lt 215, 1899, par. 16*

I have been instructed to say that you have drawn your time and strength and money away from enterprises which, if they had been advanced, would have done tenfold more good than the enterprises that you have carried forward. Invention after invention has taken your time and means. Your money has been used in a way which has done more harm than good. The setting of men to work in various ways in what is called medical missionary work has consumed much time and money, but has produced next to nothing. The Lord entrusted capital to you, to be used in advancing His kingdom in our world, and if you misuse this capital, you must settle with Him.<sup>14</sup>*LtMs, Lt 215, 1899, par. 17*

Investments have been made without sitting down and counting the cost, without finding out whether there was enough money to carry forward the work started. A shortsightedness has been shown. Men have failed to see that the Lord's vineyard embraces the world. There is such a thing as investing money in that which it is hard to say is not a good work, because explanation cannot always be made to the one whose brain has been constantly at work to create and invent, but who has not the income to sustain the enterprises started.<sup>14</sup>*LtMs, Lt 215, 1899, par. 18*

The income of the sanitariums that have been established must not be drawn upon to sustain the work called medical missionary work.

The means that has been used to sustain this large and ever-increasing work should, by the Lord's order, have been used in making plants in other countries, where the light of health reform has not shone. Sanitariums, less costly than the large ones erected in America, should have been built. Thus plants would have been made which would have produced fruit and, when strong, would have established plants in other localities.*14LtMs, Lt 215, 1899, par. 19*

The Lord is not partial. But He has been misrepresented. The work that should have been done in the different parts of His vineyard has been hindered because men have failed to see how the work could be advanced in these parts of the vineyard. In some parts the work has been overdone. In this way money has been absorbed that should have been used to enable workers on other parts of the vineyard to move forward without hindrance in the work of elevation the standard of truth. Some portions of the vineyard are not to be robbed in order that the means may be absorbed in one spot.*14LtMs, Lt 215, 1899, par. 20*

Man judges in accordance with his finite judgment. God looks at the character of the fruit borne and then judges the tree. In the name of the Lord, I call upon all to think of the work we are required to do and how this work is to be sustained. The world is the Lord's vineyard, and it is to be worked. Suppose in every place where there is a large center, the work which has been done in America should be made the pattern. Where would be our memorials of truth, which are to make a proper impression on the world?*14LtMs, Lt 215, 1899, par. 21*

There are those who are in danger of bringing into the work the objectionable sentiments received in former education. They need to practice the principles laid down in the Word, else the work will be marred and spoiled by their preconceived ideas. When we work with all the sanctified ability God has given us, when we put aside our will for the will of God, when self is crucified day by day, then actual results are seen. We move forward in faith, knowing that our Lord has promised to undertake the work entrusted to Him, and that He will accomplish it, for He never makes a failure.*14LtMs, Lt 215, 1899, par. 22*

The Lord's servants are merely stewards. The Lord will work through them when they surrender themselves to Him to be worked by the Holy Spirit. When by faith men place themselves in the Lord's hands, saying, "Here am I; send me" [*isaiah 6:8*], He undertakes this work. But men must get out of the Lord's way. They must not hinder His purposes by their devising. For years the Lord has had a controversy with His people, because they have followed their own judgment and have not relied on divine wisdom. If the workers get in God's way, hindering the advancement of the work, thinking that their brain power is sufficient for the planning and carrying forward of the work, the Lord will correct their error. By His divine Spirit He enlightens and trains every worker. He shapes His own providences to carry forward His work according to His mind and judgment. *14LtMs, Lt 215, 1899, par. 23*

If men would only humble themselves before God, if they would not exalt their judgment as the all-controlling influence, if they would make room for the Lord to plan and work, the Lord would use the qualifications He has given them in a way which would glorify His name. He will purify His workers from all selfishness, trimming down their superfluous plans, cutting off the branches that would entwine around this and that undesirable object, pruning the vine so that it will produce fruit. *14LtMs, Lt 215, 1899, par. 24*

God is the great Husbandman. He will make everything in the lives of those who are laborers together with Jesus Christ subservient to His great purpose of growth and fruit-bearing. It is His plan, by conforming His servants day by day to the image of Christ, by making them partakers of the divine nature, to cause them to bear fruit abundantly. He desires His people, through actual experience in the truth of the gospel, to become true, solid, trustworthy, experimental missionaries. He would have them show results far higher, holier, and more definite than have been revealed in the last fifteen years. *14LtMs, Lt 215, 1899, par. 25*

The potter takes the clay in his hands, and molds and fashions it according to his own will. He kneads it and works it. He tears it apart and then presses it together. He wets it and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making from it a vessel. He forms it into

shape, and on the wheel trims and polishes it. He dries it in the sun and bakes it in the oven. Thus it becomes a vessel unto honor, fit for his use. So the great Master desires to mold and fashion us. And as the clay is in the hands of the potter, so we are to be in His hands. We are not to try to do the work of the Potter. Our part is to yield ourselves to the molding of the Master-worker. *14LtMs, Lt 215, 1899, par. 26*

It is not a great number of institutions, large buildings, and wonderful display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, united with one another, their life hid with Christ in God. The Lord will never place one man as a controlling power over another man. Every man is to stand in his lot and in his place, exerting a right influence in thought, word, and judgment. When all God's workers do this, and not till then, will the work be a complete, symmetrical whole. Individually we need a solid faith, which is in perfect harmony with the first declaration of the first, second, and third angels' messages. *14LtMs, Lt 215, 1899, par. 27*

The work that the gospel embraces as missionary work is a straightforward, substantial work, which will shine brighter and brighter unto the perfect day. God does not want the faith of His peculiar people to take on the features or appearance of the work now called medical missionary work. The means and talents of His people are not to be buried in the slums of New York or Chicago. God's work is to be carried on in right lines. Self-denial, self-sacrifice, and the true missionary spirit are to be shown. We are to work as Christ worked, in simplicity and meekness, in lowliness and sanctified moral elevation. Thus we can do a work distinct from all other missionary work in our world. *14LtMs, Lt 215, 1899, par. 28*

My brother, you have not as much firmness and assurance as you have had. You have the most critical cases to handle, and at times a dread comes upon you. To perform these difficult duties, you know that rapid work must be done, that no false moves must be made. Again and again you have had to pass swiftly from task to task. Who has been by your side during these critical operations? Who has kept you calm and self-possessed in the crisis, giving you quick, sharp discernment, clear eyesight, steady nerves, and skillful



precision? The Lord Jesus has sent His angel to your side to tell you what to do. A hand has been laid upon your hand. Jesus, and not you, has guided the movements of your hand. At times you have realized this, and a wonderful calmness has come over you. You dared not hurry, and yet you worked rapidly, knowing that there was not a second to waste. *14LtMs, Lt 215, 1899, par. 29*

The Lord has greatly blessed you. Others who knew not of the presiding Presence working with you gave you, <Dr. Kellogg,> all the glory. Eminent physicians have witnessed your operations and praised your skill. This has been pleasant to you. You have not always been able to endure the seeing of the Invisible by faith. You have been under divine guidance. You have been greatly honored by God, that His name, and not yours, should be magnified. But you have had a great desire to distinguish yourself. You have not placed your entire dependence upon God. *14LtMs, Lt 215, 1899, par. 30*

You have not been willing to heed the counsel of the Lord's servants. With your own brain you have planned many things. The Lord would have you respect the gospel ministry. At the very time you needed discerning eyes, that you might see, not only one side of the work, but all sides, you chose for counsellors men under the reproof of God, as did Elder Olsen. If they would second your propositions, you would link up with them, to start enterprises that the Lord placed no burden on you to start. *14LtMs, Lt 215, 1899, par. 31*

The Lord gave you your work, not to be done in a rush, but in a calm, considerate manner. The Lord never compels hurried, complicated movements. But you have gathered to yourself responsibilities that the Lord, the merciful Father, did not place upon you. Duties He has never ordained chase each other wildly. Never are His servants to leave one given duty marred or incomplete in order to seize hold of another. He who labors in the calmness of the fear of God does not work in a haphazard manner, for fear something will hinder an anticipated plan. *14LtMs, Lt 215, 1899, par. 32*

Praying and seeking the Lord, the surrender of yourself to the guidance of God, would have prevented the creating of many things

which have been born, not of the will of God, but of the will of man. You were given your appointed work. But you have neglected things of great importance to take up, with impulsive spirit, unadvised of the Lord or by your brethren, things of minor importance. Your brethren could have given you counsel, but you despised any word that interfered with your schemes, which have placed you in an intricate position. Had you done your appointed work, God would have made you more and more a laborer together with Him. *14LtMs, Lt 215, 1899, par. 33*

The Lord wants your mind to blend with other minds. His servants have sometimes attempted to differ with you. This was the very thing God required them to do. But you treated their advice in such a way that they remained silent when they should have spoken. God desires those He has placed in positions of trust as stewards not to use your brains, but the talents He has given them personally. They are to do justice and judgment in all wisdom. *14LtMs, Lt 215, 1899, par. 34*

You do not allow men to think and act on their individual responsibility. You and Brother Haskell and Brother Butler saw the difficulties in Elder James White and the necessity of uniting together to remove responsibilities from him. If he needed this, you have come to the place where you need it tenfold more. And yet no one associated with you dares to tell you this truth. *14LtMs, Lt 215, 1899, par. 35*

If you are determined to carry on the same kind of warfare that you have been carrying on, straining nerve, brain, and muscle to come out ahead and prove that the message the Lord sent was not true, you will find that your plans will be counterworked by Him who for years has been giving you warnings. *14LtMs, Lt 215, 1899, par. 36*

The Lord has not laid upon you the burden you have been carrying. The result of your carrying these burdens is felt all through the vineyard of the Lord. God has not called His people to ignore present truth for these last days, and take up a work that so absorbs workers and means that the Lord is not represented as He would otherwise be. Never would a rival sanitarium have been, through Satan's devising, planted close to the Lord's institution, if

you had kept at your work for the class of people whom the Lord desires to become, through the Sanitarium, acquainted with present truth, with the message God has given to those who follow Him, to be communicated to the world. The Sanitarium in Battle Creek was to bring the chosen people of God before men of high standing, to represent the ways, and works, and power of God. It was to be His witness in behalf of truth, elevated, sanctifying truth. The Lord made you, my brother, His honored instrument. He has never required from you one task that would crowd out your work in connection with the institution that was to stand for the truth, to do a certain work for God, flashing light upon the pathway of thousands. *14LtMs, Lt 215, 1899, par. 37*

The Lord would have kept the Sanitarium pure and true, to represent the truth for these last days. But the very ones who could have helped you do this work, you have despised and turned from as unworthy of your notice. God sees that His work is being lowered into the slums, as Satan wants it to be; that the elevated sanctification of the truth will become so mingled with tares that its peculiar, holy character will sink out of sight. The Lord saw how this would be, and He has been sending you warnings. Yet you are tempted to go right on in your own way and pick flaws in the message, just as others have done before you. *14LtMs, Lt 215, 1899, par. 38*

You have a great and sacred work to do. If you hold faithfully to the work God has assigned you, through the skill given you you will be enabled to work swiftly, though never appearing to be in haste. When your eyes are opened, you will see too deep poverty of the mission fields. You will see that the workers there are hampered at every step, while the Lord's money is being used to sustain other inventions and institutions, so that the message which should be given to the world, the first, second, and third angels' message, are lost sight of. *14LtMs, Lt 215, 1899, par. 39*

God impresses different men to be laborers together with Him. One man is not authorized to gather too many responsibilities upon himself. The Lord would have the physician, upon whom so much depends, so closely connected with Him that the spirit will not be stirred by little things. The Lord desires Dr. Kellogg to be one of the

most efficient workers in the medical profession, slurring nothing, marring nothing, knowing that he has a Counsellor close by his side, to sustain, to strengthen, to impart a quietness and calm to the soul. Feverishness of spirit and uncertainty will make the hand unskillful. The touch of Christ upon the physician's hand brings vitality, restfulness, confidence, and power. *14LtMs, Lt 215, 1899, par. 40*

God desires His institutions and His chosen and adopted children to do Him honor by representing the attributes of Christian character. Many of those who are supposed to be rescued from the pit into which they have fallen cannot be relied upon as counsellors, as those who can be trusted to engage in the sacred work done in these last days. The enemy is determined to mix error with truth. To do this, he uses the opportunity given him by the debased class for whom so much money is expended, whose appetites have been perverted through indulgence, whose souls have been abused, whose characters are misshapen and deformed, and whose habits and desires are grovelling, who think habitually upon evil. *14LtMs, Lt 215, 1899, par. 41*

Such ones can be transformed in character, but few ever are. Many make a superficial change in their habits and practices, and then suppose that they are Christians. They are received into church fellowship, but they are a great trouble and a great care. Through them Satan tries to sow in the church the seeds of jealousy, dishonesty, criticism, and accusing. Thus he tries to corrupt the other members of the church. *14LtMs, Lt 215, 1899, par. 42*

The same disposition that mastered the man from childhood led him to break away from all restraint, and brought him into the place where he was found. He is reported to be rescued. But time shows that the work done for him did not make him a submissive child of God. Resentful feelings rise at every supposed slight. He cherishes bitterness, wrath, malice. By his words and spirit he shows that he has not been born again. His tendencies are downward, tending to sensuality. He is untrustworthy, unthankful, and unholy. Thus it is with all the debased who have not been soundly converted. Every one of these marred characters, untransformed, becomes an efficient worker for Satan, creating dissension and strife. *14LtMs, Lt*

*215, 1899, par. 43*

The Lord has marked but His way of working. As a people we are not to imitate and fall in with the Salvation Army methods. This is not the work the Lord has given us to do. Neither is it our work to condemn them and speak harsh words against them. There are precious, self-sacrificing souls in the Salvation Army. We are to treat them kindly. There are in the [Salvation] Army honest souls, sincerely serving the Lord, who will see greater light, and advance to the acceptance of all truth. Those in the Salvation Army are trying to save the neglected, downtrodden ones. Discourage them not. Let them do that class of work by their own methods and in their own way.<sup>14</sup>*LtMs, Lt 215, 1899, par. 44*

The Lord has plainly stated what Seventh-day Adventists are to do. Camp meetings are to be appointed and a series of tent meetings held. All who can should work in connection with the camp meeting. There should be no hesitancy in preaching the truth applicable for this time. A decided testimony is to be borne. The discourses given should be so simple that children can understand them.<sup>14</sup>*LtMs, Lt 215, 1899, par. 45*

**Lt 215a, 1899**

Kellogg, J.H.

Refiled as *Lt 4, 1899*.

## Lt 215b, 1899

Kellogg, J. H.

NP

December 12, 1899

See also *Lt 215, 1899*. This letter is published in entirety in *BCL 29-36*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. J. H. Kellogg:

I write to you as a mother would to her son. I would go to see you if I could feel it my duty to leave the work here, but I dare not do this. You have built up hopes and nurtured plans without due consideration of how the tower is to be finished and supported. As one who knows, as one who has been permitted to have an insight into the future and result of the work you have taken upon you, I call upon you to stop and consider. God knows your frame. He knows that you are but dust, even the small dust of the balance. You will certainly need the counsel, not of those who have permitted you to go on in the work that you deemed so important, but the counsel of men who at the present time are more levelheaded than even J. H. Kellogg. *14LtMs, Lt 215b, 1899, par. 1*

I wish to state, Dr. Kellogg, that if you will receive the messages of warning given you, it will save you from great trial and mortification, and will be to the saving of your soul. Cast not behind you as of no consequence the warnings which as yet you do not understand. I tell you plainly that you are carrying forward that which you call missionary work according to misconceived judgment and opinions. The Sanitarium will <be weakened and> suffer because you have given yourself up to do a work for which God will call you into account. I have been instructed that you have been doing a work which the Lord never appointed you to do. *14LtMs, Lt 215b, 1899, par. 2*

Means have been drawn from the Sanitarium to erect buildings for

the care of people who can never be relied on to fill places in the ministry or on councils. They have not a knowledge of the work of character building, and they cannot be relied on as men of forethought. They have ruined their mental powers and nearly destroyed their spiritual discernment by the indulgence of appetite and passion, and this makes them weak. They are fickle and changeable. *14LtMs, Lt 215b, 1899, par. 3*

The Lord has shown me that if the enemy can by any means divert the work into wrong channels, and thus hinder its advancement, he will do so. The place assigned you by the Lord was under Him in the divine Theocracy. You were to learn of Jesus, the great Teacher. You were to be and do after His character and example. *14LtMs, Lt 215b, 1899, par. 4*

I have been forced to inquire why several of our canvassers in this field, who were canvassing for *The Home Hand-Book* have left the field having only paid their expenses. Some did not even do this. They stated that when the time came for them to deliver their books, they could not obtain copies to deliver. They were themselves greatly disappointed, and the people who were expecting the book were also disappointed. What shall we do about this? I have talked to the men in the Echo office about it, and they say that they cannot obtain copies of *The Home Hand-Book*. *14LtMs, Lt 215b, 1899, par. 5*

At every camp meeting we make special efforts to get before the people the light upon health reform as contained in your publications. But while you have been consuming, you have not been producing. Never was there a time <in this country> when a greater interest was shown in regard to questions relating to health. What is it that hinders your books from being supplied to our offices, to be furnished to the canvassers? Shall this delay continue? Shall the people still be disappointed? *14LtMs, Lt 215b, 1899, par. 6*

I have been instructed to say that you have drawn your time and strength and money away from enterprises which, if they had been advanced, would have done tenfold more good than the enterprises that you have carried forward. Invention after invention has taken your time and means. Your money has been used in a way which



has done more harm than good. The setting of men to work in various ways in what is called medical missionary work has consumed much time and money, but has produced next to nothing. The Lord entrusted capital to you, to be used in advancing His kingdom in our world, and if you misuse this capital, you must settle with Him. *14LtMs, Lt 215b, 1899, par. 7*

Investments have been made without sitting down and counting the cost, without finding out whether there was enough money to carry forward the work started. A shortsightedness <in your plans> has been shown. Men have failed to see that the Lord's vineyard embraces the world. There is such a thing as investing money in that which it is hard to say is not a good work, because explanation cannot always be made to the one whose brain has been constantly at work to create and invent, but who has not the income to sustain the enterprises started. *14LtMs, Lt 215b, 1899, par. 8*

The income of the sanitariums that have been established must not be drawn upon to sustain the work <so> called medical missionary work. The means that has been used to sustain this large and ever-increasing work should, by the Lord's order, have been used in making plants in other countries, where the light of health reform has not shone. Sanitariums, less costly than the large ones erected in America, should have been built. Thus plants would have been made which would have produced fruit, and when strong, would have established plants in other localities. *14LtMs, Lt 215b, 1899, par. 9*

The Lord is not partial. But He has been misrepresented. The work that should have been done in the different parts of His vineyard has been hindered because men have failed to see how the work could be advanced in these parts of the vineyard. In some parts the work has been overdone. In this way money has been absorbed that should have been used to enable workers on other parts of the vineyard to move forward without hindrance in the work of elevating the standard of truth. Some portions of the vineyard are not to be robbed in order that the means may be absorbed in one spot. *14LtMs, Lt 215b, 1899, par. 10*

Man judges in accordance with his finite judgment. God looks at the

character of the fruit borne, and then judges the tree. In the name of the Lord, I call upon all to think of the work we are required to do and how this work is to be sustained. The world is the Lord's vineyard, and it is to be worked. Suppose in every place where there is a large center, the work which has been done in America should be made the pattern. Where would be our memorials of truth, which are to make a proper impression on the world?<sup>14</sup>*LtMs, Lt 215b, 1899, par. 11*

There are those who are in danger of bringing into the work the objectionable sentiments received in former education. They need to practice the principles laid down in the Word, else the work will be marred and spoiled by their preconceived ideas. When we work with all the sanctified ability God has given us, when we put aside our will for the will of God, when self is crucified day by day, then actual results are seen. We move forward in faith, knowing that our Lord has promised to undertake the work entrusted to Him, and that He will accomplish it, for He never makes a failure.<sup>14</sup>*LtMs, Lt 215b, 1899, par. 12*

The Lord's servants are merely stewards at work. The Lord's part of the work is to do that which is entrusted to Him when His followers surrender themselves to Him to be worked by the Holy Spirit. When by faith men place themselves in the Lord's hands, saying, "Here am I; send me" [*Isaiah 6:8*], He undertakes this work. He does that which is entrusted to Him. But men must get out of the Lord's way. They must not hinder His purposes by their devising. For years the Lord has had a controversy with His people because they have followed their own judgment and have not relied on divine wisdom. If the workers get in God's way, hindering the advancement of the work, thinking that their <own> brain power is sufficient for the planning and carrying forward of the <great> work, the Lord will correct their error. By His divine Spirit He disciplines and trains every worker. He shapes His own providences to carry forward His work according to His mind and judgment.<sup>14</sup>*LtMs, Lt 215b, 1899, par. 13*

If men would only humble themselves before God, if they would not exalt their judgment as the all-controlling influence, if they would make room for the Lord to plan and work, the Lord would use the

qualifications He has given them in a way which would glorify His name. He will purify His workers from all selfishness, trimming down their superfluous plans, cutting off the branches that would <run and> entwine around this and that undesirable object, pruning the vine so that it will produce fruit. *14LtMs, Lt 215b, 1899, par. 14*

God is the great Husbandman. He will make everything in the lives of those who are laborers together with Jesus Christ subservient to His great purpose of growth and fruitbearing. It is His plan, by conforming His servants day by day to the image of Christ, by making them partakers of the divine nature, to cause them to bear fruit abundantly. He desires His people, through actual experience in the truth of the gospel, to become true, solid, trustworthy, experimental missionaries. He would have them show results far higher, holier, and more definite than have been revealed in the last fifteen years. *14LtMs, Lt 215b, 1899, par. 15*

The potter takes the clay in his hands, and molds and fashions it according to his own will. He kneads it and works it. He tears it apart and then presses it together. He wets it and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making from it a vessel. He forms it into shape, and on the wheel trims and polishes it. He dries it in the sun and bakes it in the oven. Thus it becomes a vessel unto honor, fit for his use. So the great Master desires to mold and fashion us. And as the clay is in the hands of the potter, so we are to be in His hands. We are not to try to do the work of the potter. Our part is to yield ourselves to the molding of the Masterworker. *14LtMs, Lt 215b, 1899, par. 16*

It is not a great number of institutions, large buildings, and wonderful display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, one <in unity> with each other, their life hid with Christ in God. The Lord will never place one man as a controlling power over another man. Every man is to stand in his lot and in his place, exerting a right influence in thought, word, and judgment. When all God's workers do this, and not till then, will the work be a complete, symmetrical whole. Individually we need a solid faith, which is in perfect harmony with the first declaration of the first, second, and third

angels' messages. *14LtMs, Lt 215b, 1899, par. 17*

The work that the gospel embraces as missionary work is a straightforward, substantial work, which will shine brighter and brighter unto the perfect day. God does not want the faith of His peculiar people to take on the features or appearance of the work now called medical missionary work. The means and talents of His people are not to be buried in the slums of New York or Chicago. God's work is to be carried on in right lines. Self-denial, self-sacrifice, and the true missionary spirit are to be shown. We are to work as Christ worked, in simplicity and meekness, in lowliness and sanctified moral elevation. Thus we can do a work distinct from all other missionary work in our world. *14LtMs, Lt 215b, 1899, par. 18*

My brother, you have not as much firmness and assurance as you have had. You have the most critical cases to handle, and at times a dread comes upon you. To perform these difficult duties, you know that rapid work must be done, that no false moves must be made. Again and again you have had to pass swiftly from task to task. Who has been by your side during these critical operations? Who has kept you calm and self-possessed in the crisis, giving you quick, sharp discernment, clear eyesight, steady nerves, and skillful precision? The Lord Jesus has sent His angel to your side to tell you what to do. A hand has been laid upon your hand. Jesus, and not you, has guided the movements of your hand. At times you have realized this, and a wonderful calmness has come over you. You dared not hurry, and yet you worked rapidly, knowing that there was not a second to waste. The Lord has greatly blessed you. Others who knew not of the presiding Presence working with you gave you all the glory. Eminent physicians have witnessed your operations and praised your skill. This has been pleasant to you. *14LtMs, Lt 215b, 1899, par. 19*

You have not always been able to endure the seeing of the Invisible by faith. You have been under divine guidance. You have been greatly honored by God, that His name, and not yours, should be magnified. But you have had a great desire to distinguish yourself. You have not placed your entire dependence upon God. You have not been willing to heed the counsel of the Lord's servants. With your own brain you have planned many things. The Lord would

have you respect the gospel ministry. At the very time you needed discerning eyes, that you might see, not only one side of the work, but all sides, you chose for counselors men under the reproof of God, as did Elder Olsen. If they would second your propositions, you would link up with them, to start enterprises that the Lord placed no burden on you to start. <The Lord has given you your work which you have strangely neglected.>*14LtMs, Lt 215b, 1899, par. 20*

The Lord gave you your work, not to be done in a rush, but in a calm, considerate manner. The Lord never compels hurried, complicated movements. But you have gathered to yourself responsibilities that the Lord, the merciful Father, did not place upon you. Duties He has never ordained chase each other wildly. Never are His servants to leave one given duty marred or incomplete in order to seize hold of another. He who labors in the calmness of the fear of God does not work in a haphazard manner, for fear something will hinder an anticipated plan <if he does not rush it through.>*14LtMs, Lt 215b, 1899, par. 21*

Praying and seeking the Lord, the surrender of the man J. H. Kellogg to the guidance of God, would have prevented the creating of many things which have been born, not of the will of God, but of the will of man. You were given your appointed work. But you have neglected things of great importance to take up, with <your own> impulsive spirit, unadvised by the Lord or by your brethren, things of minor importance. Your brethren could have given you counsel, but you despised any word that interfered with your schemes, which have placed you in an intricate position. Had you done your appointed work, God would have made you a laborer together with Him.*14LtMs, Lt 215b, 1899, par. 22*

The Lord wants your mind to blend with other minds. His servants have sometimes attempted to differ with you. This was the very thing God required them to do. But you treated their advice in such a way that they remained silent when they should have spoken. God desires those He has placed in positions of trust as stewards not to use your brains, but the talents he has given them personally. They are to do justice and judgment in all wisdom, because they see the necessity of your changing your course of action.*14LtMs, Lt*

*215b, 1899, par. 23*

You do not allow men to think and act on their individual responsibility. You and Brother Haskell and Brother Butler saw the difficulties in Elder James White and the necessity of blending together to remove responsibilities from him. If he needed this, you have come to the place where you need it tenfold more. And yet no one associated with you dares to tell you the truth.*14LtMs, Lt 215b, 1899, par. 24*

I bore the testimony given me by the Lord, and you, J. H. Kellogg, declared that it was not true. You took the message in such a way that the effect of it nearly unbalanced your mind. Every word that was written to you was true, and some time you will see that the message was sent you in mercy, to save you from dishonoring yourself and dishonoring God. If you had received the light, in the place of trying to pick flaws in the words given, the Lord would have blessed you. But your course of action cast a reflection on me; and you are still trying to criticize and prove, if possible, that the warning was not from God, but was the report of some one who had written to me. You are going over the ground gone over by every other man who has not wanted to be interfered with by counsel or reproof. You are showing that the testimony of warning was not premature, and was sent at the right time.*14LtMs, Lt 215b, 1899, par. 25*

If you are determined to carry on the same kind of warfare that you have been carrying on, straining nerve, brain, and muscle to come out ahead and prove that the message the Lord sent was not true, you will find that your plans will be counterworked by Him who for years has been giving you warnings.*14LtMs, Lt 215b, 1899, par. 26*

The Lord has not laid upon you the burdens you have been carrying. The result of your carrying thee burdens is felt all through the vineyard of the Lord. God has not called His people to ignore present truth for these last days, and take up a work that so absorbs workers and means that the Lord is not represented as he would otherwise be. Never would a rival sanitarium have been, through Satan's devising, planted close to the Lord's institution if you had kept at your work for the class of people whom the Lord

desires to become acquainted with present truth, the message God has given to those who follow Him to be communicated to the world. The Sanitarium in Battle Creek was to bring the chosen people of God before men of high standing, to represent the ways and works and power of God. It was to be His witness in behalf of truth, elevated, sanctifying truth. The Lord made you, my brother, His honored instrument. He has never require from you one task that would crowd out your work in connection with the institution that was to stand for the truth, to do a certain work for God, flashing light upon the pathway of thousands. *14LtMs, Lt 215b, 1899, par. 27*

The Lord would have kept the Sanitarium pure and true, to represent the truth for these last days. But the very ones who could have helped you do this work, you have despised, and turned from as unworthy of your notice. God sees that His work is being lowered into the slums, as Satan wants it to be; that the elevated sanctification of the truth will become so mingled with tares that its peculiar, holy character will sink out of sight. The Lord saw how this would be, and He has been sending you warnings. Yet your study is to go right on in your own way and pick flaws in the message, just as others have done before you. I dare not trust the messages in your hands. You read that portion that sustains you, but the portions which warn and caution and give the note of alarm you do not bring before those who should hear them. *14LtMs, Lt 215b, 1899, par. 28*

You have had a great and sacred work to do. If you hold faithfully to the work God has assigned you, through the skill given you you will be enabled to work swiftly, though never appearing to be in haste. When your eyes are opened, you will see the deep poverty of the mission fields. You will see that the workers there are hampered at every step, while the Lord's money is being used to sustain other inventions and institutions, so that the message which should be given to the world, the first, second, and third angels' messages, are lost sight of. *14LtMs, Lt 215b, 1899, par. 29*

Faith and works are closely united. Men must be taught, not only by words but in practice, that they are not to defer in everything to you. Elder Butler thought that everybody must yield to him. He came to think that he must command nearly everything. This destroyed his brain power. He was only a finite instrument. He could not impart

what he had not received. *14LtMs, Lt 215b, 1899, par. 30*

God impresses different men to be laborers together with Him. One man is not authorized to gather too many responsibilities upon himself. The Lord would have the physician, upon whom so much depends, so closely connected with Him that his spirit will not be stirred by little items which common sense would teach people how to deal with. The Lord desires Dr. Kellogg to be one of the most efficient workers in the medical profession, slighting nothing, marring nothing, knowing that he has a Counsellor close by his side, to sustain, to strengthen, to impart a quietness and calm to the soul. Feverishness of spirit and uncertainty will make the hand unskillful. The touch of Christ upon the physician's hand brings <steady nerves,> vitality, restfulness, confidence, and power. *14LtMs, Lt 215b, 1899, par. 31*

God desires His institutions and His chosen and adopted children to do Him honor by representing the attributes of Christian character. Those who are supposed to be rescued from the pit into which they have fallen cannot be relied upon as counsellors, as those who can be trusted to engage in the sacred work done in these last days. The enemy is determined to mix error with truth. To do this, he uses the opportunity given him by the debased class for whom so much money is expended, whose appetites have been perverted through indulgence, whose souls have been abused, whose characters are misshapen and deformed, whose habits and desires are grovelling, who think habitually upon evil. *14LtMs, Lt 215b, 1899, par. 32*

Such ones can be transformed in character, but few ever are. Many make a superficial change in their habits and practices, and then suppose that they are Christians. They are received into church fellowship, but they are a great trouble and a great care. Through them Satan tries to sow in the church the seeds of jealousy, dishonesty, criticism, and accusing. Thus he tries to corrupt the other members of the church. *14LtMs, Lt 215b, 1899, par. 33*

The same disposition that mastered the man from childhood led him to break away from all restraint, and brought him into the place where he was found. He is reported to be rescued. But time shows that the work done for him did not make him a submissive child of



God. Resentful feelings rise at every supposed slight. He cherishes bitterness, wrath, malice. By his words and spirit he shows that he has not been born again. His tendencies are downward, tending to sensuality. He is untrustworthy, unthankful, and unholy. Thus it is with all the debased who have not been soundly converted. Every one of these marred characters, untransformed, becomes an efficient worker for Satan, creating dissension and strife.<sup>14</sup>*LtMs, Lt 215b, 1899, par. 34*

The Lord has marked out His way of working. As a people we are not to imitate and fall in with the Salvation Army methods. This is not the work the Lord has given us to do. Neither is it our work to condemn them and speak harsh words against them. There are precious, self-sacrificing souls in the Salvation Army. We are to treat them kindly. There are in the [Salvation] Army honest souls, sincerely serving the Lord, who will see greater light, and advance to the acceptance of all truth. Those in the Salvation Army are trying to save the neglected, downtrodden ones. Discourage them not. Let them do that class of work by their own methods and in their own way.<sup>14</sup>*LtMs, Lt 215b, 1899, par. 35*

The Lord has plainly stated what Seventh-day Adventists are to do. Camp meetings are to be appointed and a series of tent meetings held. All who can should work in connection with the camp meeting. There should be no hesitancy in preaching the truth applicable for this time. A decided testimony is to be borne. The discourses given should be so simple that children can understand them.<sup>14</sup>*LtMs, Lt 215b, 1899, par. 36*

**Lt 216, 1899**

Irwin, G. A.

Sunnyside, Cooranbong, New South Wales, Australia

May 9, 1899

Previously unpublished.

Dear Brother Irwin:

I have a few moments time, and will write a few lines. I have sent some things in regard to canvassers for our books. I have more matters to search up which I am entirely unable to do for this mail.<sup>14</sup>*LtMs, Lt 216, 1899, par. 1*

We are yet greatly in need of money to carry forward the work. The statement was made in the *Bulletin* by the president of the California Conference that the California Conference has sent to Sister White fourteen hundred dollars. He should not have made that statement, as if it was a bonafide gift. This was not so. It was money that was owed me by Mrs. Scott for a place she had purchased of me, and the principle and interest had accumulated to fourteen hundred dollars. Brother Jones had thought Mrs. Scott was planning to make the Healdsburg people trouble because of gifts she had made to the school—putting the case in law. [He] asked if I would purchase of the Healdsburg College shares to the amount of her indebtedness to me, and that might pacify the woman. And they would, at the next general meeting, make the effort to have these shares divided among our brethren in California. He thought this could be done. I responded [that] he could follow out his plan which he did, and closed up my accounts, for which I am very grateful.<sup>14</sup>*LtMs, Lt 216, 1899, par. 2*

I should not have called for this money, but we were very severely pressed. The providence of God was opening the way for us to work, and we had no means to work with. Distress and complications were on every hand. I begged of them to help me in this matter, and to interest the many families in California to each take one share. I think this might have been done if they had taken

hold of it interestedly and set it before the people, but they did not do this, which they might have done. They did not respond to my solicitations, which should not have been disregarded. Their doing nothing compelled me to humiliate myself to keep pressing the matter until the money was sent me. And if that money came from the conference as a gift, it was because those who had a duty to do did not do it—seeking to have families take shares, as they should have done, to release me from the pressure that was upon me.<sup>14</sup>*LtMs, Lt 216, 1899, par. 3*

When the money came we were in dire necessity and I handed over two hundred pounds at once to the union conference to appropriate to the most pressing needs. I was never more thankful for the means than at that time. Every dollar of that which I considered mine was invested at once. Gladly was it invested, for we had nothing to use in the line of money.<sup>14</sup>*LtMs, Lt 216, 1899, par. 4*

The doctors of the Summer Hill Sanitarium talked with me and could scarcely speak without having tears in their voice. I was not pleased with that statement in the *Bulletin*. The conference need not lie out of that money, and should not lie out of that money, if the proper effort had been made to share the matter. Many taking one share would cancel the whole matter. Another statement was made that they had decided, or ordered, one thousand dollars to be sent to Sister White. Was it sent? I have not received it. What about this matter? Certainly nothing has come to us from California, [nor] from the conference. We have been called upon by our workers and referred to the *Bulletin* that the statement was thus and so. The workmen were really in suffering need for their wages, which they had patiently waited for, and now expected to receive. This places us here in a very unpleasant situation. Some donations of small sums have been received and appropriated, but it was from individuals, not the General Conference. There was five hundred dollars loaned me by Elder Loughborough, but it had to come to us through the Echo office, and they had no money, so there it hung. This has often occurred.<sup>14</sup>*LtMs, Lt 216, 1899, par. 5*

We must have money, I think, sent to us direct, for we are constantly in need of money to advance the work. Every church organized means so much more revenue eventually to carry

forward the work. *14LtMs, Lt 216, 1899, par. 6*

Dr. Kellogg says that he sent half of the five thousand dollars to help. This has been received in the medical work. *14LtMs, Lt 216, 1899, par. 7*

If our brethren would be careful in their statements made, it might help our case some. At least, it would not leave impressions upon the mind that we have abundance of means to relieve present necessities. It is here in Cooranbong that we need money to work with. *14LtMs, Lt 216, 1899, par. 8*

Brother Irwin, will you please consider these things? I hope you will not drop your good resolutions to visit the churches and awaken them to a sense of their responsibility to God, to set us at work and keep us at work, to set the standard of truth in new places. *14LtMs, Lt 216, 1899, par. 9*

There are new localities in the widespread city of Newcastle, that are now to be worked. One new meetinghouse is to be erected in Hamilton. There is an old stone church, [needing] to be repaired at Wallsend, which can be purchased for fifty pounds; and it will take one hundred pounds to put it in order. This place is ten miles from Hamilton, and in a suburb that has not been worked. I spoke in the hall one week ago last Sunday to a good class of people. If we had another tent we could draw the crowd, but it is getting too late for the meetings to be held in the cool nights. We will use the hall and then, if we think best to use the stone church, we will go to work at once to fit it up. *14LtMs, Lt 216, 1899, par. 10*

The work is only begun at Newcastle, and we are very grateful that there are men who have means, who will donate and loan us money to build in Hamilton. *14LtMs, Lt 216, 1899, par. 11*

In Wallsend, we will have some donations. The scattered sheep without a shepherd must be gathered in. All the churches that are reared up will bring in the tithe which will help to build up the work and cause it to be self-sustaining. *14LtMs, Lt 216, 1899, par. 12*

We now have Elder Haskell and his wife, who have worked hard in Brisbane. They are now in Newcastle. Elder Starr will devote his

time partially in Stanmore and partially in Newcastle. We have a dearth of laborers to labor in new localities, which we wish to work without delay.*14LtMs, Lt 216, 1899, par. 13*

I am speaking in the open air at Dora Creek and Martinsville. I spoke one week ago last Sabbath and Sunday at Newcastle, and last Sunday at Dora Creek had an assembly of some who had never been out before. This is the class we are trying to interest.*14LtMs, Lt 216, 1899, par. 14*

Three Sundays ago I spoke at Martinsville in the open air to a congregation of sixty. A small church must be built at Dora Creek and at Martinsville. There are some deeply interested, noble men and women, [who are] intelligent and will make good workers when they take their stand for the truth.*14LtMs, Lt 216, 1899, par. 15*

We have Maitland in view that must be worked in connection with Newcastle. Twenty miles from Newcastle I am invited to speak at Mt. Vincent, between Cooranbong and Newcastle. There is Toronto, a place where there is a large hall in which meetings are held. This we can use, in which to speak the words of truth. We seem to lie in a center where towns and stations are to be worked close by us. We see souls embracing the truth right along, and we want to work these places right now.*14LtMs, Lt 216, 1899, par. 16*

Brother Irwin, do not, I beg of you, because donations have been made, give up, the matter of raising money for our people to press the work in new places. The fifteen thousand dollars will all be consumed in establishing a sanitarium which we are in suffering need of, as soon as it can be built and more means will be required than the fifteen thousand to get the sanitarium in working order. There will have to be a branch of the sanitarium in Newcastle.*14LtMs, Lt 216, 1899, par. 17*

Brother Rand has had wonderful success in treating several cases that have been given up by all the physicians, and he has had complete success and this is having an influence upon the people, preparing the way to reach souls with the truth.*14LtMs, Lt 216, 1899, par. 18*

We see that we must make haste slowly, for want of workers and

means to carry forward the work in the name of the Lord. Your plans to visit the churches and raise means are good. We see the need of more means to advance the work in the openings nigh and the regions afar off. *14LtMs, Lt 216, 1899, par. 19*

The churches in America need to be aroused; let not there be a dead calm after the great arousing you have had. I feel deeply over this matter. Truth must triumph. Truth will bear away the victory if we will be faithful and true whole-souled workers. The Lord has manifested that He is turning His face toward His people. Press onward. Call for donations for there must be more to come to this field for us to carry forward the work. I state the matter as it is. This is our time to work. We have had some remarkable conversions to the truth, and we want more souls. We cry for all to come. *14LtMs, Lt 216, 1899, par. 20*

“I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and Morning Star. And the Spirit and the Bride say Come, and let him that heareth say, Come.” Yes, those who hear and receive the message will voice the messengers, saying, “Come.” “And let him that is athirst come, and whosoever will, let him take of the water of life freely.” [*Revelation 22:16, 17.*] The work must go, the call must be made. “Come.” “Thy word is a lamp unto my feet, and a light unto my path.” [*Psalms 119:105.*] The sunlight of heaven must come to the dark places of earth. We want everybody to hear the message of warning. We want consecrated men and women who will work to present the truth as it is in Jesus, that those they shall win to the truth may converse with Jesus through the medium of His Word, and the receiver of the truth will be sanctified and his whole nature ennobled. *14LtMs, Lt 216, 1899, par. 21*

I send you these words. May the Lord lead you to understand them. *14LtMs, Lt 216, 1899, par. 22*

**Lt 217, 1899**

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales

November 21, 1899

Portions of this letter are published in *Ev* 259-260; *9MR* 307.

Dear Brother Irwin:

I have written these few lines in reference to our school in Battle Creek, and I feel deeply over these things. This Australian work is to go forward and not retrograde. We want proper helpers. We need strength and individuality sanctified. I would desire the very best gifts. If Sister Andre is the person that can carry forward a good work in our school, will you withhold her from us? We are most deeply disappointed that Dr. Lindsay did not come, and others who were expected did not come; but in the name of the Lord we advance. I do not feel very much flattered in regard to Elder Robinson, but I do hope he will be where he can be a helper and not a hindrance. The Lord give wisdom, is my prayer.<sup>14</sup>*LtMs, Lt 217, 1899, par. 1*

The school here must be no second school. God helping it must be the best of schools.<sup>14</sup>*LtMs, Lt 217, 1899, par. 2*

I began to write you a letter about Maitland. It would do your soul good to see [the] earnest faces of hundreds intently listening in eager expectation—merchants, three brothers, have their stores in the drapery [business] in one row. There are other merchants, the mayor, and the town clerk, and businessmen, who seem to feel our intense interest that we should keep the meetings up. We have had three weeks' meetings, then moved the tent into a paddock close by the house where Brother Starr is living. There is a large clubroom [near]. If it rains, or [the wind] tears down the tent, we can occupy that large room. The tent was moved yesterday.<sup>14</sup>*LtMs, Lt 217, 1899, par. 3*

[One of the] Kerr brothers—the eldest—said to us as we were

sitting in the carriage, "I heard you thought of opening the work in East Maitland." Said he, "I thought that would be a mistake, to divide the interest. Keep a live interest. Do not divide. The singing must be kept up. All enjoy the singing." This sounds very pleasant. But the ministers are opening up their tirade, and against Mrs. White in particular. But this is only hurting themselves. We are more rejoiced than we can express. We begin to think we are not quite out of the world. To have such congregations of people in Maitland is marvelous. It is the Lord who is drawing the people.<sup>14</sup>*LtMs, Lt 217, 1899, par. 4*

I have spoken three Sabbaths and three Sundays in succession, and go again with my Jessie and Brother Haskell's Jasper horses twenty-seven miles, crossing Mt. Vincent. May the Lord give me the word to speak to the people. The people, one and another, are asking, "When is that old lady to speak again?" Brother Caro follows me Sabbath and Sunday, and he takes wonderfully with the people. They seem to believe that which we tell them. I am placing *Desire of Ages, Great Controversy, Patriarchs and Prophets, and Christ Our Saviour* in families; so while the ministers are working against me, I will speak in my writings to the people. I believe souls will be converted to the truth. We are now turning them to the law and to the testimonies. If they speak not according to this word, it is because there is no light in them.<sup>14</sup>*LtMs, Lt 217, 1899, par. 5*

An excellent spirit is in our meetings. Sundays there are one or two hundred children being educated in a large childrens' tent. If we organize a church here in Maitland, we shall be strengthening our outposts. We inquire, Who will be found tenderly, yet earnestly and faithfully, lifting up their voice and proclaiming the third angel's message? "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 world." [*Matthew 28:18-20.*]<sup>14</sup>*LtMs, Lt 217, 1899, par. 6*

We shall commence work at Wallsend and Lambton; but while the interest is kept good, we must not divide our forces. Brother Hilliard



and Brother Gates will labor with us anywhere it seems he is most needed. He will settle his family in the large home rented by Brother Haskell. *14LtMs, Lt 217, 1899, par. 7*

I will say to you and Brother Haskell, Keep your souls in the love of God, whatever happens. Keep joyful in God. Talk faith, courage, and do not fail nor be discouraged. Let the young men be encouraged to labor. The Lord wants men to go forth preaching everywhere. Do not remain in Battle Creek until your heart loses its soft, subduing, winning [influence]. Do all you can in speaking the Word of God with all boldness and clear, intelligent, straightforward truth. Let a man so account of us, the ministers of Christ and stewards of the mysteries of God. O, that all that minister in word and doctrine would show that they have the high commission which no man, no body of men, can confer. Every minister of the gospel whom the Holy Spirit has called to the work bears the divine credentials—not self-willed, not soon angry, not given to wine, not given to filthy lucre. *14LtMs, Lt 217, 1899, par. 8*

But the word comes: “Must close.” God bless you and your wife. *14LtMs, Lt 217, 1899, par. 9*

**Lt 218, 1899**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 29, 1899

Portions of this letter are published in *PM 344*; *3MR 275*; *7MR 391*.

Dear Brother Haskell and Sister Haskell:

I have been visiting Maitland since the camp meeting. There are some of the very best people interested, and I am placing my books in these families. I gave the mayor [a] best-bound volume of *Desire of Ages*; and the Kerr brothers, three in number, each have one of my books, and can interchange one with another. I have placed my books into the hands of several others, and this, I think, is the very best way I can do to leave with them the light God has given me. This has been, all along, under the direction of God. A gift in this line is letting the light shine forth in many families, and the message is appealing to the whole family. *14LtMs, Lt 218, 1899, par. 1*

The great desire I have had is that Maitland shall be thoroughly worked. It is in so close touch with Cooranbong that it is our neighbor as decidedly as Newcastle. I have spoken on five sabbaths and Sundays in Maitland, and we see a large field to be worked. There are all kinds of material—wealthy farmers. Another class is composed of men and women, well-to-do, owning their own farms, and there is not that objection that is looming up before them that presents itself to people who have to work for those who employ them. Being their own masters, they are not dependent upon their employers. *14LtMs, Lt 218, 1899, par. 2*

We can appreciate the words of Christ as entirely applicable to Maitland: “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 herein is that saying true, One soweth, and another reapeth.” [*John 4:35, 37.*] This representation is true to the letter. The sowing and the reaping are going forward at the same time. *14LtMs, Lt 218, 1899, par. 3*

Elder Colcord is made president of the New South Wales Conference. Elder Starr is called to Melbourne. He will serve for one year serve as president of that conference, because they chose him to be thus. As Brother Robinson was coming to Cooranbong, that himself and wife should help in the school and in the church, all [thought] it a wise plan to connect him with us, and this pleases him; therefore we hope to be some help to Brother Robinson, and he [will] help us. *14LtMs, Lt 218, 1899, par. 4*

We are in for a continuous labor here in these fields, all new, but white for the harvest. We are now planning how to enter East Maitland. The work is only just entered upon in West Maitland. The old tent will serve as their place of meeting for a time, but it is now rotten and old, and we must, as soon as we can get means, replace it with [a] new tent. A smaller tent will be used in the settlement about ten miles between Newcastle and Maitland. This is a large place, and the higher classes are located in that place. But the soul of the big camp meeting has extended everywhere. Telegrams came to the people of Maitland from Singleton when the storm came upon the encampment, to know if the tents were damaged. That place is all white for the harvest. *14LtMs, Lt 218, 1899, par. 5*

Then there is the mining distinct, quite a settlement, but much improved from the miners in Newcastle. Twenty from one town came to the meeting one evening, and made a request for the ministers to come and speak to them, three miles away. They are at their mines all day, but they want evening meetings. Brother Hickox and wife will make that place their missionary ground, in connection with Maitland. Several meetings have been held there, with promising results. My word to the ministers and workers is, Hold fast with persevering effort Newcastle, Maitland, and the surrounding settlements. *14LtMs, Lt 218, 1899, par. 6*

Maitland is altogether the most favorable field to be worked, and we must, I tell them, surrender themselves without reserve to God. Once a fortnight we shall drive with our own team to those places, and I shall not confine myself to Maitland proper, but shall go out into the settlements. We never came across a people more kind and courteous, and more willing and anxious to be instructed—starving sheep. They are exactly as it has been represented to me.

My soul hungers and thirsts to see decided fruit from all the efforts we are trying to make. *14LtMs, Lt 218, 1899, par. 7*

Elder Daniells is in New Zealand attending their camp meetings. He says he sees now why the Lord designated Cooranbong as the place for the school; for we are placed in one section of His great moral vineyard. Maitland is only twenty-seven miles from Cooranbong. This is a thriving city, and [the] farmers [are] independent. [They] can keep the Sabbath if they see the truth, and we mean to leave no stone unturned. *14LtMs, Lt 218, 1899, par. 8*

We must have a people and a strong church. A building must go up in Maitland as soon as possible. This is a city of churches, and this is a church-going people; and the people who have the breath of spiritual life in them are not satisfied. They say the shepherds do not feed the flock. Ministers are paid five hundred pounds per year, and they take their text and preach war sermons and politics. We, say they, are ignorant of the Bible and are ashamed that we know so little. Merchants purchased Bibles at our book stands, that they might mark the passages and study them in their homes. *14LtMs, Lt 218, 1899, par. 9*

We miss you in your labors. We oft wish you were here, for it would be in some respects a new chapter in your experience to see the sheep hunting for the shepherds to get the pure provender they needed. But I am glad you are where you are. Do not become discouraged. Meet the people with a courageous front. Keep the eye steadfastly fixed on your Leader. Dark and cloudy faces will confront you, but the bright beams of the Sun of Righteousness will melt away this feature, and you will have the victory in God. *14LtMs, Lt 218, 1899, par. 10*

The Lord has a people in our churches in America, and they have become, some of them, discouraged and confused. But talk the truth. The third angel's message is to go forth with power, and [it] will pierce the moral darkness black as velvet. Expect everything possible that God can give. Do not talk doubts; do not ponder doubts. God has a people true as steel to principle, but they are confused. They are walking like blind men. Help them, for Christ's sake, help them. Walk with Jesus, talk with Jesus, and then you

have light and comfort and love and power from your best Friend. O, it is such a privilege! “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 into everlasting life.” [*Verse 14.*] We need more faith. The bright beams of the Sun of Righteousness will disperse every dark cloud. May the Lord Jesus abundantly bless you, my brother and my sister. I miss you very much, but remain until your work is done. Then we welcome you back again, for there is a large work for you to do. How comforting it is to know that we do not need to stumble our way along in midnight darkness. Light is sown for the righteous, and truth and gladness for the upright in heart. *14LtMs, Lt 218, 1899, par. 11*

Now I am going to tell you what I am going to do—stop writing long letters after this mail goes. You may say to my friends [that] I have a work to do which forbids my writing letters. Sister Peck and I take right hold of my writings that have been accumulating for years—we are now determined to wait for no one to take up this work, and make our own books. I have waited for others to help, and delay, delay, delay is the result. Now the *Testimonies* are to come out. [A] book on education [is] to be brought out, and if it is not a perfect work, it shall be brought [out] to be criticized and improved. Better have it, if it is not perfect, than to keep the light in a napkin, hid away in the drawers and boxes. *14LtMs, Lt 218, 1899, par. 12*

No more, or very little, letter writing comes from me after this. My articles will be continued in the papers, and that is nearly all I can do. Now I will say, God bless you both. Pray for me; for I need your prayers. *14LtMs, Lt 218, 1899, par. 13*

**Lt 219, 1899**

Irwin, G. A.; Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 12, 1899

Previously unpublished.

Dear Brethren Irwin and Haskell:

W. C. White has brought me the letter written to you in which [the] statement is made that the neglect of the men in responsible positions to heed the appeals that have been made for the Southern Field, and closing their senses [so] that they should not do the very work of God that they should do, left the burden upon the workers to feel free to go anywhere, in any part of the American field, and call directly upon the people and ask them to help—their means not to pass through any office or society. [Also] those who are workers in these destitute fields, if those who are as stewards over the works which should demand their interest and their help [neglect their responsibility]—[then] those who understand the necessities of the field have a perfect right to bring their case before the hearts of those who are not sealed and solicit help. I am sorry to have to say this, but the Lord's work in His vineyard must be done. And if the men in responsible positions make no special effort to prepare the way for the workers, they must devise and plan to prepare their own way. *14LtMs, Lt 219, 1899, par. 1*

I am so sorry the wonderful liberality that expressed itself in the General Conference has been, after a limited donation, as disappointing as was acted in the Norman case. I think our people have had a representation, in the providence of God, of the depth of their repentance. God pity His cause, is my prayer. When the Conference show themselves as zealous as in their prayers and in their confessions at the General Conference, and bear the fruit that testifies of the character of a good tree, then the Lord will work, giving them that repentance that needeth not to be repented of. *14LtMs, Lt 219, 1899, par. 2*

I am very anxious to learn how Dr. Kellogg is conducting the work. His letter to Dr. Caro was read to me by the Doctor; and this letter expressed the same determination to not try to be connected with Seventh-day Adventists. He expressed his great disappointment in his feelings that they were not enthused with the meeting. He spoke of it as a grand meeting, appreciated by all but the ministers in our denomination. And he said this meeting at Gull Lake [?] had convinced him it was no use to expect co-operation from the Seventh-day Adventists. I have not directed any recently written letter to the Dr. Kellogg. This mail bears letters that may surprise you, but I dare withhold nothing. I wish I could see you and converse with you. Last Sunday we were looking around for a location for the sanitarium. We mean to begin as soon as we can find a location. *14LtMs, Lt 219, 1899, par. 3*

We were looking last Wednesday at Maitland for a place for camp meeting. We rode twenty-seven miles with the two Jessie's. It was a hilly road, and we could not drive fast. We ate our lunches by the wayside; then in East Maitland stepped into our carriage with our tired horses to visit West Maitland. This had been, during the last rains, under water. The water came up fifteen feet, and Hunter River was as high as eighteen feet above its usual rise. The water did not do much damage, but not a bit of land could we find that was safe to have our camp meeting. The small fair grounds that had been flooded, were very sickening. This was [an] extra eight miles farther. Then we returned to East Maitland, and here are two desirable places I think we can obtain. There has been a large, roomy house secured on a high rise of ground, a beautiful flower garden and chicken house and outbuildings in excellent order, for the sum of fourteen shillings. It was thought best for Sarah and Elder Daniells and myself to take the cars directly to Newcastle and on to Sydney. We had just time to run from the wagon to the cars and just step on the train, and we were off. *14LtMs, Lt 219, 1899, par. 4*

Sabbath, I spoke at Ashfield. Expected to speak at Stanmore, but after all the journeying I was sick. We had an excellent meeting at Ashfield. Good meeting reported from Stanmore. Sunday Brother Starr met with church officers in Parramatta. He was much gratified with the meeting. Sunday evening Brother Daniells spoke in the hall

at Leichhart. About three hundred were present. All listened with deep interest. These meetings are to be kept up, not lecturing or preaching in the little churches, but in securing halls and getting at the people. A collection was taken, which paid for hall and sixteen shillings beside. This effort is helping our people to see that it is not the will of God [for us] to be shut in so much with our own people in our labor, but take meetings to halls and make earnest efforts to let our light shine forth to those who are in darkness. The matter is urged upon me that we must press out in new places and arouse and educate the people. We must possess active energy to seek and to save the lost. Cast in the seed, and there is another powerful agency that works with our human effort through speech to communicate the Word and to sow the seed of truth. *14LtMs, Lt 219, 1899, par. 5*

The sleepless, ever-active, unseen agencies are at work to secure the great results, the saving of the soul. We must pray in faith, and trust, committing all to God after we have done our best. Man is not the mighty power of God, which takes care of the seed sown. We must pray and work and wait patiently, and watch unto prayer. Our work is aggressive. *14LtMs, Lt 219, 1899, par. 6*

[The] Sunday after, we took the nine o'clock morning train for Pennant Hills, and were out until the five o'clock train—Brethren John Wessels, Morse, Sharp, Sarah and I. Brother Radley met us with his team, and Brother Schowie's son with his father's team. Doctors Caro and Reekie joined us afterwards, and we rode all around to see what places would be favorable. There are some very beautiful places, but land is beyond our reach, I fear. O, if some good, liberal soul would only give us the land in some desirable location! Land is two, three, and five pounds a foot. We returned to Strathfield. I could not sleep after eleven o'clock, and commenced writing most earnestly in regard to the completion of an article on the overdoing of the picture making. *14LtMs, Lt 219, 1899, par. 7*

We had important meetings on Monday again. Monday afternoon we went in the two-wheel trap to Ryde—beautiful location for an institution; but we are to look again in a day or two. Returned home in evening train Monday evening. *14LtMs, Lt 219, 1899, par. 8*



Sister Wilson writes for me to come Sunday to Wallsend to speak in the tent Sunday afternoon. I must get off this mail matter before I can tell what to do. Elder Haskell, you may be interested to hear [that] several have embraced the truth in Wallsend. Sister Wilson is quite encouraged.*14LtMs, Lt 219, 1899, par. 9*

Elder Starr says the wife of a sea captain has embraced the Sabbath. Her sister also is on the point of deciding in Hamilton. This lady gave one pound before she embraced the Sabbath; then, after she embraced the Sabbath, she gave two pounds, and says she will have more money soon to give. This woman (wife of a captain) is an intelligent woman. O, how it makes my heart rejoice to have one soul turn unto the Lord.*14LtMs, Lt 219, 1899, par. 10*

In four weeks our school closes. Then the camp meeting commences in Toowoomba. I pledged myself to go last year, and I do not dare to disappoint them. After this there will be two weeks. Then the tents will be pitched, the Lord willing, in East Maitland. If we can see the Lord at work to create an interest in this place, and a church shall be raised up, it will be wonderfully strengthening to our forces. We are made very accountable and responsible in receiving the precious seed, for God requires every one to bring forth the fruit of the seed sown. We see a great work to be done. But I have been up since one o'clock, and I must stop. The Lord bless you. The meetinghouse in Hamilton we hope may be finished for dedication before we leave for Toowoomba. It may be that it will not be completed.*14LtMs, Lt 219, 1899, par. 11*

I cannot get this copied. It must go without copying.*14LtMs, Lt 219, 1899, par. 12*

Yours in love.*14LtMs, Lt 219, 1899, par. 13*

**Lt 220, 1899**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

October 24, 1899

Portions of this letter are published in *PH139 17-18*.

Dear Brother and Sister Haskell:

Home again. We had a pleasant meeting for all our people who attended this camp meeting. The tents, new and clean, were pitched in a most beautiful park, which was secured for ten pounds. More than this would have been consumed in the outlay of timber to create the buildings essential for a campground. But we were much disappointed that so few people not of our faith attended this meeting. Everything was done that could be done to draw them. Thousands of *Echoes* were received and paid for by the people, with the notices also of the meeting, but very few came to the tent. They would promise to come but did not come. The brethren spoke well, and the Spirit of the Lord was in the meeting. But the very ones who ought to have heard this last message of warning to our world, did not attend. *14LtMs, Lt 220, 1899, par. 1*

Our people from Brisbane came to the meeting, and the congregation was small, but interested. I spoke six times. The last Sabbath and Sunday my message was upon practical godliness. I had much freedom as I tried to present what constituted true faith in God, irrespective of feeling. I related on Sabbath afternoon the experience I had in Basel, Switzerland—the dream for Sister Martha Bourdeau, in regard to gathering the roses and the lilies and the pinks, and not grasping the thistles which wounded and bruised her hands. You know, I think, all about this. Together with it I presented before them the necessity of keeping head and heart uplifted to God in living, active faith. *14LtMs, Lt 220, 1899, par. 2*

We must be laborers together with God, and act as faithful soldiers in this warfare against error and evil. All can do something. We must all be lightbearers to the world. Throw the whole soul and

being into the masses, where there are the most souls who need to be won and saved.*14LtMs, Lt 220, 1899, par. 3*

After I had spoken above one hour, I left the meeting for others to carry on. I was informed by Brother Daniells that many testimonies were borne, all making reference to the instruction given. Gather the roses, the lilies, and the pinks. They said they were determined from henceforth to engage in this kind of work, for they could glorify God much better than to be troubling themselves in regard to thistles. They would let these alone.*14LtMs, Lt 220, 1899, par. 4*

For two or three days there were successful, satisfactory meetings in organizing Queensland believers into a conference. This was their wish.*14LtMs, Lt 220, 1899, par. 5*

Friday morning, as I was up before daylight writing, I decided to speak Sunday forenoon rather than afternoon, and then leave on the train for Sydney a quarter before one o'clock. Sabbath I told our brethren my purpose. I had received important letters that needed answering, but no mail was to go on the Sunday train. I could be in Cooranbong Monday at twelve o'clock and consult with Willie in regard to this matter so important to be settled right. Brethren Tenney and Daniells thought it the right thing to do, and so I spoke Sunday forenoon. The Lord gave His Spirit and power.*14LtMs, Lt 220, 1899, par. 6*

Sabbath I could not speak well. For half an hour the rain poured down in torrents. Many hymns were sung, and the singing could scarcely be heard. As soon as there was a little lull, and the thunder and lightning stopped, I commenced speaking. Then we had prayer and social meeting. Then without our dinner, we hastened on to the station. Sara had done all the packing when I was in the meeting. There was to be a baptism on Sunday. Sixteen were to be baptized. We had a safe journey. The brethren insisted that I should take the sleeper at six o'clock. Sara and I thought we would save the conference six dollars by not taking the sleeper, so we did not, and obtained [we] some rest during the night.*14LtMs, Lt 220, 1899, par. 7*

I have had conversation with W. C. White and made a proposition to him that I would give the royalty on my coming book, *The*

*Parables*, if the Review and Herald and the Pacific Press would donate their press work, and making of the books in neat, saleable style, and let all the avails be used to help relieve the debts upon our schools. This book will never grow old, and the avails shall go to the schools everywhere to help them. I thought this movement on my part would provoke others to self-denial and to benevolence and mercy, to take right hold of this matter and get out *The Parables* to do this work. Well, the Lord is, I believe, willing to help us in this work. I shall only draw upon the books to give some to the poor that cannot buy. W. C. White enters into this plan with great satisfaction. Of course, we have not the time to get this all before you in definiteness as we will when we have time.<sup>14</sup>*LtMs, Lt 220, 1899, par. 8*

Brother Tenney and his wife came from Brisbane with horse and two-wheeled trap, and visited our people on the way. They are both pleased with the field, and mean to work as earnestly as possible. Quite a number have been converted to the truth—farmers living a few miles out of Toowoomba—through visiting in their homes. This work is to be carried on. Brother and Sister Herbert Lacey will remain and pitch the tent nearer the center of the city. Brother Tadish and wife will be his helpers, and several women will help in the work. Brother Herbert Lacey will speak in the tent, and then visit—both himself and wife—from house to house, laboring. Brethren Daniells and Tenney, with Brother Salisbury and Sister Graham, will complete the work of creating a conference in Queensland of itself. This is well, and as it should be.<sup>14</sup>*LtMs, Lt 220, 1899, par. 9*

Here I was a little sleepy; about daylight my pen would not go. I have slept a little. It is now daylight. I cannot get this copied, for I have other matters I must speak of with W. C. White. I do hope to be able to write you some real good news, and will try to let the thistles alone, and gather the roses and the lilies and the pinks. I feel somewhat weary after my journey. I hope to hear that you are well, and are doing the people a great deal of good. Brother Tenney is now thoroughly convinced of the truth of the testimonies given him, in regard to his not undertaking editorial work, and keeping active. He says he is thoroughly satisfied on that point. We feel that he will do good in visiting from house to house.<sup>14</sup>*LtMs, Lt 220, 1899, par. 10*

We shall expect you to return in one year from the time you left. I hope your visit will be a great blessing to our brethren and sisters in America.<sup>14</sup>*LtMs, Lt 220, 1899, par. 11*

**Lt 221, 1899**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

August, 1899

Portions of this letter are published in *13MR 135-136*.

Dear Brother and Sister Haskell:

I have not slept well during the past night; but I am thankful that I am able to write a little, yes, considerable. I think of you, but it is with pleasure, because you are, I believe, and am assured, in your going to America at this time, doing the will of God. May the Lord sustain and bless you at every step. *14LtMs, Lt 221, 1899, par. 1*

I have things to send to you in writing that I deem very important, and I think it will be prepared in a form so that many may be benefited by it. I should oft be so pleased to have talks with you upon matters that are intensely interesting to me, that I am trying to write out, in reference to the specifications in Scriptural injunctions in regard to the duties one to another in *Leviticus* and *Deuteronomy*. We must just call to our minds those [precepts on] actual, practical missionary work, and work intelligently, and do the very principles of Christianity, the gospel of the Old Testament. *14LtMs, Lt 221, 1899, par. 2*

And this some call the Dark Ages. If so, it is not because they had no communication from heaven. [See] *Leviticus 25*. The Lord was over the whole earth. Every seventh year was a sabbatical year. This would be a wonderful arrangement down in this age of great light. Not only the agricultural processes were to be intermitted, but the cultivation of the soil was not permitted. It lay in its spontaneous growth for the benefit of the poor. All had free access to it—the strangers and the flocks and the herds. This was to invigorate the productive, worn-out soil, and to teach the Hebrew nation that God was the Householder, and the people were His tenants. The land had a sabbath, or yearly sabbath. *14LtMs, Lt 221, 1899, par. 3*

Then the jubilee, the fiftieth. The lessons given were to encourage liberality and overcome all stinginess, and to give lessons to all that it was the Lord's land. He was to be regarded as its owner, that He would make it productive, if they were obedient, by giving them His blessing upon their lands. The lesson given was that the Lord was taking care of the poor, and that He had made provision for them; and every seventh year the spontaneous crops were for them. This is the principle of liberality; a provision was made by special interposition of God. The sixth year, under God's supervision, the land yielded provision for three years; and it was a constant lesson that God was the Householder, and the land was His.<sup>14</sup>*LtMs, Lt 221, 1899, par. 4*

I cannot write out all that is contained in *Leviticus* and *Deuteronomy*. But I think our people in this enlightened age of 1899, if they would go back to the period they call the "Dark Ages" and bring into their practical life the lessons that Christ gave to the Hebrews, they would act out the obedience God required of them. Their hearts would not be so full of selfish principles that when His brethren working in hard fields should ask a favor, that they would close the door of their heart and say, No.<sup>14</sup>*LtMs, Lt 221, 1899, par. 5*

This has been done. I have seen individuals, (I might call by name, but forbear) who asked simple advantages. Seeing they would not help, they would not express their sympathy in the work, or co-operate, only so far as wages was concerned—in a poverty-stricken field, where the poor must be helped in order to help themselves. But they were exactly like those who knew the dire necessities of the case, but passed by on the other side. The people have, when called upon, sent in barrels of goods in cast-off clothing.<sup>14</sup>*LtMs, Lt 221, 1899, par. 6*

Now, the way this matter has been treated has made it a duty for the workers in the Southern Field, [those] cultivating the very hardest part of the Lord's vineyard (and yet so little bowels of mercy, so little compassion, so little help given the Lord, who has appointed them to this work), are to call direct upon the people who have hearts of compassion, who have evidenced they could feel, in that they gave them money to help the Southern Field—eleven

thousand dollars which they have not yet received. I have myself given several hundred dollars of money to that portion where Edson has been working, to relieve the destitute in that field, when every dollar of the means should have been expended in this field where there is so much to be done. *14LtMs, Lt 221, 1899, par. 7*

But I am reminded I must close up this matter. I was, a few nights since, presented with some illustration of the Norman great generosity. And it has come out that there are those that may study this as an object lesson and inquire are they disappointing the Lord, as that man has disappointed the General Conference. Is there not something to do in considering these things? We want hearts of flesh; tender hearts; kind, courteous hearts, that will feel the woes of others, and not be blind and deaf and dumb on this subject. *14LtMs, Lt 221, 1899, par. 8*

But you will excuse me from writing more, for I am very tried and must rest. Write me (I know you will) from America. Will you, my brother, ask Brother Irwin to let you see his letter, and then you will understand better about the matter. *14LtMs, Lt 221, 1899, par. 9*

In love. *14LtMs, Lt 221, 1899, par. 10*

[P.S.] I want in the next shipment of books that ten copies of *The Review and Herald* shall be sent to my address, to be sent to different churches that seldom have a minister. Charge to my account. *14LtMs, Lt 221, 1899, par. 11*



**Lt 222, 1899**

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

August 22, 1899

Previously unpublished.

Dear children Edson and Emma White:

We have just received your letters. Thank you for writing. I enter into the pith of the matter at once. After reading your letter, Edson, I have no urging to do. I leave it in this way; When you have light from the Lord, come, and our hearts are open to receive you. You could be a great help to me in my preparation of books. You are going to right way to work. The Lord has worked with you, for you are in a hard field, but He gives you success. If it is His will, you should continue in the field still. He will work with your efforts if you trust in Him, and He has not left you to toil and struggle alone. Angels of God have been your defense, and will work with you if you will keep meek and lowly of heart. He is your defense.<sup>14</sup>*LtMs, Lt 222, 1899, par. 1*

When I was brought to see the principles that were controlling the minds and some hearts of those who are in important positions of trust, that there was so great absence of the love of Christ, and of His kindness and courtesy and genuine Christian politeness, I wrote a letter to them and one to you. As soon as they thought they had an excuse, because you made a mistake in the investing of means in the boat as you did, then the enemy came in to take possession of their hearts, to close them, to drive you into disagreeable positions, just as the enemy wanted they should. They felt they would not trust you whatever your position might be; not a favor would you have from them. While the Lord accepted your repentance, there were those who were as set as steel, but they knew not what spirit was controlling them.<sup>14</sup>*LtMs, Lt 222, 1899, par. 2*

The Lord has cooperated with you in your work in the South, and

done that, in cooperating with you, that no human power could do. And when they see the evidence by the fruit born (Ye shall know them by their fruit), they closed their eyes and senses to the evidence. But it is not the spirit that God would sanction in you or in them that has been exercised. They will need your pity rather than your blame, for they are greatly deceived and knew not, [that] while they have taken a course of vigor it is in Satan's lines they are working. Christ is not in it, therefore never follow their example, for just as surely will the Lord bring every soul of them over the strait places they have allowed yourself and others in like circumstances to come in [to], when they made no effort to release you and others who were doing the very hardest kind of work. *14LtMs, Lt 222, 1899, par. 3*

The Lord will not, cannot, bless any who go so contrary to His word and so contrary to the Spirit of Christ, who has sent His angels to work with you, and to bless you and your associate workers. I write you these things that you may never suppose that God has not had compassion, that God has not favored you. He has upheld you, and to His holy name be all the glory. But you must not, although some are working in wrong lines and have dropped the love of God and their brethren out of their hearts when it was needed so much, have the feelings of retaliation. It is because they need melting over. But you must not do after the same principles. They grieve the heart of Christ and must make thorough work for repentance. I should not vindicate their course for one moment, and yet I am so sorry for these men because they have not heeded reproofs and warnings to deal justly, to love mercy, and to walk humbly with God. The Lord will bring them over the same ground, every one of them, to realize what it means to have to pass through such hard places as you have without sympathy and love. *14LtMs, Lt 222, 1899, par. 4*

Keep your eyes fixed on Jesus. He will never disappoint you. Do not mind what others say or others do. Be free to love your brethren and do all the good you can, for we go through this world but once, and how much more pleasing to God and the heavenly universe to leave a fragrant influence behind you. Crowd all the good works into your life that is possible. Be cheerful, be pitiful, be courteous, help everyone you can help. You will see the charge of the Lord to His church in the wilderness, that they must love even the stranger who

chose to dwell with them, and treat him tenderly and, if in need, help him.<sup>14</sup>*LtMs, Lt 222, 1899, par. 5*

I have written an article on this subject for the papers. I hope it will do good, because the Lord is not now pleased with those in responsible places who are not searching and studying what the will of the Lord is, [and] fearing greatly lest they shall not do the things pleasing in His sight. Bear in mind: you are a servant of the heavenly King, and you must honor and glorify His name. You can make your speech eloquent with kind words coming from the heart. Catch the bright beams from the face of Jesus and live Christ. Let nothing discourage you. I will no longer urge you to come to Australia, but will help you, all [that is] in my power where you are. I am glad Brother Smouse is engaged in this work. I meant to have written him a letter in this mail. I cannot get this copied, but will send it to you, imperfect as it is, not being able to take the time to correct mistakes. I commit this to you, assuring you that we will keep your interest before us and with us, and do our best to help you in the Southern Field. This disjointed letter I am sorry to send, but the Lord knows I would do better if I had the time. I must close. God bless you.<sup>14</sup>*LtMs, Lt 222, 1899, par. 6*

Mother.

**Lt 223, 1899**

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

June 22, 1899

This letter is published in entirety in *20MR 85-86*.

Dear Children Edson and Emma:

I feel a great desire to see you and to have you connect with me in my work. I have been unwilling to write you, hoping and praying the Lord would send you. But the Southern Field has been presented to me as a difficult field to work, because of the white people who have the slave master’s spirit with the slave master’s cruelty in exercising the same, as if the blacks were not more than beasts; and to be treated worse than the dumb animals because they are in the form of man, having the marks of the black—Negro—race.<sup>14</sup>*LtMs, Lt 223, 1899, par. 1*

As you have had so little cooperation in your work by those who should have helped you in all their power, and as there has been so little interest in your work, the Lord would not have you work to such disadvantage, for health and strength are failing, and there are places where you could do a good work for the Master. Some things were presented before me of a determination of men who, under their general, Satan, were full of hatred to you and to your work. This is the best evidence you can have that the work was of the Lord, that Satan stirred up the people as he did against Paul the Apostle.<sup>14</sup>*LtMs, Lt 223, 1899, par. 2*

The Lord has preserved you, that they could not do you harm, but you now know what you will meet. It is enough to meet this against the enemies of the truth, but when those of our own faith show so little interest and their hearts are as selfish and unsympathizing as a stone, the Lord would not have you exposed to perils without and unsanctified, unconsecrated elements in responsible positions of trust. They have not yet hearts that have been worked by the Holy Spirit. I am so sorry, I am so sad for these brethren who have

manifested the selfish, unsympathizing spirit, for in every case these individuals will be brought over the ground, the very same trials will come upon them, when they will be brought into positions where they will remember that their hearts were destitute of the love of Jesus Christ, and therefore they had none to flow out in free, rich currents toward their brethren in hard places.<sup>14</sup>*LtMs, Lt 223, 1899, par. 3*

There is a work to be done for those who claim to be servants of God. The softening, subduing power of God is to come into their lives, but never will it be until they have humility. The Spirit cannot work with them until they are learners in the school of Christ. I was in an assembly where there were the responsible men in the publishing institutions. I was bearing a message from God; I was greatly burdened. I stood up in the power of God and read to them *1 Corinthians 13 [and] Hebrews 12:12-15*.<sup>14</sup>*LtMs, Lt 223, 1899, par. 4*

Mother.

**Lt 224, 1899**

White, J. E.

Refiled as *Lt 137, 1899*.

**Lt 225, 1899**

Jones, C. H.; Sisley, W. C.; Tait, A. O.; Belden, F. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 8, 1899

Previously unpublished.

Brethren Jones and Sisley, Tait and Belden:

Some matters have been presented to me of which I will speak. The question regarding the duty of the publishing houses has been brought before my mind. My attention was called to *The Gospel Primer*, which was prepared for the benefit of the people and the work in the Southern Field. The management of that little book has not been on correct lines, and those whose eyes are opened can better understand, now, the curious ways in which it has been handled.<sup>14</sup>*LtMs, Lt 225, 1899, par. 1*

*The Gospel Primer* was a cheap, simple book, which was prepared for a special purpose. Its large sale has proved that it is acceptable to many besides the people in the Southern Field. The profits from these sales should have been given to the work in the Southern Field. The work in that field needs all that can be brought to it from this source.<sup>14</sup>*LtMs, Lt 225, 1899, par. 2*

In the dealings with *The Gospel Primer*, justice and righteousness were disregarded, and the judgment of men was confused. Another book was brought in to crowd out the *Primer*, but it could not take its place, for the *Primer* had the A B C of gospel instruction to ignorant, benighted souls. A strange work has been done in regard to this little book, and this work stands recorded in the books of heaven, revealing the character of those who turned from its rightful place the means which should have gone to the South for the advancement of a worthy and needy work.<sup>14</sup>*LtMs, Lt 225, 1899, par. 3*

Another book has been published, in the hope that its sale would furnish means to help in the upbuilding of the work among the

colored people of the South. But hardly had its work begun, when another book was brought out by Pacific Press, which will call the attention of the people away from *The Coming King*. I have not seen this new book, but from the light given me, I know that it will cut directly across the path of the book preceding it, because it covers almost the same ground and speaks almost the same things. I have been shown that evils which have existed in the past will press themselves into the work again. This new book cannot fail to get in the way of the other book which it is so much like. *14LtMs, Lt 225, 1899, par. 4*

These movements bear not the marks of the Spirit of God. They plainly reveal the devisings of men. Both authors and publishers should have foresight, and carefully weigh the results upon other books and other enterprises, before bringing out new works. These things are not regarded as they should be. Greater discretion is required in the management of these matters, if our work shall redound to the glory of God. Those appointed to responsible positions in the publishing work must now give careful consideration to these important matters. They must carefully discriminate between right and wrong, justice and injustice, that they may discern what is equality and fair dealing. Means which should have been used in the Southern Field have been diverted to other channels. *14LtMs, Lt 225, 1899, par. 5*

Fairness must be observed in the publishing work. Our brethren must not move in a haphazard manner, else they may do injustice to a brother who has worked hard and borrowed money to invest in a book. *14LtMs, Lt 225, 1899, par. 6*

There is danger of a recklessness coming into the publishing work, which will place it where it requires readjustment. The rule should be followed that a second book on any subject is not to be crowded into the market till the one preceding it has had a fair chance. I now leave with you these words of admonition and caution. *14LtMs, Lt 225, 1899, par. 7*



**Lt 226, 1899**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

March 15, 1899

Previously unpublished.

Dear Brother and Sister Haskell:

I have had a long hard pull of writing to the Conference in America. The burden has been great and has swallowed up every other matter. I dared not give strength or writing to anything else, and I fear we are now just two mails behind, but they must have the matter. I will, in this morning's mail, send you copies so you can understand the matters we are treating. Our mail went last evening to Newcastle, to go down on the night train and catch the boat that leaves in the morning. *14LtMs, Lt 226, 1899, par. 1*

I have been up morning after morning at one and half-past one, and [have] written all the day. Yesterday was a most trying day for me, to complete the writings I had on hand, and I did not get nervous. All tried to help me quickly. The past two days have been earnest working days for me. Now I rest until Friday, and then go to Newcastle to attend Sabbath and Sunday meetings. If Brisbane were as near as Newcastle or Sydney, be assured I should be seen in your midst. *14LtMs, Lt 226, 1899, par. 2*

I am pleased that your meetinghouse is nearly finished. It is that which was a necessity, and we must arise and build in Newcastle. The dearth of means is at the present time felt, possibly, by us all; but the Lord understands this, and if we walk humbly with God, He will safely bless. But if we lift up our souls unto vanity and self-sufficiency, then we stand in our own finite strength. We each have our work to do, and we must trade on our talents and be faithful stewards. Work! There is plenty of work to do! Now is our day of trust. The Lord Jesus in His great mercy has allotted to every individual a special work to do, and He will assist every worker who will labor with his eye single to the glory of God. *14LtMs, Lt 226,*

1899, par. 3

You speak of Judge being dismissed from the school. It was a right thing to do; unless it was done, his sly, deceptive practice would leaven the whole school. He was writing letters to Millie Edwards and trying to convey communications with her, notwithstanding he was making pretensions of having had a wonderful experience. He was a great perplexity in his case, and he was cautioned and warned. But while he made fair promises, he did not keep his word. You must understand we have altogether a different class of students than when you were in the school. Those were older, and were Christians not merely in name but in character, but are not attending the school this year.*14LtMs, Lt 226, 1899, par. 4*

[The] girls and boys—a large number came from farms, where they have never been confined in schools and are wild and ignorant—are undisciplined, more like wild colts, both girls and boys. The little Miss Christabel McCullagh is here and a handful to manage. She has to be watched vigilantly. She is wise to do evil, and ready to cut up any capers she can if she can do it on the sly. We wish we had more of the students as we had the first and second terms. I have only spoken twice in the school, but I shall hope to be able to talk to them oftener. There is a larger number of students than the two former terms.*14LtMs, Lt 226, 1899, par. 5*

There has been much carefulness, and there has been much labor to organize, which would bring things into order indoors. This light has been given me very decidedly as a thing that must be done: [that] everything indoors and out-of-doors must work by well-devised plans, that the Lord was looking down upon the school at this disorderly ways. Much time was lost hunting for working tools that were left scattered in any place. All these things have cost much care and much hard work to bring about system and school regulations out-of-doors and indoors. We think that the Lord presides and makes things felt, and the school will be handled more easily.*14LtMs, Lt 226, 1899, par. 6*

We ask: Can you come this way? And can you spend some labor in Ballarat? Just now you would be a great blessing to them there.*14LtMs, Lt 226, 1899, par. 7*

I have written very plainly to McCullagh and have not daubed with untempered mortar. I do not want [that] he should be put in trust as a shepherd of the flock until he has an opportunity to be enlightened in the Scriptures. *14LtMs, Lt 226, 1899, par. 8*

If you could not now visit us here, and especially at Newcastle, then visit Melbourne or, rather, Ballarat. It would do, I think, a great amount of good. Your Bible instruction would come in nicely. I have this in mind considerably, and if you can rest here a little, we will do all we can to make you comfortable. You can have our parlor, and we will put a bed in it, and then you can just go to Newcastle. Stay as long as you please. Just at this point your help would be greatly appreciated. But if you see no light in this, tell me so. I see light in it, and Elders Daniells, Starr, W. C. White, and myself have harmonious ideas on this point. Take the matter to the Lord, and come if you can. *14LtMs, Lt 226, 1899, par. 9*

If McCullagh could now have the lessons you give on Bible subjects, I believe it would now help him to rivet to the divine Book. *14LtMs, Lt 226, 1899, par. 10*

I am anxious for this to be. Just tell us quick as you can about it. This must go to the mail. *14LtMs, Lt 226, 1899, par. 11*

**Lt 227, 1899**

Haskell, S. N.

Hamilton, Newcastle, New South Wales, Australia

January 7, 1899

Previously unpublished.

Dear Brother Haskell:

The past day has been one of deep interest. This has been the most interesting and promising camp meeting we have ever attended. The outside interest has been excellent from the first. There has been a variety in the meetings, and the outside attendance has exceeded all our expectations. Night after night during the week, even on the holidays, the large tent has been full. The attendance has been estimated at fifteen hundred—sometimes in the week days as high as twelve hundred. And Sunday afternoons and evenings, from fifteen hundred to two thousand have been in attendance. The earnest, interested faces turned toward the speakers with intense interest, has given us the expectation that this field is right for the harvest. *14LtMs, Lt 227, 1899, par. 1*

The three Sabbath meetings now past have been deeply interesting. In the afternoon there was a sea of heads intently listening to catch every word. After the words were spoken from the living oracles of God, then came the social meeting, giving all an opportunity to speak. Many church members arose, and said that they did not find food in the ministry of the churches. *14LtMs, Lt 227, 1899, par. 2*

But I have time to write only a few lines. Last Sabbath night Dr. Caro gave a lecture to three thousand people, with views showing the results of intemperance. These representations, with his very solemn remarks, were very impressive. Although the tent was crowded to its utmost capacity, the people were as orderly as in a church. God's Spirit was in the meeting, making impressions of these object lessons. O what a crowd! Many were outside of the

tent, but the pictures were so arranged that nearly all could see. They cheered the Doctor, but he quelled the demonstration.*14LtMs, Lt 227, 1899, par. 3*

Sunday afternoon I spoke to two thousand people, and God gave me liberty. I had dreaded this large gathering, but the Lord helped me. W. C. White called me to see the crowd leaving the tent. What a sight! I never expected to see such a sight in Newcastle.*14LtMs, Lt 227, 1899, par. 4*

Last night Elder Daniells spoke to more than were in attendance in the afternoon. I cannot now remember his subject, but the most intense interest was manifested. This closed the camp meeting proper. Now comes the after working.*14LtMs, Lt 227, 1899, par. 5*

I have written you a letter, but I cannot now find it. I think it must have been packed, with the supposition that my writing was over.*14LtMs, Lt 227, 1899, par. 6*

We thank God for this meeting. It has closed with a full tide of interest. Now the tent will be retained one week longer, and by that time the new tent will be ready to set up. The tent is to be moved now to a new place, easy of access and near which Elder Starr will find rooms, which are not desirable, but the very best they can obtain. Just across the road from [the] tent, Brother and Sister Lacey are also located.*14LtMs, Lt 227, 1899, par. 7*

We must now work as never before. The country is stirred as far as Maitland, and in the suburbs all around here. The Lord is certainly at work, and we must do our very best. I do not see how I can go to Ballarat. The people will come to hear Mrs. White, and seem to be delighted with what I call my poor labor. Work is opened here, and a great circumference is to be worked. Newcastle is extended over a large district, and the Lord has a work to be done here for which we shall need much of His Holy Spirit, that we may teach line upon line, precept upon precept, here a little and there a little. We know not which shall prosper, whether this or that. *14LtMs, Lt 227, 1899, par. 8*

We believe that God will work with your efforts in Brisbane. He alone can give success in the battle, whether there be many or few.

I would be glad to labor right here at this time, and I cannot see why it is not my duty to do this. When the Sabbath question is brought home more closely than it is possible to do in a large crowd, then the test comes. Then decisions will be made. O my soul, what a work is before us! I fear; I tremble before God, lest we should make mistakes. But the Lord's presence has been on this ground, and He is working through His human agents. Truth will triumph and bear away the victory. We will watch, we will pray, we will move forward, step by step, in His name, glorifying God. I must stop here.<sup>14</sup>*LtMs, Lt 227, 1899, par. 9*

In love.<sup>14</sup>*LtMs, Lt 227, 1899, par. 10*

**Lt 228, 1899**

Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 11, 1899

Previously unpublished.

Dear Brother Haskell:

Your telegram came yesterday afternoon. I have thought the matter over, and cannot possibly leave my work and workers. We are called upon for advice and for the adjusting of the workers, finding places for them where they can be boarded and where they can room, and be kept in the best possible good feeling and spirit to do the work. But this is only one little item. Colcord has had to go to Sydney to have a tooth fixed. Elder Daniells is there now. There is not the least need of me, and I think they have all the preaching that will do them any good.<sup>14</sup>*LtMs, Lt 228, 1899, par. 1*

But aside from all this, I must attend to my work. The cold is still upon me, but I am improving. But it is not that that would hinder my going. I am pressed with burdens that none can do but myself. I am to use my pen, and keep a clear, well-balanced mind to do the work on hand. I cannot leave this work for another to do, for it would not be done. I want every jot of strength and power now to cast out the net and draw in [the] fishes it may take. I speak next Sunday at Martinsville in the grassy paddock, then can come directly home; and that without confusion will be no tax. They need me here, and I am not needed in Sydney. The boat will be in from Auckland next Monday. It was at Auckland Tuesday night. That brings another mail for me to read, and answer letters.<sup>14</sup>*LtMs, Lt 228, 1899, par. 2*

I feel no special burden for Sydney now, but I do feel a burden that souls nigh shall have the words of truth and efforts be made to bring them in. Cooranbong and stations between here and Cooranbong must be visited, and the truth must be preached. They have as yet had scarcely any labor. We must now work as we have never done before. I ask you to look at the fields just within reach of our arms,

to see and understand their necessity. This must go to the mail.*14LtMs, Lt 228, 1899, par. 3*

In haste.*14LtMs, Lt 228, 1899, par. 4*



**Lt 230, 1899**

Starr, G. B.

Sunnyside, Cooranbong, New South Wales, Australia

December 3, 1899

Portions of this letter are published in *VSS 325; 2MR 24*.

Dear Brother Starr:

I gave a little talk to the church last Sabbath, telling them of the commission Christ gave to His disciples to labor for all people, tongues, and nations. There is no limit to our work, but we have a limited faith. I solicited out brethren and sisters to call upon the name of the Lord and pray most earnestly in genuine faith for the work and for the people for whom we work. If we obtain the victory we must be earnest ourselves and plead with God for His Holy Spirit. We must talk and pray in faith that we may have the precious anointment of the Holy Spirit. Brethren Hickox and Colcord and Starr, bear in mind the promise of divine agencies to work with our efforts, for this is needed, we know, when we have not to wrestle against flesh and blood, but “against principalities, and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.” [*Ephesians 6:12, 13.*] We must pray. We cannot depend upon our own finite strength. Be instant in prayer. *14LtMs, Lt 230, 1899, par. 1*

We do not exercise that faith, perseveringly claiming the Holy Spirit. I tell you, we must have the baptism of the Holy Spirit. It is for us, and we must have it. We are living in that time of this earth’s history when we must meet to pray for the special blessing upon us individually, and then we shall be in Christ, and through Christ victorious. We are too easily satisfied with limited, special, far-between blessings. We are to lay hold of God by faith and labor to bring souls [to Christ]. We are to dwell in our doctrinal discourses upon the truth as it is in Jesus. *14LtMs, Lt 230, 1899, par. 2*

Present the truth for this time as an important message, from another world. Lift Him up, the Man of Calvary. Come in consecration to holier ground, and still holier. Preach the truth with the power of God sent down from heaven. Let the truth take hold of the spiritual part of our own nature, and then the current of divine power will be communicated to those whom we address. Bear in mind we must have increased faith. Our faith is too small. What can give us the aid the crisis demands as [like] the intelligent knowledge of the truth as it is in Jesus? We want His nature—all our faculties and powers strengthened and vitalized by the Spirit of Christ.*14LtMs, Lt 230, 1899, par. 3*

The Lord means that we shall have feeling—our whole soul and being brought in complete unity with Jesus Christ. This present place and opportunity will turn with the best results for the future of our work, and will be placing the work on vantage ground if we will seek the blessings which Christ has promised [in order] to make our work a decided victory. Ever bear the message as Christ's witnesses. Unless we do have the Holy Spirit in a decided manner in this effort, we shall meet with a great loss. Keep the work moving in simplicity, and this you will if the melting love of Christ breaks up the fallow ground of our own hearts. But have faith in God; take hold of the promise and never let go. W. C. White has come. Can write no more.*14LtMs, Lt 230, 1899, par. 4*

I send these books to the Kerr brothers.*14LtMs, Lt 230, 1899, par. 5*

**Lt 231, 1899**

Henry, S. M. I.

“Sunnyside,” Cooranbong, New South Wales, Australia

December, 1899

Portions of this letter are published in *7MR 165-167*.

Dear Sister Henry:

I am not able to write much, but I desire to say that I was greatly pleased with your letter, in which you gave me the history of your experience with the W.C.T.U. When I read it, I said, “Thank the Lord. That is seed sowing which is of value.” I am pleased, so much pleased. The Lord has certainly opened your way. Keep it open if possible. A work can be accomplished by you. Preserve your strength for such efforts. Attend important gatherings when you can. These occasions will be very trying seasons, but when the Lord gives His ones a special work to do, He sends His angels to be round about them. *14LtMs, Lt 231, 1899, par. 1*

There are very many precious souls whom the Lord would have reached by the light of truth. Labor is to be put forth to help them to understand the Scriptures. I have felt an intense interest in the W.C.T.U. workers. These heroic women know what it means to have an individuality of their own. I desire so much that they shall triumph with the redeemed around the great white throne. My prayers shall rise in your behalf that you may be given special opportunities to attend their large gatherings, and that your voice may be heard in defense of the truth. *14LtMs, Lt 231, 1899, par. 2*

I dare not give you advice in this important matter. You are on the ground and Christ is on the ground. Be assured that He will work with you and through you and by you. *14LtMs, Lt 231, 1899, par. 3*

My heart is made very tender as I read of the interest manifested by the Lord in Cornelius. He sent a special message from heaven to Cornelius, and instructed His angel to tell Peter to visit Cornelius and give him light. It ought to be a great encouragement to you in

your work to think of the compassion and tender love of God for those who are seeking and praying for light. We should hold convocations for prayer to ask the Lord to open the way, that the truth may enter the strongholds where Satan has set up his throne, and dispel the shadow which he has cast athwart the pathway of those he is seeking to deceive and to destroy. We have the promise, or rather, the assurance, "The effectual, fervent prayer of a righteous man availeth much." [*James 5:16.*]*14LtMs, Lt 231, 1899, par. 4*

We need not any vision to make more sure the substantial truth of this representation. Jesus ever liveth to make intercession for us. No sooner does the child of God approach the mercy seat than he becomes the client of the great Advocate. At his first utterance of penitence and appeal for pardon, Christ espouses his case, makes it His own, and presents the supplication before His Father as His own request.*14LtMs, Lt 231, 1899, par. 5*

Can any one doubt Christ's love? The Saviour presents the virtue of His mediation before the Father, and pledges Himself to the office of personal Intercessor. By proclaiming Himself as our Intercessor, He desires us to know that He places in the golden censor His merits and efficiency, that He may offer them with the sincere prayers of His people. How essential, then, that we pray much, for as our prayers ascend to the throne of God, they are mingled with the fragrance of Christ's righteousness. Our voice is not the only voice heard. Before it reaches the ear of God, it blends with the voice of Christ, whom the Father always hears.*14LtMs, Lt 231, 1899, par. 6*

Christ assures us that He is pledged to intercede in our behalf. Thus He would encourage our faith and our belief in success. He said to His disciples, and the Word is for us, "If ye shall ask anything in my name, I will do it, that the Father may be glorified in the Son. I am beloved by my Father, and for my sake He will refuse you nothing." [See *John 14:13, 14.*] Let us not cease to pray. Let us believe the assurance of the Word of God. Let us receive the promise, and say, "I thank thee, my heavenly Father, that I receive the things I ask of thee."*14LtMs, Lt 231, 1899, par. 7*

The work in Maitland is still moving forward. I have now spoken to the people there five Sabbath and Sunday afternoons. Last Sabbath and Sunday, one week ago, the heat was intense. Few adults, only about thirty, were out. But soon there came in about forty children, as though the meeting were for their special benefit. They were neatly and nicely dressed, and their behavior was perfect. I determined to talk to them, and we had an excellent meeting. I never disappoint a company of children if I can possibly speak to them. I believe that some of these children, if labored for, will be converted.<sup>14</sup>*LtMs, Lt 231, 1899, par. 8*

I am so thankful to my heavenly Father that in Maitland several people have embraced the truth. They are most excellent people. Notwithstanding the intense heat, our workers have often walked three miles and back to give Bible readings. There are openings everywhere. Surely this field is white unto the harvest. Ministers are warning their congregations not to allow their children to go to the tent. But, nevertheless, the children come every Sunday, and all that come receive instruction. This is the seed-sowing. The future will reveal the harvest. We must sow in faith. A Paul may plant, and an Apollos water, but God giveth the increase.<sup>14</sup>*LtMs, Lt 231, 1899, par. 9*

As I look at the cities of Newcastle and Maitland and all the settlements which these cities embrace, and know, as has been represented to me, that they are as sheep without a shepherd, as I think of the pitiful sight of companies of people who with hands outstretched were saying, "Come and help us, open to us the Scriptures; we want the bread of life," I long to do more to help. The words were spoken by my Instructor, "They are as sheep without a shepherd. To them the Word must be presented in the simplest way, in the beauty of holiness. Draw them, draw them by the cords of love."<sup>14</sup>*LtMs, Lt 231, 1899, par. 10*

I cannot get this people off my mind. I fear so much that our faith will not be as strong as it should be. Every soul is of such value in God's sight that we must entreat men and women to receive the truth as it is in Jesus. We must watch, we must pray, we must believe, and never must our efforts relax. Life and death are before those for whom we are working, and if we can only arouse them to

realize the danger of their true condition, as they trample upon the Sabbath of the Lord and exalt an institution of the Papacy, they will certainly take hold of the hope set before them in the gospel. Men may claim to be Christians, but are they Christians if they do not follow on to know the Lord? Christ says, "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.*]*14LtMs, Lt 231, 1899, par. 11*

I carry this people on my heart day and night. God is calling for them. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep my Sabbaths, therefore; for it is holy unto you." [*Exodus 31:12-14.*] How can we open the eyes that have so long been blinded? Shall Christ give this plain requirement in vain? Shall He be compelled to say to the people in Maitland and Newcastle, "Ye would not come unto me that ye might have life"? [*John 5:40.*] What is the life of which He speaks? A life that measures with the life of God. A treasure in the heavens that faileth not.*14LtMs, Lt 231, 1899, par. 12*

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [*Isaiah 58:13, 14.*]*14LtMs, Lt 231, 1899, par. 13*

These truths should be urged upon the people. We know this answer means life or death to them, life to the receiver and death to the rejecter. Then shall we not urge it upon them. When we know that the salvation of the soul is at stake, shall we not be terribly in earnest? <We know that there is no second probation. Now is the accepted time, now is the day of our salvation.>*14LtMs, Lt 231, 1899, par. 14*

**Lt 232, 1899**

Kellogg, J. H.

NP

November 10, 1899

Portions of this letter are published in *7BC 983; Ev 132; 4MR 423-426*. +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:

My spirit is not at rest. I am troubled on your account. The letters I have written to you have seemed to have such an effect that I scarcely know how to approach you. You have requested me to tell you all. This I cannot do; for you are not in a fit condition, spiritually or physically, to hear it. *14LtMs, Lt 232, 1899, par. 1*

I have been shown that you are in danger, in great peril, of becoming just what the enemy desires you to be—unbalanced in mind. It is not pleasant for me to speak of this by letter, but the Lord has used me to do this work, and I dare not keep silent. If I did, I should be as one who saw your danger, and lifted not up his voice to warn you. *14LtMs, Lt 232, 1899, par. 2*

Light has been given me that you have carried so-called medical missionary work altogether too far. For a long time warnings and cautions have been sent to you. You have made this work not the arm, but the body. God has instructed me that the work you have set yourself to do is not the work He has given you to do. The Lord has presented some things to me which, if I feel free, I shall send to you. If this matter has an influence over you similar to the influence of the letter sent to you at the time of the General Conference, it will be because you have set aside the warnings and have not heeded them, but have carried out your own plans and devising, irrespective of cautions and warnings. *14LtMs, Lt 232, 1899, par. 3*

By One who has authority, the question was asked, “Who has

required this at your hands?" [*Isaiah 1:12.*] You do not see that you have become ambitious to carry forward a line of work which would result in great hindrance to the general work God would have you do. To you and those connected with you was given the work of making the Battle Creek Sanitarium a memorial of the truth to those in the highways of the world. Your power to devise, your ability to perform operations, were to be used in this line. Your standing among medical men God designed to be a witness for Him in higher circles. This work and the various lines it embraced was all you could carry. The work of embracing so much must be limited, else men will become unfitted to do thoroughly their part of the work which God designs should be done. If you fail it is because you would not heed the warnings God has been giving you.*14LtMs, Lt 232, 1899, par. 4*

When you dipped so deeply into work in the slums, to lift up the most degraded, you were not gathering with Christ as you supposed. To you was given the special work of standing at your post of duty in the Sanitarium as its manager, in connection with God's appointed agencies. But you took so many responsibilities upon yourself that it was as though one man's brain, and that your own, was brain for all the others. If your course was questioned, you did not receive the criticism offered, that plainly revealed that your judgment was not to be differed from, till finally no one dared to say, "Why do ye so?" Their silence has been registered in heaven as unfaithfulness. Many have viewed matters in the same light in which you have viewed them.*14LtMs, Lt 232, 1899, par. 5*

In the past I have not dared to hold my peace, and all I can do now is to enforce what I have already said to you. I know that you may class me with your enemies because I tell you the truth. This truth may conflict with your ideas, but nevertheless, it is the truth. The principles upon which you are working will not stand the test. The Lord does not call upon you to create interests which will not show the best results or accomplish the work that is to be done in proclaiming the last message of mercy to a deceived, perishing world. The Lord would not have any enterprise started which would not be for the healthfulness and solidity of the work which is to perfect a people to prepare the way of the Lord.*14LtMs, Lt 232, 1899, par. 6*



The Lord has not led you to take upon yourself such large responsibilities. I was made to understand that all available resources had been drawn upon to sustain the many interests you have set in operation. This hinders the advancement of the work. When accomplished, the work you have started would not have the best results, if carried forward in the way in which it is being carried. Had a portion of the means thus used been used in holding camp meetings, in lifting the banner of truth, in educating workers in regard to carrying on the work after the camp meetings, God would have been glorified. We are following the direction of God as to how the work shall be done. *14LtMs, Lt 232, 1899, par. 7*

In every place where the standard of truth is lifted, the missionary work needing to be done is to be advanced. But medical missionary work is not to be made the body. I say to you, in the name of the Lord, you are carrying forward this line of work in a way that is retarding the all-round work that is to be done. *14LtMs, Lt 232, 1899, par. 8*

Your students are not receiving an all-round education. The minds of men and women must be disciplined in such a way that they can carry forward the work solidly. The work in all parts of the Lord's vineyard is to be built up. In every gathering of our people there should be those who can plan and devise how to build up the work upon a sure foundation. *14LtMs, Lt 232, 1899, par. 9*

The enemy has been working and will continue to work to take advantage of circumstances. Thus he tried to create an emotional experience. He has tried to bring about a condition of things which would lead men to belittle the ministers of the gospel and criticize their work. This has already been done. A wild spirit of speculation and adventure will hurt the very work which should be regarded as most sacred. *14LtMs, Lt 232, 1899, par. 10*

The work done for outcasts may be so managed that it will not bear the very best aspect. Unless those rescued are taught that sin is the transgression of the law, unless they are educated to know what is truth, what will the work done for them amount to? It will be work done with very little result. *14LtMs, Lt 232, 1899, par. 11*

What gave the leaders of the Reformation their power over

erroneous theories? It was the truth of the Word of God. Human nature needs a strong, solid foundation upon which to stand. It is not superstition but living faith in a living God that brings real results.*14LtMs, Lt 232, 1899, par. 12*

Some of the work that has been done is represented as being like men rolling large stones up a hill with great effort. When nearly at the top of the hill, the stones rolled again to the bottom. The men only succeeded in taking a few to the top. In the work done for the degraded, what effort it has taken to reach them, what expense, and then to lead them to stand against appetite and base passions! Is this work to be permitted to swallow up all the workers and all the money needed to sustain the various branches of the <work of the> cause of God? I answer, No.*14LtMs, Lt 232, 1899, par. 13*

Camp meetings are to be held; not one mammoth camp meeting, but smaller camp meetings in different localities. After the camp meeting is over, let a house be hired for the accommodation of the workers, and let these workers go out among the people and ascertain who are willing to take their position on the Lord's side. One thing is certain: We have a work to do similar to the work done in the early history of the message. This work we are trying to carry forward in this country. But the Lord does not give us direction to erect buildings for the care of babies, although this is a good work. But it is not the work for the present time. Let the world do all it will in this line. Our time and means must be invested in a different line of work. We are to carry the last message of mercy <in the very best way> to those in the churches who are hungering and praying for light.*14LtMs, Lt 232, 1899, par. 14*

We see the work that must be done, and in every place we enter we unite medical missionary work with the gospel ministry, <just as God would have with our limited resources.> We labor earnestly for the poor, the distressed, and the sick. If we find a poor widow struggling to support her family, we show our sympathy in a tangible way, and help her to help herself. We seek to awaken the missionary spirit in our churches. We appeal to the members to show their religion by their works of sympathy <and do all they can.>*14LtMs, Lt 232, 1899, par. 15*

We are cautioned not to misunderstand the great part we have to act in these last days. God says to us, "Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin." [*Isaiah 58:1.*] The standard of truth is to be uplifted in every place. People are to be taught that sin is the transgression of the law. *14LtMs, Lt 232, 1899, par. 16*

We have a message to bear to the churches. Christ declares, "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ... I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [*Revelation 22:13, 14, 16, 17.*]*14LtMs, Lt 232, 1899, par. 17*

We are to give to the people the warnings contained in *Revelation*. But many workers are engaged in a line of work that is disqualifying them to preach the Word <and do the very work God has appointed them to do.>*14LtMs, Lt 232, 1899, par. 18*

The truth in regard to the Sabbath of the Lord is to be proclaimed. The seventh day is to be shown to be the seal of the living God. People are to be shown what they may expect from the papal power. The time has come when the Protestant churches are reaching out to grasp the hand of the power that has made void the law of God. More work is to be done in the W.C.T.U. Here is a special field that has scarcely been touched. *14LtMs, Lt 232, 1899, par. 19*

In the *seventeenth of Revelation* is foretold the destruction of all the churches who corrupt themselves by idolatrous devotion to the service of the Papacy, those who have drunk of the wine of the wrath of her fornication. John writes, "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the

earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications." [Verses 1-4.]*14LtMs, Lt 232, 1899, par. 20*

Thus is represented the papal power, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations, promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. "Upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth." [Verse 5.]*14LtMs, Lt 232, 1899, par. 21*

What is it that gives its kingdom to this power? Protestantism, a power which while professing to have the temper and spirit of a lamb, and to be allied to heaven, speaks with the voice of a dragon. It is moved by a power from beneath.*14LtMs, Lt 232, 1899, par. 22*

"And after these things," John writes, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of 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." [Revelation 18:1-4.] This is the message Satan would have silenced.*14LtMs, Lt 232, 1899, par. 23*

“Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. For she saith, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.” [*Verses 6-8.*] Shall this message be considered an inferior matter?*14LtMs, Lt 232, 1899, par. 24*

I am commissioned to speak to all those who are engaged as physicians in our institutions. A reformation is required in regard to the management of these institutions. They are not to be conducted as the world would conduct them. While many who cannot afford to pay are treated free, others are charged exorbitant sums for operations which take but little time. The charges of worldly physicians in this country> are not to rule in our institutions. High prices are current in the world, but correct principles are to be brought into our work. The Bible standard is to be followed to the letter, irrespective of consequences. The way of the Lord—justice, mercy, and truth—is to be followed. No exorbitant bills are to be sent in for slight operations. The charges made are to be proportionate to the work done.*14LtMs, Lt 232, 1899, par. 25*

The work done in our medical institutions is to correspond with the words, Medical missionary work. We do not want the Lord to think ill of us because we misrepresent the work of Christ. God has not given us permission to do a work which will not bear the investigation of the judgment. He does not want any institution established by His people to bear a reputation similar to that borne by Ananias and Sapphira. Desiring to gain a reputation for self-sacrifice, liberality, and devotion to the Christian faith, Ananias and Sapphira sold their property, and laid part of the proceeds at the feet of the apostles, pretending that they had laid it all there. They thought that they had been successful in cheating the cause of God; but they were cheating the Lord, and He dealt summarily with this, the first case of deception and falsehood in the newly formed church.*14LtMs, Lt 232, 1899, par. 26*

Ananias and Sapphira were not urged to give all they had to the

cause. God would have accepted part. But <as some moved by the Holy Spirit gave all> they desired it to be thought that they had given all. Thus they thought to gain the reputation for which they hankered, and at the same time keep back part of their money. God slew them both, as a warning to all of the danger of sacrificing truth to gain favor. *14LtMs, Lt 232, 1899, par. 27*

We are not to misrepresent what we profess to believe in order to gain favor. God despises misrepresentation and prevarication. He will not tolerate the man who says and does not. The best and noblest work is done by fair, honest dealing. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" "What is written in the law? How readest thou?" Christ asked. The lawyer answered, "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.*] Upon these two great arms hang all the law and the prophets. *14LtMs, Lt 232, 1899, par. 28*

**Lt 233, 1899**

Brother

“Sunnyside,” Cooranbong, New South Wales

September 10, 1899

This letter is published in entirety in *21MR 398-401*.

Dear Brother:

I am sorry to learn from your letter that some things which are not pure provender are being given to the church of God as food. No one can feed the church of God aright unless he studies the pure, sanctifying principles of the truth. Non-essential subjects are not to occupy our minds. Our conversation should be pure, uplifting, ennobling. *14LtMs, Lt 233, 1899, par. 1*

You will find men who talk of a second probation, comforting themselves with the thought that if they are not overcomers in this probationary time, they will in a future probation secure a preparation for heaven. But the Lord has no future probation for any soul that lives. Those who do not appreciate this present probation will have no second trial. Those who in this life pursue a course which will close against them the gates of the city of God need not flatter themselves that the Lord will give them another opportunity to prepare to meet Him. No, no, no! *14LtMs, Lt 233, 1899, par. 2*

I present to you some important matters to present to the people as practical present truth. There is no need to dwell upon subjects that are not light and truth. We are to think of those things that will give spiritual nourishment. *14LtMs, Lt 233, 1899, par. 3*

Those who have a knowledge of the truth should never seek for something new and strange to present to the people. Let not the ministers of God enter into contention and strife. Their influence is greatly hurt when they are self-exalted and dictatorial. Let all be exceedingly careful on this point. Each day we need to learn more of Jesus Christ. *14LtMs, Lt 233, 1899, par. 4*

Let no one live to please himself. We are laborers together with God. We are to work in union with His Holy Spirit. God is the great First Cause, the Source of all power and grace and efficiency. Human agencies are to yoke up with Christ. "Ye are God's husbandry." [*1 Corinthians 3:9.*] You are to work out that which God works in. "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.*] Your heart is to be cultivated by the Holy Spirit, that it may bear fruit unto righteousness.<sup>14</sup>*LtMs, Lt 233, 1899, par. 5*

"Ye are God's building." [*1 Corinthians 3:9.*] You cannot build your character yourself. You must unite with the divine Builder. Said Paul, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereupon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." [*Verses 10, 11.*] Let no man suppose that he is appointed to be a foundation upon which other human beings are to build. Every human being is to erect his building upon the sure foundation, 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." [*Verses 12, 13.*]<sup>14</sup>*LtMs, Lt 233, 1899, par. 6*

I am instructed to say that sufficient carefulness has not been shown in regard to the material which has been brought to the foundation stone. "If any man's work abideth which he hath built thereupon, he shall receive a reward." Who does not desire, then, to be faithful in co-operating with Christ? "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." [*Verses 14, 15.*] If he sees his wrong and sincerely repents, he will save himself, but his lifework is a failure.<sup>14</sup>*LtMs, Lt 233, 1899, par. 7*

"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." [*Verses 16, 17.*]<sup>14</sup>*LtMs, Lt 233, 1899, par. 8*



To those who lift themselves up in exaltation, supposing that anything they may choose to do is right, the caution comes, "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." [Verse 18.] Let not his soul be puffed up with self-conceit, for he is but a man. He is not God. He is not to suppose that he is a foundation upon which other men are to build. There is danger here, and I am instructed to say, Take heed. All ye are brethren. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." [Verse 19.]*14LtMs, Lt 233, 1899, par. 9*

Just as surely as men weave the threads of selfishness into the pattern, their work will be revealed. For "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 20, 21.] The Lord gives wisdom to those who will make the best use of this wisdom. Christ declares, "All power is given unto me in heaven and in earth." [Matthew 28:18.] God knows who is prepared to act as His helping hand in the closing scenes of this earth's history.*14LtMs, Lt 233, 1899, par. 10*

"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." [1 Corinthians 3:21-23.] God sees where His wisdom is most needed and where it will accomplish the most good. He will strengthen the minds of His servants. He will help them to devise and plan and execute for the greatest advantage of His work.*14LtMs, Lt 233, 1899, par. 11*

No one, however responsible the position he occupies, is to take glory to himself. If he loves God with all the heart and his neighbor as himself, he will follow the example of Jesus Christ. As God's workman bear responsibilities and carry burdens in the great harvest field, let them remember that true success comes from God alone, and that every particle of the praise and glory belongs to Him. We are God's husbandry, God's building. We are to understand that power and efficiency comes only from our heavenly Father. Under the generalship of Christ we are to do the work allotted to us. Each member of the church must have a living

connection with its great Head. *14LtMs, Lt 233, 1899, par. 12*

Let those who are laboring in the ministry or in the medical missionary work wear the yoke of Christ, walking in humility of mind before God, and using their varied gifts to bless humanity. Then God will use them as His helping hand. All are to be united in one body under Christ. All parts of the work are to be controlled and guided by the wisdom which God gives. There is to be harmony in every action. There is to be no jealousy of Paul or Apollos or Cephas. All are to draw in even cords, without a sign of friction. *14LtMs, Lt 233, 1899, par. 13*

Ministers must learn to give room to their fellow laborers. They are not to measure their brethren by their own ideas. He in whose heart Christ abides will not quarrel with his brother. All are to stand under the standard of Christ Jesus, united by the desire to strengthen His work in every line. Human devising is not to be followed. Let no one fasten his soul to a human leader. Christ is our Leader. He was sent by the Father to redeem the fallen race. Men are to follow His directions in the work of restoring the moral image of God in the human race. In this great work they are to act in His name and for the glory of God. *14LtMs, Lt 233, 1899, par. 14*

Let those who by God's appointment are connected with His cause cherish no low estimate of the work He expects them to do. They are to be faithful stewards, dying to self and living to Christ. *14LtMs, Lt 233, 1899, par. 15*

The words that Christ spoke were weighty and full of dignity, but at the same time He exalted the natural things of nature, pointing to them as expositors of divine truth. Elevating, ennobling truths were taught from the simplicity of nature's lesson-book, and they were presented so clearly and plainly that even those dull of comprehension could not fail to understand them. *14LtMs, Lt 233, 1899, par. 16*

There was no excitement in Christ's manner of teaching. He made truth stand forth in the light of heaven. He inculcated the principles that are ever to be honored. God has wisdom to impart to His servants. The precious, precious treasures of wisdom that have been concealed in nature will be unlocked and brought forth. Here

wonderful resources will be given to God's people for use in His work.<sup>14</sup>*LtMs, Lt 233, 1899, par. 17*

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Some have looked upon the medical missionary work with suspicion because of its constantly increasing success. Unless these are baptized with the Holy Spirit, they will continue to entertain their jealous feelings, whatever power God may reveal in advancing the truth. They will lose the spiritual blessings they might have had and will bring the divine judgments upon themselves. The truth which, if received, is a savor of life unto life becomes, when rejected, a means of hardening the heart.<sup>14</sup>*LtMs, Lt 233, 1899, par. 18*

**Lt 234, 1899**

Starr, Brother and Sister [G. B.]

Toowoomba, Queensland, Australia

October 15, 1899

Portions of this letter are published in *4Bio 435*.

Dear Brother and Sister Starr:

We are nicely situated in a pleasant cottage with a lady who owns the house and rents it to visitors who come to the place. I have a nice front room which gives us a beautiful view of the scenery of the upland which is settled with some very fine buildings. You know about this place. One park is just across the street; there is a park at a little distance secured for the camp meeting. *14LtMs, Lt 234, 1899, par. 1*

We have never had a tent meeting, since my acquaintance, in any place so pleasant and so beautiful, with trees and with green grass. The tents so clean and new make a nice appearance. The congregation as yet is small—one hundred at most on Sunday. We hope more will be on the ground. Our meetings Sabbath were good. Brother Tenney spoke in the forenoon; Brother Daniells spoke Sabbath evening; I spoke on Sabbath afternoon, and the Spirit of the Lord seemed to be in the meeting. Just before I closed, my Will brought in about twenty-two more. I do not know who speaks this forenoon. I speak in the afternoon. *14LtMs, Lt 234, 1899, par. 2*

Brother Tenney looks bad; his head and face trouble him some; his face is nearly purple. I am so sorry for him. We shall take his case to the Lord in prayer. *14LtMs, Lt 234, 1899, par. 3*

If you get the matters settled at Maitland will you please write to me? It may be we can stop over when we return, which we expect will be as soon as the meeting closes. If you have not become settled, then we pass right along to Newcastle. We had good accommodations, but Sara was worn out and carsick. The cars run fast and jostled us about; it was very rough. We think it might be the

location of the berths in the end of the car. Sara was troubled all the way with carsickness. I was resting, notwithstanding, and sleeping.*14LtMs, Lt 234, 1899, par. 4*

After we changed cars Friday noon we had the ladies' compartment to ourselves until we arrived at our destination.*14LtMs, Lt 234, 1899, par. 5*

I must now close. We have beautiful weather. Praise the Lord for this.*14LtMs, Lt 234, 1899, par. 6*

In love to all the family.*14LtMs, Lt 234, 1899, par. 7*

Write me the first thing after you know what you can depend on.*14LtMs, Lt 234, 1899, par. 8*

**Lt 235, 1899**

Kellogg, J. H.

Strathfield, Sydney, New South Wales, Australia

September 1899

Previously unpublished.

Dear Brother Kellogg:

I feel very much perplexed as to how to address you, after the words traced by your pen that some things I have written are not true. You relate that the influence of my writing on your mind was about as terrible as could be. I am sorry I was not able so to arrange my words that you could understand them. I have written letter after letter to you, all true, but with such feelings of reluctance and discouragement as are inexpressible. The impression made on my mind was no more favorable to the positions taken in the sanitarium than when the Lord said, Call upon the managers of the Sanitarium in Battle Creek to do a work they should have discerned needed to be done.*14LtMs, Lt 235, 1899, par. 1*

The men sent to America from this country to learn all that they could about how to work were returned to this field with no special assistance in facilities. The very instruments to perform various operations that you had cast aside for better, we should have had to begin the work in this part of the Lord's vineyard. But it was not the Lord who set you a work to do in so many lines that you could not see this. The means should not have come from your personal funds but by your personal influence from the institution under your direction to the sister institution just started in this very field. This would bear testimony before heaven that the abundant riches of the Sanitarium in Battle Creek brought into existence an humble institution that would give character to the work here where there was nothing of the kind in all this large portion of the Lord's vineyard.*14LtMs, Lt 235, 1899, par. 2*

It was the sister sanitarium that was called upon, not you, Dr. Kellogg, individually. But notwithstanding those appeals have been

made in obedience to the instruction given me to give to the Sanitarium, the help has not yet come. Three thousand dollars were raised for this field by the General Conference, and Dr. Kellogg raised something short of a thousand dollars by soliciting donations for our hospital.*14LtMs, Lt 235, 1899, par. 3*

You state you gave one thousand dollars out of your own funds and your brother made a donation likewise that he could ill afford to do. We were not instructed to call upon you to do this. I have invested in your institution quite a little sum—several hundreds of dollars—that could so easily have been transferred to the sanitarium we are as yet unable to commence to build. It was my right, given me of God, to solicit help to create and man our institution from the abundance that is being enjoyed in the largest sanitarium in the world.*14LtMs, Lt 235, 1899, par. 4*

To whom were we supposed to look to establish a sanitarium here in this country where we were unknown and where the churches that were raised up were poor? I have done just the work I was authorized to do, and I want to see what shall be done. I have made my appeal. It has brought very little. Every dollar that has been received is on record.*14LtMs, Lt 235, 1899, par. 5*

How many dollars in donations have you invested in objects creating considerable expense? When I was presented with the plan to raise funds from the conference to establish a consumptives' home in Boulder, there was not one-twentieth part of the reason for that institution to be established that there was for the one such institution to be established in this country, [and] manned and provided with facilities. There is not one such institution in existence in all this new missionary field. The Lord in His providence permitted us to have a part in the work here, in the building of a sanitarium which would be a link in the chain that God would have forged to draw the attention [of the world].*14LtMs, Lt 235, 1899, par. 6*

**Lt 236, 1899**

White, J. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

October 11, 1899

Previously unpublished.

Dear Son Edson:

I have written much of late, and I am drawn out to encourage the workers to enter new fields, annex new territories to the fields already worked. There are many souls that need the light of the first, second, and third angels' messages. You inquire how you can help them in Battle Creek. By bearing a straightforward testimony in your life; and this is not all, wherever you can go to camp meetings, go and get hold and keep hold. *14LtMs, Lt 236, 1899, par. 1*

I shall be very much pleased to see you whenever you may come. You may, when you feel clear in your own soul that you can take hold with us in book work, in attending meetings, in standing with us to uplift the standard of truth in new territories; but I dare not have you come against your will. When you feel free to come, draw from the Review and Herald office your passage money, and I will settle that bill myself, freely. We need your help and your talent in this new world; and the climate, where we are at Cooranbong is free from malaria. But come and try it, and you can return if you do not want to remain. There are places where one hundred could be put to work, and in the canvassing field there are one hundred more needed. You can give instruction in this line. *14LtMs, Lt 236, 1899, par. 2*

Let the Holy Spirit take possession of the heart and by faith grasp the promises of God, and we shall see of the salvation of God. I know the Lord would have you a free man in Christ Jesus, bearing a living testimony for the Master. This is the best evidence you can give, to walk humbly with God and work earnestly for the advancement of the truth. You need to commit the keeping of your soul to God and open the door of the heart and let Jesus come in



and work you. There always is danger of many trying to work the Holy Spirit in the place of the Holy Spirit working them.<sup>14</sup>*LtMs, Lt 236, 1899, par. 3*

Now, Edson, put your trust in God, maintain a humble, contrite spirit, and you will then understand by experience what these words mean: "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.*]<sup>14</sup>*LtMs, Lt 236, 1899, par. 4*

It is the humility and contrition of the soul that, if you cherish them, will be in a special manner your strength. You will never succeed in trying to battle your way through, for there are combatants that are educated in this line who will be stronger than you. But when you leave your case in the hands of your Advocate, Jesus Christ, He will work with you and by you and through you, not to harm and wound and bruise you or any other one; but He will work through you to uplift, to strengthen, to restore. The Lord will bless you when you are all ready to impart His grace given you, in word, in spirit, in practical working. The Lord will help you if you will be passive in His hands, and not worry and put yourself out of His hands, and take your own hands to work yourself.<sup>14</sup>*LtMs, Lt 236, 1899, par. 5*

Now, Edson, be sure you are on the Lord's side, and hold fast the banner; never let go, hold firmly, look up, rejoice in the Lord always, and seek ever to strengthen and not to destroy anything but sin. Christ will bless and guide you and bring you safely through to His kingdom if you are obedient.<sup>14</sup>*LtMs, Lt 236, 1899, par. 6*

In love,<sup>14</sup>*LtMs, Lt 236, 1899, par. 7*

Mother.

**Lt 237, 1899**

Henry, S. M. I.

Maitland, New South Wales, Australia

December 10, 1899

Previously unpublished.

Dear Sister Henry:

We are now amid an interest which covers a large territory. There are many, awakened by the camp meetings, who desires to understand the Sabbath question, and the large, rich farming district is now being worked by visiting—house-to-house labor. Doors are open to all who visit them, high and low, to hear what saith the Word. They are as eager as hungry children for a piece of bread. May the Lord give them to eat of that Bread which cometh down from heaven. Our workers are of excellent courage because every week one after another is deciding to obey the truth and keep the Sabbath. This is making the hearts joyful on earth and causing joy in the heavenly courts.<sup>14</sup>*LtMs, Lt 237, 1899, par. 1*

The settlements are far apart and there is the farming district and the mining districts, the wealthy and the poor. All are treated alike and our people have been welcomed to every house where they have called. We shall seek to do all possible to get the light before them in their homes.<sup>14</sup>*LtMs, Lt 237, 1899, par. 2*

The ministers are now doing more for their church members, visiting them and warning them not to entertain these people in their houses, that they are deceivers; and [that] the representations of the doctrines believed by Adventists are the strangest mixture of the most inconsistent, foolish, improbable things that could possibly be manufactured. But meeting the people and getting acquainted with them in their homes is doing away with this fear and terror that some are trying to inspire in those who have not been out to the camp meeting. One minister who preaches in the St. Mary's church has issued a little pamphlet presenting the weakest arguments that we have ever seen in print, thus showing his deplorable ignorance.

But these things will have influence over the minds that have never heard the reasons of our faith. Froth to them cannot be distinguished from the pure milk of the Word.*14LtMs, Lt 237, 1899, par. 3*

There is the large tent standing in Maitland. Brother Colcord is speaking to the people and Brother Hickox is united with him, and he has his standing appointments out three and six miles from Maitland. He has as many as a private house can accommodate. One of the smaller tents will be pitched in a favorable locality. This interest must be carefully looked after. Brother Starr has been appointed to take charge of the work in Melbourne for one year. We have so many places that need the help of ministers and workers that we have to study how to give proper help to the many places that are now opened. It is while the people are eager to learn what is truth that a quick and earnest work must be done. There must be no delay. The seed must be sown at once, for many have lived at so great a distance from Maitland they could not get to the meetings.*14LtMs, Lt 237, 1899, par. 4*

On one occasion twenty miners came above three miles to attend evening meetings, then urged that labors be given to these settlements at a distance. The men would be at home with their families in the evenings and they would be highly pleased to receive the workers and understand the Scriptures. And now these settlements at a distance of three and four and six miles are being worked.*14LtMs, Lt 237, 1899, par. 5*

Regular meetings are appointed. Several of our ministers and workers visited these settlements and it is evidenced that there is a necessity of something more personal being done beside the ministry of the Word in large congregations. These visits to the miners and to the farmers well-situated on their own farms in comfortable cottages are a help. We can meet the people where they are, and talk with them and pray with them and we can show that we have an interest for their souls.*14LtMs, Lt 237, 1899, par. 6*

This is the very kind of missionary work which ought to be done. Here is where humanity can, through God, touch humanity, and lay hold of divinity in behalf of humanity. This class needs the labor.

The workers will find the intemperate and the tobacco devotee, and can present to them the necessity of surrendering their hearts to God, lifting up the Saviour higher and still higher. Every soul out of Christ needs the labor bestowed upon him that ministers and workers can give. Lessons to mothers are needed on how to teach their children and treat them as the younger members of the Lord's family. These children are the Lord's property. Parents must be converted and then they can lead their children to Christ. This is the work being done in these suburbs of Maitland. *14LtMs, Lt 237, 1899, par. 7*

Elder Hickox has been out two or three evenings in the week. He hires horse and carriage, that his wife can accompany him, for her talent in singing is highly appreciated. These miners were not asked to help defray the expenses of horse and carriage, but they put their hands in their pockets and made their offering which more than covers the expense. I have now loaned Brother and Sister Hickox a horse. If they can get a buggy they are fitted out for their evangelistic work. *14LtMs, Lt 237, 1899, par. 8*

There are very many settlements and this house-to-house labor will prove the very best kind of missionary work that can be done to open the Word of God to those families that are now, many of them, both ignorant of the Scriptures and of the power of God. Our sisters will, we think, have a horse and a carriage furnished them, for they walk miles and it is wearing upon them. They throw their whole souls into the work and are all having marked success. Brother Colcord works in Maitland, having meetings in the tent. *14LtMs, Lt 237, 1899, par. 9*

It is strange what kind of reports are met by our workers in regard to the food Seventh-day Adventists eat. The most inconsistent falsehoods are circulated. But when the people placed before the brethren who visited them good bread and very nice honey, they demonstrated they could eat and enjoy the very same kind of food they themselves enjoyed. This partaking of the food was highly appreciated and scattered to the winds the falsehoods that hearsay had scattered. *14LtMs, Lt 237, 1899, par. 10*

We see a large portion of the Lord's vineyard to be worked. There

will have to be many seasons of prayer, much patient, persevering labor, teaching them according to their understanding line upon line, line upon line, precept upon precept, here a little and there a little. They can only reach the people through God, and missionary success will be through the grace of God fully proportioned to the efforts that are put forth. *14LtMs, Lt 237, 1899, par. 11*

What is the standard that in these places, at the present time, may regulate the expectations of success? Is it the rapidity with which the gospel was diffused after the ascension of Christ? Then the disciples went forth everywhere preaching a crucified, risen Saviour. The Lord would have every worker softened and subdued by the grace of Christ. The heart imbued with the Spirit of God is quick to make impressions upon the minds of those we want to help. None need to expect the highest results independent of their own earnest, self-denying zeal and persevering energy and most fervent prayers. All who believe the truth should possess a spirit of earnest intercession and wrestling with God for the victory. We must reveal that as laborers together with God we are intensely in earnest. Souls are perishing out of Christ. Reach them we must. [Read] *Jude 17-25.14LtMs, Lt 237, 1899, par. 12*

Who can estimate the value of the human soul? The One who has paid in full the ransom price for that soul can answer this question. Who can estimate this great work? With what earnest soul hunger we have felt for Newcastle and Maitland, the latter place especially. We have apparently been set down in the woods of Cooranbong, where there was not a Sabbathkeeper within seventy miles, to establish our school, and it has seemed so strange. But now we see the fields are ripe for the sickle. We have had a precious camp meeting. We have now a vineyard to be worked and souls raised up within twenty-seven miles of Cooranbong. The prospect seems to be so encouraging. We can but praise the Lord with heart and soul and voice. *14LtMs, Lt 237, 1899, par. 13*

The standard will be raised here in Maitland. The people are calling for the Word of the Lord in many places. What a privilege to tell the souls of that love which passeth knowledge and of that peace which passeth all understanding. If the people will only be willing to hear, we have reason to be rejoiced. We see the eager souls, longing to

become intelligent in spiritual things. How we have longed to see missionary labor put forth in Maitland, a beautiful farming district! Everywhere we go we find people who are in need of help.<sup>14</sup>*LtMs, Lt 237, 1899, par. 14*

I was just preparing to retire to my bed for rest when one of our new Sabbathkeepers, who was always designated as that sweet-faced old lady who always was seated in front of the speaker's stand [came to me]. I dared not say no. I went into the room and conversed with her. She wished to speak with me in regard to a lad thirteen years old, a promising lad. His mother lived in the same house with the sweet-faced lady, who seemed to bear the likeness of Christ. She told me the story of the mother who had received the truth and was a very pleasant, intelligent lady about thirty-five years old.<sup>14</sup>*LtMs, Lt 237, 1899, par. 15*

Her husband was a drunkard and did not support the mother or her child. He left her and she took in three boys to keep. They were poor children supported by the state. For feeding and clothing and supporting these children she received five shillings each per week—one dollar and a quarter each in American money. She works at her business—dressmaking—and thus she was supporting this family. Her husband came back. He said he had reformed. But temptations were great. She did all she could for him, but he went lower than ever, and she suffered such abuse from him that she could not live with him and obtained a divorce.<sup>14</sup>*LtMs, Lt 237, 1899, par. 16*

Now she has been converted to the truth. She is very desirous her son shall attend the Avondale school, where he shall be educated for a missionary. Would I help this lad? I said yes, I would take him and pay his expenses through school. And then we will see if the mother cannot connect with the work in some way where we can help her and she can help us.<sup>14</sup>*LtMs, Lt 237, 1899, par. 17*

This one case represents several cases in every place where we go. There are also sick ones to treat, and this is educating the mothers. We find abundance of missionary work to do in every place where the truth has been received. There are the poor that need help, the fatherless children to be cared for. We cannot

possibly invest in buildings to accommodate them, but we help them to help themselves. We locate them on a piece of land. We help them to put up a humble little house and then see that they have work. We plow the ground for them and help them to raise their own food. *14LtMs, Lt 237, 1899, par. 18*

This kind of work we are carrying forward all the time. We do not take them on to support them, but let them carry the burden of themselves as much as possible. We have taken care of the people far and near when sick. We make no charges. This has been the missionary work we have done since we have been in this country. *14LtMs, Lt 237, 1899, par. 19*

The gospel and the medical missionary work cannot be separated. The branch does not bear the root, but the root bears the branch. Every branch that beareth not fruit He taketh away, and every branch that beareth fruit He pruneth it that it may bring forth more fruit. *14LtMs, Lt 237, 1899, par. 20*

We are so thankful that we find the people are not satisfied with the spiritual food which they receive. The Lord is moving upon minds and they are hungering and thirsting for a knowledge of the Scriptures. The Lord would have His workers go where there are people that are spiritually starving. The church in Battle Creek can arouse and must awake to their God-given responsibilities ere they sleep the sleep of death. In the parable of the unwise virgins they can see their future. Not all can be paid a salary as workers, but there are those who can dedicate a portion of their time for missionary work. For some, after the first step is taken the way opens more clearly as they advance. But they first need the holy kindling in their own hearts before they can have divine wisdom to prepare the way of the Lord. Why cannot more persons inquire, "Lord, what wilt Thou have me to do?" and then do it wholeheartedly? [*Acts 9:6.*] *14LtMs, Lt 237, 1899, par. 21*

I arose this morning at one o'clock a.m. I cannot sleep after I once awake, because the burden of the work seems to be consuming me. And I cannot feel it is my duty to confine my labors, even as much as I have done, to our churches who know the truth and who ought to be earnestly putting out their talents and trading on their

Lord's goods, that they may by trading improve their talents. I am so very anxious that all who can work should work, and in doing the work of God in saving perishing souls, their light will increase in brightness and they cannot but shine.<sup>14</sup>*LtMs, Lt 237, 1899, par. 22*

I am now about to say to you something that may seem a little strange to you. I have a request to make. Give your son, from me one of my best bound books which you, knowing him, may choose—the one that would do him the most good. If it is *The Desire of Ages*, give him that, or either of the other of my large books. You will please consider this my order, and tell them at the publishing house to charge to my account. Also, if you know persons whom you think will be benefited by having these books—those who read them and appreciate them—you can place a book in their hands. It may cut away their prejudice. This is the work I am doing in this country, and it has done a good work and brought some souls to see and understand our work.<sup>14</sup>*LtMs, Lt 237, 1899, par. 23*

They tell me mail goes out today, December 19.<sup>14</sup>*LtMs, Lt 237, 1899, par. 24*



**Lt 238, 1899**

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

April 10, 1899

Previously unpublished.

Dear Children, Edson and Emma White:

I have many things to say to you, and I now feel free to say, Come to Australia. I dare not cast reflections upon others, but I feel free to say, I need your help. I cannot feel it is your duty now to be thus far away from me. I have need of the help which you can give me. Your tact in bookmaking would be of great value to me. Let me tell you, I wish to have some one to whom I can read the writings I have for books, and [who can] rearrange with the view of publishing them. W. C. White is having large responsibilities because he is in connection with me. I consult him, and when I can get his time he works hard, and the articles written passing under his inspection come out well-guarded. But you can be a great help to me, and from certain things presented to me I know your health is in danger. Therefore I now feel that you should have a change.<sup>14</sup>*LtMs, Lt 238, 1899, par. 1*

A voyage for you and Emma on the *Vancouver* steamer would be a blessing to you both healthwise. Old Sister Sisley bore the trip splendidly, and she can scarcely ride in a carriage without seasick feelings. She bore the journey well and was not seasick. You can come now and help us. We will erect a house for you and Emma to live in on our land. I have quite a large amount of land for my stock, and excellent building places. You can take exercise out of doors. I have horses and carriages. We have to have these things here, for the station is at Dora Creek, two miles and a half away, and it is about six miles to Morrisset. We would be pleased to have you come when oranges are ripe. They are but just beginning to be picked.<sup>14</sup>*LtMs, Lt 238, 1899, par. 2*

How pleased would we be to see you at this important conference!

We think you had better settle up your business so as not to traverse the waters again. If you desire to be on the water, we intend to have a boat to use for transporting goods to different points. Dora Creek is a beautiful, smooth river. We may change its name. We ride in the row boat six miles, then enter the lake which is generally very smooth and pleasant. I wish your boat was off your hands, Cannot you dispose of it? Do this if you can.*14LtMs, Lt 238, 1899, par. 3*

Will you please to ascertain what became of my adjustable chairs left at Petoskey? They have been just the things we wanted so much. Considerable furniture was left in that house we occupied, but we have received only eleven dollars for the goods. See if anyone can tell you in reference to these things. If you can get those chairs traced out and they are a wreck, let them go; but if of any value, bring them with you. I wish I could have that chair and lounge that I think so much of in Battle Creek, but it is no use. The cost will be too much.*14LtMs, Lt 238, 1899, par. 4*

Please get me a bottle of oil of wintergreen, amounting to four shillings. You may bring me a bottle of witch hazel or the witch hazel bark and slippery elm bark. These things we cannot get here. Witch hazel we can get here, but it is imported. Put these things where you will not be required to pay duties on them, as things for your own use. The duties are no longer to be paid in the trading in the colonies. A confederacy has been doing away with duties. But the duties on foreign goods are to be paid now in Sydney.*14LtMs, Lt 238, 1899, par. 5*

If Emma and you come to us, we will try to do all in our power to make you happy. My dear children, I have no urging to do. If you ask the Lord in regard to the matter, then do as you know is your duty. We must take life's controversies and troubles to His feet, for Christ loves us. His every word and look invite our confidence. We want Jesus and want Him to come into our home and abide with us. He will shape and mold our characters according to His own will, and every day we will be found asking, "Lord, what wilt thou have me to do?" [*Acts 9:6.*] We must not have undue anxiety, but learn the lessons of faith and trust. Let us commit the spiritual health of the soul to Him who hath loved us and given His own precious life

that He might make it possible for us to learn of Him who is meek and lowly of heart. *14LtMs, Lt 238, 1899, par. 6*

While lifting the cross He says to us, “Whosoever will come after me, let him deny himself, and take up his cross, and follow me.” [*Mark 8:34.*] He alone can make us capable of responding when 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.” [*Matthew 11:29.*] This means that self must be denied every day. Christ can give the noble resolve, the will to suffer, to do, and to fight the battles of the Lord with persevering energy. The weakest, aided by divine grace, may have strength to be more than overcomers. Oh, we need an abiding Christ! We must have more than a fitful service. Learning of Jesus we will copy His character, His meekness, His lowliness. *14LtMs, Lt 238, 1899, par. 7*

When we find ourselves in trouble, we are apt to censure someone. Now, it is not right to do this. We need to hide our individual self in God. My children, we need to have confidence in God. “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,”—from character to character—“even as by the Spirit of the Lord.” [*2 Corinthians 3:18.*] The Lord Jesus does not expect impossibilities of you or of me. Beholding Jesus we are changed into His likeness. *14LtMs, Lt 238, 1899, par. 8*

“Charity (love) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things.” [*1 Corinthians 13:4-7.*] Christ has, through His inspired apostle, presented the measure of a character that is imbued with the love of Christ. We are to have His marks, we are to have the likeness of Christ. This sample is given us as the specifications of the possibilities and heights we may reach in and through Jesus Christ. The standard Christ presents and dictates to all for whom He has died, perfection in Him and through His merits, we may attain. We come short because we are content with looking at earthly things rather than the heavenly things. *14LtMs, Lt 238, 1899, par. 9*

It is by beholding Christ that we are changed from glory to glory. The eye viewing common things needs to be elevated higher and still higher. “For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity”—love. [*Verses 12, 13.*] No one has yet the measure of our heavenly Father’s nature, or of the character of the Son of God as it is. We must have a knowledge of God by living experience. *14LtMs, Lt 238, 1899, par. 10*

If we follow on to know the Lord, we shall know “his going forth is prepared as the morning.” [*Hosea 6:3.*] We are to appreciate the talents of words, faith, hope, charity. “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 we all received, and grace for grace.” [*John 1:12-14, 16.*]*14LtMs, Lt 238, 1899, par. 11*

Will you, my children, receive the gifts of the Holy Spirit daily? What others may do, what others may say, what others may think of you, will not change the thoughts of God toward you. “He that doeth righteousness is righteous,” and the opinion of man will not change his character. [*1 John 3:7.*] You have, my dear children, a heaven before you to win, and Christ gave His own life that you might obtain the heavenly peace and rest and love of Jesus. Only keep looking unto Jesus, who loves you, who is the One you are to love, the One you are to talk about, the One who is the Author and Finisher of your faith. Edson, Jesus loves you. Emma, Jesus loves you, and the Lord Jesus takes no man’s measurement of character for you. You are to behold Jesus and reflect His image in your words, keep His love in your thoughts. Invite the heavenly Guest to abide with you. *14LtMs, Lt 238, 1899, par. 12*

“Grace and peace be multiplied unto you through the (experimental) knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory

and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 *Peter 1:2-4.*] *14LtMs, Lt 238, 1899, par. 13*

Now the Word is plain. We have no excuse to remain in weakness, in spiritual poverty. Every possible provision has been amply supplied, and now it rests wholly with the souls for whom Christ has died whether they will believe the words of God. The Lord Jesus calls you to be filled with all the fullness of God; then you will represent the words of Jesus Christ. “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 4:14.*] Jesus Christ wants us to be co-laborers with Him. He will give us to impart. When we are emptied of self, the olive branches “which through the two golden pipes empty the golden oil out of themselves” will empty it into the cleansed vessels for them to impart to others who are in need of light and comfort and hope and love. [*Zechariah 4:12.*] *14LtMs, Lt 238, 1899, par. 14*

My children, my words seem very tame, but try to take them in. Let your spirit be cleansed from all earthliness, all unholy, uncharitable thought. Let your words be clean, sanctified, reviving and refreshing to all with whom you associate. Be not “easily provoked.” [*1 Corinthians 13:5.*] Let the praise of God be in your heart and upon your lips. Then no evil thing can be said of you in truth. *14LtMs, Lt 238, 1899, par. 15*

Mother.

You may have some goods you wish to bring. You can find out all about the cost of the family goods. *14LtMs, Lt 238, 1899, par. 16*

If Emma could take along that chair and sofa as household goods and any such things of mine, I would be glad to have them come. *14LtMs, Lt 238, 1899, par. 17*

**Lt 239, 1899**

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 4, 1899

Previously unpublished.

Dear Children:

We received your letters in the last mail. That which I feared has come. But, my children, the Lord has been gracious to you. If they had attacked you, we know not what would have been the result. As I had written you quite a lengthy letter I will only say, the Lord be praised.<sup>14</sup>*LtMs, Lt 239, 1899, par. 1*

I have felt deeply grieved in regard to the Southern Field, but do not blame anyone. Leave the Lord to reprove. I do not want to send reproofs but dare not withhold them. Let all these deliverances you have had lift you nearer to God. The funds now are so limited; do not now expect much. It might have been otherwise, but now let us not dishonor God by talking unbelief.<sup>14</sup>*LtMs, Lt 239, 1899, par. 2*

The Lord would not be pleased to have your life imperiled or your life lost through malaria. Talk hopefully; talk faith. The Lord knows all the difficulties, and He will bring help in His own way and glorify His own name.<sup>14</sup>*LtMs, Lt 239, 1899, par. 3*

Let those who cannot work in one field, if excluded, go to another. But let the most extreme care be exercised in regard to words and presumptuous actions. The Lord would have every pen dipped in holy oil before tracing lines in the papers that shall help the enemy who, with intense earnestness, is stirring up human minds to action against the Lord's commandment-keeping people.<sup>14</sup>*LtMs, Lt 239, 1899, par. 4*

It will come, and the Southern element will be the ones who, through jealousy and determined hatred against the truth, will do the devil's work. God's people must be on guard. The Lord would

have every teacher with pen and with voice honor God and the truth, and give no occasion for the enemy to take advantage.*14LtMs, Lt 239, 1899, par. 5*

Oh that the converting power of God may come to everyone who teaches the truth to others! Oh that the people of God would work in Christ's lines! His commands, His lessons practiced, unite the human brotherhood with one another in Christ Jesus, in God. Holding fast to God, we can lay hold on souls ready to perish and set their feet on the ladder which is planted firmly on the earth and reaches upward to heaven. Looking unto Jesus we will not become easily provoked. We are seeing Him who is invisible. Our hearts need every moment an abiding Christ. Then we shall have peace and joy. The Lord would have all disunion cease, and all love one another as He has loved us.*14LtMs, Lt 239, 1899, par. 6*

I must close this letter. I wish you to receive the money essential to bring you across the broad waters, on my account.*14LtMs, Lt 239, 1899, par. 7*

In much love,*14LtMs, Lt 239, 1899, par. 8*

Mother.

**Lt 240, 1899**

White, J. E.; White, Emma

NP

July 30, 1899

Portions of this letter are published in *11MR 346*.

Dear Children, Edson and Emma White:

I hope you will come to us now as soon as possible, [even] if you do not remain more than two years. After you come you can then learn the way you should go. Elder Haskell and his wife left Cooranbong last evening to go to America. The boat leaves Sydney next Wednesday. I shall miss them very much. I need you to help me now, and tell me what to do in some things. *14LtMs, Lt 240, 1899, par. 1*

Edson, do not, I beg of you, write books and get this one and that one to write them for you and then sign your name to them, even if you say these men have helped you. It hurts you as an author. You can write in simplifying the truth, but do not engage any man or woman to write for you. With close application you can read the Scriptures and make the thoughts your own. The Lord will help you if you only take time for careful study. You have ideas; do not employ others to put their fingers and brains into the work. We want you here to plan on books. Come right along as soon as possible and escape the hard winter. I want you to take this matter to the Lord yourself, and pray about it. The Lord will teach all who seek Him earnestly. *14LtMs, Lt 240, 1899, par. 2*

Elder Haskell is accompanying Brother Irwin to America. Their first meeting will be in California. *14LtMs, Lt 240, 1899, par. 3*

I have not slept since eleven o'clock p.m. I am so tired. *14LtMs, Lt 240, 1899, par. 4*

We had excellent meetings through the conference. You will see the report in the *Bulletin*. I was taken very sick and did not attend



meetings for one week. I was then so urged by our brethren to attend the meeting that I ventured, but could not stand. A chair was placed on the rostrum and I was comfortably seated. I spoke very feebly at first. I was showing my sickness decidedly in my countenance, but all were made glad to see strength coming to me. My voice grew stronger, and from that point I was improving. Next day I remained in the meeting, speaking in the afternoon and by request spoke again in the evening in the school chapel. *14LtMs, Lt 240, 1899, par. 5*

At the close of the services [visitors were invited] to look at the grounds. All said that they felt like exclaiming, What hath the Lord wrought! The improvements made in every line are a wonderment to everyone. I would not gather my fruit. I allowed our visitors, entertained at our house, to go into the orchard and gather from my loaded trees mandarins and oranges and passion fruit. Brother Haskell, Sister Haskell, and Brother Irwin will tell you in regard to my home. *14LtMs, Lt 240, 1899, par. 6*

If you come, you may have a home of your own in which to live and to work. I am not well now. Had an ill turn with my heart and it takes time to recover. I have a wish for that big piece of furniture, with the many drawers, if it could be packed by taking to pieces. I would be so glad of it. I would make two chests of drawers. I have a splendid cabinet worker, Brother Pocock. He would put it all up for me. Everything of this order is very expensive. You know what I mean—that piece of furniture in my room that had to be taken in through the window. All material in wood for making bureaus and other furniture has to come from Oregon and far off places. I must leave these matters to your judgment. Everything has to be cased. The back of the concern, of common, cheap wood, need not be brought. *14LtMs, Lt 240, 1899, par. 7*

Mother.

**Lt 241, 1899**

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 30, 1899

Previously unpublished.

Dear Children, Edson and Emma White:

We are just now parting with Brother and Sister Haskell, whom we are now willing should go to America to do a work that we know he can do, and his wife will help him. We are sorry, very sorry, to have them leave us, but Brother Irwin is very anxious for them to go. At first I said, No, no, we cannot consent to have him leave the work here, for new fields are to be opening all around us and the fields are all ripe for the harvest. But the Lord has presented before me the work that needs to be done in America, and there are few who are voicing the third angel's message. Things are swinging into wrong channels.*14LtMs, Lt 241, 1899, par. 1*

The work called truly medical missionary work we have been engaged in ever since we came to this missionary field, and we have seen the marked working of the Holy Spirit of God in the restoring of the sick. We have seen the wonderful work of God upon the human hearts of men who were using tobacco and drinking liquor. We have seen the work of God accomplishing transformation of character. They have been tested and proved and brought out of the bondage of the law into the liberty of the gospel, and they are converted men and women. They find in Christ Jesus all that is satisfying.*14LtMs, Lt 241, 1899, par. 2*

We see such great things accomplished and humble our hearts before God and say, The work is not ours but that of the Lord Jesus Christ, the Lifegiver. The redemption and restoration of the soul is not our work, but the Lord's work. Edson and Emma, the cause that we knew not we have searched out. Here are whole families we have been instrumental in saving. This is medical missionary work. We had no hospital, but we used our own home as a place to take

the sick and suffering to restore and try to save. We have used everything of our own and advanced the money to help them to get homes and a piece of land. *14LtMs, Lt 241, 1899, par. 3*

A family of twelve—father, mother, and children—are now rejoicing in a home of their own. They have a house on the land, composed of tent and bark of trees, with corrugated iron for roofing, and they will soon be able to build a humble cottage of their own. The father is a carpenter. The two eldest sons work with him. The mother, discouraged and overworked, gave up trying to be a Christian, but her heart has broken before God, because we have taken right hold of the whole family. We have taken a crippled son who had a knee swelling. Sara worked for him and with compresses and pulverized charcoal killed the inflammation. Five years ago this injury came to the knee. He is a fine, bright boy with keen perception. For eleven months he was confined to his bed, and the doctor said it would be six weeks more before he could get off the bed. *14LtMs, Lt 241, 1899, par. 4*

Well, the father came to work on the meetinghouse and school buildings, bringing his three eldest boys. The wife and mother was taking care of six children in Parramatta or Prospect until a place could be made for her. We let them occupy a small house of mine. We furnished them with everything to keep house themselves. The crippled boy, came on crutches, was the cook. He was so much better he laid aside his crutches and washed and baked and cared for the father and his two elder brothers. But it was too much. The knee troubled him again. *14LtMs, Lt 241, 1899, par. 5*

We had the lad dine at our table, and yet we must do more. We took him outright and we kept up the treatment. Oh, what power there is in water! There formed under the knee a bunch which he called his egg. We dared not leave him, and Sara had the charge of him through the camp meeting at Newcastle. She opened this large swelling and it discharged dark-colored blood and matter and pieces of bone, which had come out several times. *14LtMs, Lt 241, 1899, par. 6*

We placed the lad—he is, I think, thirteen years old—under Sister Peck, my worker in preparing and classifying matters for books. I

have an office room where she works. She has given him charge of printing the letters in letterbooks. He is learning to write on typewriter, and she is teaching him many things. Now we send him to school. We clothe him and board him and his father pays his tuition. We keep him for the benefit we may do the boy. He is good material to work upon. *14LtMs, Lt 241, 1899, par. 7*

The mother is so thankful she cannot express her gratitude. The father also is rejoiced that we can care for the boy who was pronounced by all physicians who examined him a cripple for life. They look upon the boy, active and healthy, and you can judge how they feel. This is our field for missionary work. This is the third case of terribly injured limbs, which cases had been pronounced by physicians incurable. These cases had been maltreated, and it was thought blood poisoning had set in, after ten days in one case and five days in another case. Sara took these cases and treated them with great, painstaking effort continuously for weeks. In one case we made a hospital of our own home, taking care of the boy and his aunt who came with him. We boarded them nearly two weeks, and Sara treated the case. *14LtMs, Lt 241, 1899, par. 8*

She receives nothing for her labor, for I want all to know we do this for the love of God. In case after case, where physicians have failed to give any relief after charging an enormous sum for their services—five and ten pounds for a visit—the poor souls have sent for Sara. She has gone days and nights, five and six miles on horseback into the bush where no carriage could go, and attended the calls. She had been without rest and watching the sick patients days and nights, until one night she slept sixteen hours and could not be awakened. Everything was done that could be done but she could not be aroused. But the Lord did not permit this to be unto death. She revived, but felt the influence for some time, utterly exhausted. *14LtMs, Lt 241, 1899, par. 9*

I might tell you of reformations in families, the history of the breaking off tobacco and tea and coffee, and standing out as health reformers. These are truly converted. One, a fisherman and boatmaker, smoked his pipe even after he went to bed. And he drank tea; he was a tea inebriate. He was converted. It took time. Bible readings were given in certain houses and companies came

to learn the truth from the Bible. Then health reform was taught, and they were led along step by step. This man carries with him the unmistakable evidence that the Lord has wrought in his behalf. And still three more families have cast away tobacco and tea and coffee and liquor. The ministry of the Word has been brought home to their hearts and convicted them of sin, of righteousness, and of judgment. *14LtMs, Lt 241, 1899, par. 10*

One man was a livery stable keeper in prosperous times, well-to-do in the things of this world. He became sick and poor and the whole family, numbering eight, were sick at once with influenza. Again Sara went, with a young man who had learned lessons in the Health Home. He nursed the father of the family, and Sara the mother and children, and all recovered. The father and mother came to our meetings, were convicted, and both were converted. *14LtMs, Lt 241, 1899, par. 11*

He threw his pipe in the fire, and when his wife saw this she cried most heartily. Said he, "Are you feeling bad because I broke my pipe?" She said, "Oh no, but I thought, when my family was supported by the washings I was doing from place to place, I had to give of my little for you to buy tobacco. Why did you not do this before?" Said he, "Wife, I did not understand before the sinfulness of tobacco using, beer drinking, and tea drinking, but I will not grieve you any more. If Brother White and Sister White will give me work to do, I will earn money now to support my wife and my children." He has worked steadily for one year and he says, "I look at myself and say, Is this Hungerford? I really scarcely know myself, eating proper food and employing my physical strength. I am coming up from being sick and discouraged to work like a strong man." *14LtMs, Lt 241, 1899, par. 12*

There is a family on our ground who are all God-loving and God-fearing. He was a conductor of Sabbath schools. He embraced the truth, lost his position as coach and cabinetmaker, and found a little piece of land among the rocks where no wagon could go. He carried material for his house down a steep hill and up a steep hill on his back. Every stick of lumber composing his home was thus brought onto the spot, and he built his house; but his poverty was great. I was solicited to give him work when building my home. I did

so and found him a gentleman to be honored and respected. He is a man of noble traits of character. *14LtMs, Lt 241, 1899, par. 13*

He looked, just before he left me, as if he had something to say, and finally in a most respectful manner asked if I would give him a few books. I found he possessed none of our books. I gave him books and papers with which he has worked and imparted to others, until three families living from three to six miles away have been converted and baptized by Brother Starr. He asked me if I had old clothing we would not use. We made up a box for him and for three years have continued to send him one or two boxes, which have kept his family [so] that he had not had to buy anything. *14LtMs, Lt 241, 1899, par. 14*

We prevailed on him to move to Cooranbong where we could supply him with work. His child became sick just before he left home and in one week he died. Sara did everything for the boy she could do, but he had not strength to rally from the being poisoned by eating a parakeet given him by his grandmother. It poisoned the child to death. They are now using my camp meeting family tent. They have been furnished money by Sara to purchase iron to roof the tent and bags are put outside the tent to keep out the cold. I let them have a stove to cook their food and warm the tent, and there they will stay until there is a time when he will not have work and can build him a house. He has selected fifteen acres of land, and he can raise things on the land to support himself and his family. *14LtMs, Lt 241, 1899, par. 15*

This man had not money to pay his fare on the cars. We paid the bill and wait for him to help us in work when he cannot get work to do on the school ground. He is a first class painter. His children, the two eldest, attend school, and this is about as happy a family as you would wish to see. There were five children. Now there are four children. *14LtMs, Lt 241, 1899, par. 16*

This is the medical missionary work we are doing for Christ's sake. We see very much to do, and we have given only a few instances of our work. I have given away one hundred pounds of books and I am endeavoring, through reading matter and through active, earnest, practical doing, to relieve the pressing necessities that come to our

knowledge. We believe with heart and soul and voice in missionary work that will not ravel out. We see whole families can be saved to Jesus Christ by laying right hold of them, bringing them into our homes and relieving their necessities. This is the work that should be done in every church. It is the blessing the church needs to receive by imparting and getting out of their selfish, covetous ways.*14LtMs, Lt 241, 1899, par. 17*

Men would not have been happy in Paradise without employment. The curse does not consist in labor, but in the sin of disobedience which has made man a convicted rebel. Man is not made for contemplation only, or for idleness, but for action. Activity is an essential for happiness and for health. Our faculties are precious, God-given talents to be exercised. Everything in relation to man in the human machinery means action. The wheels of nature and of Providence are not made to roll backward or to stand motionless. An idle man is never happy. Indolence is sin. The Lord created man to be a laborer.*14LtMs, Lt 241, 1899, par. 18*

Adam and Eve were earnest and happy in their employment appointed them of God. Working was full of thanksgiving and praise. The Lord God walked and talked with the holy pair in their innocence, instructing them how to do the work.*14LtMs, Lt 241, 1899, par. 19*

Sin made the work very much harder, but work was a safeguard for man. We work here, that we may do the very thing to keep us from sin, therefore there is no degradation in work. We may ask God for help and grace and rich blessings, and the Lord God will give in answer to our requests. But men are not imitating Christ's example. It is sad to see men and women pursue such a course that it is a severe humiliation to ask a favor. They just act as if they would lock the doors of their hearts, lest they should be induced to grant a simple favor which would cost them very little but [would] confer a great favor. There is a great hesitancy to request, for fear of being refused. Not so with heaven's gifts. You may ask, you may receive, and you may be bound up close with the great Heart of goodness and compassion and love. When the hearts of the human agents are converted they will be like Christ, to whom it is a joy to bless men and women. God help His people to have hearts to

bles.14LtMs, Lt 241, 1899, par. 20

Mother.



**Lt 242, 1899**

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales

September, 1899

Previously unpublished.

Dear Children, Edson and Emma White:

I must say to you that your letters confirm all I have had presented to me, that it was your privilege to place yourself in different relations. It has always been presented to me, you well know, that W. C. White, your mother, and yourself should connect together in the work, but why is it not done? I know of no one who could be a greater help to you in your bookmaking than W. C. White, and you could be a great help to us. I have now decided Marian has served her time with me. She burdens me with her peculiarities, and she cannot do the books I desire to have done.<sup>14</sup>*LtMs, Lt 242, 1899, par. 1*

I wrote to you in regard to paying your debts before incurring more debts. I may not have made myself understood, but will say, if you wait the long process you have arranged before you come to us, I fear my time to work will be done. And yet I do not feel to urge you unreasonably. You will draw from the Review and Herald enough to pay your fare and Emma's fare, and draw what is necessary to bring the things you desire or see fit to bring, or to make purchases there. Well, I do not see as I can make any more statements than I have made. I warn you not to get up a rivalry in bookmaking, for your danger was presented to me.<sup>14</sup>*LtMs, Lt 242, 1899, par. 2*

I am sure if you are here we can get out quite a number of books. I can say no more. It is now six o'clock. I have been writing since one o'clock. Slept until twelve o'clock.<sup>14</sup>*LtMs, Lt 242, 1899, par. 3*

Now, my son, ask God for wisdom. We cannot say you must break away and come to us, but we say, ask the Lord. Get your light from the Lord. He can and will teach all who seek Him and whose will is

to do God's will if they know His will. *14LtMs, Lt 242, 1899, par. 4*

I spoke in my last letter in regard to the case of Sister Rose. You may draw from the office the sum to cancel that debt and charge to my account, and we will settle that business between you and me. *14LtMs, Lt 242, 1899, par. 5*

I am sure of one thing, that the warning was given me especially for you not to carry out the inclination of your own heart to strive for rivalry in books. I would be able to help you, I know, or put in your power to handle some of my books I anticipate getting out. But, Edson, Marian has been on the strain a long while, and I think she should be released and not kept at the treadmill until she loses her mind. I greatly desire to have proper help and not have to wait one or two years, for I know not how I shall be in one year from now. *14LtMs, Lt 242, 1899, par. 6*

I shall try to spend some time in the open air. Last evening Sara and I rode with Jasper, Elder Haskell's horse, to Martinsville for oranges. We found enough for the present. Shall go again on Thursday. We brought home twenty-six dozen for W. C. White and our family—three pence per dozen, which is six cents per dozen. The trees are all in bloom again for another crop. We have a very nice flower garden. The oranges were ripe when the union conference was held. I would not let the family pick many oranges and mandarins, but gave the ministers the privilege of picking the fruit for themselves. The trees are loaded with blossoms and so fragrant. We have plenty of lemons which are in all stages of ripening and are full of blossoms. *14LtMs, Lt 242, 1899, par. 7*

In much love, *14LtMs, Lt 242, 1899, par. 8*

Mother.

My eyes will close while I am tracing words to you. *14LtMs, Lt 242, 1899, par. 9*

**Lt 243, 1899**

White, J. E.; White, Emma

Sunnyside, New South Wales, Australia

June 5, 1899

Portions of this letter are published in *14MR 281; 4Bio 417, 449.*

Dear Children:

I will write to you early for this next mail. I had two letters written—one for Sister Henry and one for yourself—and was expecting every moment that they would come to take the letters, but when too late I learned they could not go. I received your letters. Thank you for writing. *14LtMs, Lt 243, 1899, par. 1*

Brother Ballenger has written me a letter which I fear I cannot properly answer. I have written some things but it does not, I fear, cover the grounds fully. I will send you a copy of the letter I have written him, and I wish your comment upon it. *14LtMs, Lt 243, 1899, par. 2*

Brother Irwin is entertained at my home. I have not had any opportunity to ask him about the Southern Field. I am answering written down questions which have been sent for me to answer. *14LtMs, Lt 243, 1899, par. 3*

Edson, please answer my question: Had I ought to dispose of my property in Battle Creek for thirty-two hundred dollars? Dr. Kellogg offered me thirty-five hundred. I agreed to take it, they purchasing it subject to the mortgage; but since then they have had it appraised and have sent me a note for only thirty-two hundred, subject to the mortgage. Very little is coming to me. *14LtMs, Lt 243, 1899, par. 4*

The very next time you go to Battle Creek I want all my belongings there considered. I want to know how much I have. I had that wagon you had Henry make stowed away. What became of the springs of that secondhand carriage you purchased—a four-wheeled, one-seat carriage, with top? Those were the best springs I

ever had, and if you know anything about them will you tell me, for I would have those springs taken care of, and sometime they can come to me in a box of goods. I can find nothing like them here. If you go to Battle Creek in the hot spell of weather—which you should do, or go somewhere else, and wherever you go you will first go to Battle Creek—I want you to see if that piece of furniture in my room could have the drawers removed and sent to me, and if it could all be taken apart and sent, packed up close without costing a large sum. I thought much of that piece of goods.<sup>14</sup>*LtMs, Lt 243, 1899, par. 5*

I have books—I think four or five volumes of *Barnes' Notes*, large books. I want them. They can be packed in a box of books coming to Australia. There are other books. I would appreciate Horace Mann, but you look over my books and tell me in regard to them. What property have I in Battle Creek? Will you just ascertain? I do not know as you can read this scribbling. If you can, I shall be pleased.<sup>14</sup>*LtMs, Lt 243, 1899, par. 6*

All the money we have received from Battle Creek is three thousand dollars. It is a strange thing that occurred in reference to Captain Norman. I understand all that business of his liberal donations is a fraud. He has not the means he so liberally donated. What do you make of this man, that he should deceive the whole conference as he has done? And Brother Corliss has moved, in preparation to get ready to go on his boat or vessel, and has expended for preparations four hundred dollars. What does it all mean?<sup>14</sup>*LtMs, Lt 243, 1899, par. 7*

Well, we did hope for donations to help us out of our difficulties but if we cannot obtain means in that way, the Lord can open up some other way to help us.<sup>14</sup>*LtMs, Lt 243, 1899, par. 8*

I would be greatly pleased could you unite with us in Australia in our work. You would understand [the work] better than anyone we could get to help me in getting out my testimonies which the people need so much. If I had more help, I would now begin to write, and finish up the New Testament history and then take up the Old Testament history. Which do you think would be the best—the revision of the *Life of Paul* and the Apostles from *Acts* through to *Revelation*, or

the Old Testament from Solomon down to *Malachi*? I would be so pleased if I could have your help. Willie is called off on so many business matters that I cannot hope to have much of his time and careful planning.<sup>14LtMs, Lt 243, 1899, par. 9</sup>

The book *Christ Our Saviour* is not yet completed. The artist is slow, but he is doing good work. I will send them to you as soon as he has done the work, which will, I hope, be soon.<sup>14LtMs, Lt 243, 1899, par. 10</sup>

I am enjoying good health at present. I send you copies of matter which I have been writing and I would like to know what you think of these things. I am much exercised in regard to them, and I have written out these matters.<sup>14LtMs, Lt 243, 1899, par. 11</sup>

Brother Irwin came to our place last week. He is with us still and will go, I expect, to visit Melbourne after this week.<sup>14LtMs, Lt 243, 1899, par. 12</sup>

I hope you will be of good courage and will not expose yourself or Emma when hot weather comes. Go to some healthy place and may God give you courage in the Lord. I can write no more. I could not sleep after two o'clock, and I have written I cannot count how many pages, but I am just now compelled to stop.<sup>14LtMs, Lt 243, 1899, par. 13</sup>

In love,<sup>14LtMs, Lt 243, 1899, par. 14</sup>

Mother.

**Lt 244, 1899**

Haskell, S. N.

NP

[October 1899]

Fragment. Previously unpublished.

[First part missing.] ... errand of the men and the father looked rather perplexed. The son had told our brethren that he used no tobacco or liquor of any kind. Brother Starr went over the ground of which he had spoken to the son, and the father was much interested and thought there would be no objection to their having the ground, but he would have to speak to the council. "And as you," he said, addressing Brother Starr, "can tell them just as you have told me, I invite you to be present on this occasion." He promised he would. So you see the matter is working so the truth will be brought before the first men of authority of Maitland. This is as it should be. We are to take an elevated position, as did the prophets of old, and be intensely in earnest in working out the will of God. And while we have the spirit of a little child, the Spirit of the Lord will make the impressions upon human hearts.*14LtMs, Lt 244, 1899, par. 1*

We have spent two Sabbaths and Sundays at Hamilton. We were called to be present at the dedication of the church just erected at Hamilton. I spoke on Sabbath—what is called the dedicatory discourse. The house was well filled. Sabbath afternoon there was a social meeting. Very good. Sunday I spoke in the afternoon, Brother Daniells in the evening. We returned to Cooranbong Monday morning.*14LtMs, Lt 244, 1899, par. 2*

We received telegram from Dr. Caro to come to see land for sanitarium. We took the cars Tuesday morning—W. C. White, Brother Gates, Sara, and I. We found two teams waiting for us. I have given you the history of this in another letter.*14LtMs, Lt 244, 1899, par. 3*

Last Sabbath I spoke in afternoon in the chapel. Brother Daniells

spoke in forenoon and in the evening. Sunday morning quarter before ten, we were in the school chapel. W. C. White spoke with clearness. I had been so harassed with various perplexities that I did not know as it was my duty to speak, but as my turn had come I arose and, committing myself to God for His help, I addressed the students and the teachers. I was sure that the Lord gave me tongue and utterance. Every word seemed to come readily, and I do bless the Lord for the signal manifestation of the power of God. All the school felt, indeed, the presence of God in a marked manner. I was filled with the Spirit of God and out of the abundance of the heart the tongue speaketh. Then Elder Daniells spoke excellently well, then Herbert Lacey bore a good testimony. Brother Palmer, who was preceptor, spoke well; then Brother Hughes spoke well. Young Brother Morse spoke. I could not remain for I was tired.*14LtMs, Lt 244, 1899, par. 4*

I had a pleasant interview with Brother Colcord. Brother John Wessels had been with us during the closing exercises of the school. I had an interview with him. Meeting was appointed for early morning in my room—Brethren Daniells, Starr, Salisbury, and W. C. White, and myself. This proved to be a most important interview in reference to recommending laborers in new fields. Now I am preparing my American mail, and I have so consumed my time I can write but little. Brother and Sister Hickox are doing well. A tent is established in a beautiful park at Wallsend. These meetings have only just begun. It is not possible to know the result. There seems to be an excellent spirit generally. I wish we could see you here when the year is over. We shall expect to see you in the centennial year.*14LtMs, Lt 244, 1899, par. 5*

Wednesday, the 11th, we shall be on our way to Toowoomba, Queensland. And you and Sister Haskell will not be here as you were in Brisbane. But the Lord Jesus will be with you and us. I fully believe it since the Lord blessed me so abundantly yesterday. Praise His holy name.*14LtMs, Lt 244, 1899, par. 6*

**Lt 245, 1899**

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

August, 1899

Previously unpublished.

Dear Son Willie:

After Elders Haskell and Irwin left us I was nearly completely exhausted. I cannot describe my feelings. I felt as nearly alone as I have at any period of my life. I shall miss Elder Haskell very much. He could appreciate the character of my work as no one else now living has ever done. If your mind were not called in so many ways, engrossed in so many things, you might in time be the best help I could have. But it is not possible for me to expect this. Your education has been in that line that business is your forte, and I have tried to be reconciled. Whenever a call has been made, you were up and off. I made the remarks I did to you that I should no longer place any dependence upon the surety of your help. I do not think you have felt the burden of my work or how I have been situated and my sore perplexities. *14LtMs, Lt 245, 1899, par. 1*

I expected when Sister Peck came at my call you would link up with her, and you being acquainted with the character of the work to be done, a great burden would be taken from me. But I am sorely disappointed. When you give yourself to the work, you can do that which no other one can do; but this has only been for a limited period of time. Then you accepted other burdens, some of which were apparently a necessity, some things—I might say many things—were placed first and [my] work second or thirdly. *14LtMs, Lt 245, 1899, par. 2*

I have felt that Edson should be with me. Whether he would be a help or hindrance depends largely upon the state of his mind. I know of no one who could do this work as well as yourself and he. But I am compelled to realize the fact that you have little confidence in your brother, and he does not have much confidence in your



course of action. He has not written me anything but what I have placed in your hands, so you understand his expression as well as I do. I was very much disappointed that you, his own brother, did not take a special burden on you to visit him in the field of his labor. You seemed to me, in this, to pass an opportunity that you may never have again of seeing things on his own ground of labor. This hurt my soul. I was here, working to supply the necessities of your family. I neglected nothing that I knew needed to be done for your wife May and your children. I made every exertion to build you a home and to make you a present of the same. You knew this when you were in America. And I was intensely interested that you should act a brother's part toward Edson. *14LtMs, Lt 245, 1899, par. 3*

I did not suggest some things to you that I might. I left you to be just as forward to help your brother as you have been to help others, just as solicitous in his case as you have been for others who were no kith or kin to you. You ought by this time to have known his temperament and to have been very tender and careful in speaking with him and acting in my behalf toward him. I was acting toward you the part of a mother. I mothered your family and I sincerely hoped you would feel the same toward Edson. *14LtMs, Lt 245, 1899, par. 4*

I would say to you, Willie, I am supplying all the money that you loaned to Edson White, and I think it would be a brotherly action for you to say to him, "Edson, you are, I see, having a hard time and a hard struggle. I will not ask you to pay to the uttermost farthing of the debt you owe me. If ever you get in a situation to pay, all right. If not, I shall never ask it of you." This is what I expected and had a right to expect. I thought you were so very susceptible to all these things in many other cases you would certainly understand the right thing to do. But when the case was laid open before me by yourself, I felt bruised in spirit; and the close terms, as it appeared to me you made with Edson, would not serve to strengthen brotherly affection as God would be pleased to have it, but to make the breach between you wider. *14LtMs, Lt 245, 1899, par. 5*

Now, Willie, I have begrudged you nothing. I paid the school debt of May's. I paid about one hundred dollars to have her teeth set in order. I have clothed her and your children almost entirely since you

were married. I have shared my fruit with you and loved to do it and in no case would be deprived of the privilege. I have told you I made to you a free gift of your home, and the land you required. And could not you have handled this case of Edson in a similar manner?<sup>14</sup>*LtMs, Lt 245, 1899, par. 6*

Now, W. C. White, my son, I love Edson White and his wife just as much as I love you and your wife, and am more sympathetic for Edson than for you, because before his birth circumstances were peculiarly unfavorable in regard to his stamp of character. My association while carrying him, the peculiar experience I was forced to have, was most objectionable and severely trying. After his birth it was no less so for years. It was altogether different in your case.<sup>14</sup>*LtMs, Lt 245, 1899, par. 7*

I could not have felt worse if he had died, than to have the impression on your mind and on his mind, as I know it was when you were in America. I know you tried to help him, but mingled with this was the business in the book arrangements that made him sore by every touch of yours in the matter. From the light given me of the Lord, these things should not have been managed the way they were, for it cut deeply and there has not been that tenderness exercised in regard to your brother that there should have been. There was too much of the spirit, "Pay me what thou owest" [*Matthew 18:28*], when I was doing for you and for your family all the time everything I could do, and I did it gladly. The light that the Lord has given me has been that there should be unity and love existing and constantly cherished between you, and you have just as much to do in this matter as has Edson, your elder brother.<sup>14</sup>*LtMs, Lt 245, 1899, par. 8*

This alienation must not exist. Any sacrifice is better than this. The Lord has dealt tenderly with Edson and has accepted his labors in the South, although he has made mistakes in not heeding the instruction given him in regard to plans that were revealed to me, but that he was anticipating. I do not now want Edson to come here if there is not a change in your feelings toward him. I have written him to come, for I wish him to be with me awhile, and I wish him to help me in my work. I have not confidence that your mind will be able to assimilate to the work I have in hand. *The Life of Paul* must

be revised, and the temperance book brought before the people. Could you have given to me more of your time, the large bills paid for that work that amounts to nothing would have been saved. *How to Live* is to be revised, and all these things weigh me down as a heavy burden. The *Testimonies* are to be prepared in right shape to come before the people. *14LtMs, Lt 245, 1899, par. 9*

I stop here, but say to you, Do not withhold yourself from any position you think you should take, for you might just as well have the position assigned you as to do the work without the appointment. You can then have your pay from the union conference and do the work you are accustomed to do and have been educated to do, and then I will not count upon you and will shape myself to the situation and manage, if possible, to get some help from a woman, not a man. I will take right hold myself with Sister Peck. We will read matters together, and then I will not be looking forward to and expecting your help, which I do not get. *14LtMs, Lt 245, 1899, par. 10*

I think you can read this without copying. *14LtMs, Lt 245, 1899, par. 11*

I shall send my letter to Edson White that I read to you. If he decides to come, I will be glad; and if you will both decide to do those things which make for unity and peace, the Lord will greatly bless you both. I am sure you can help your brother by sheathing the sword of sharp words and showing tender, thoughtful affection. Your words are sharp and severe, not alone to him, but toward others. This is not natural. This is not hereditary with you, but is the habit you are getting into, and have been for years. Let a change come, and the Lord will bless you; but words spoken have displeased the Lord Jesus, for they were sarcasm and wholly uncalled for. *14LtMs, Lt 245, 1899, par. 12*

I leave these matters now with you, and [will] be perfectly free, for I shall not be hindered any longer. It is not the will of God that I should be. I shall do my best now while life shall last, to press these testimonies right into circulation. And do not think I have not appreciated the work you have done to get hold of the matter. *14LtMs, Lt 245, 1899, par. 13*

I shall not attend camp meeting in any place without special light from the Lord. I shall be with my workers; and we shall, if possible, accomplish something—if it is not so wonderful and precise. This is the plan to which I have thought I should work. I see no other plan. I did not send this matter to Sydney as I designed to do, but see[ing] things now as I do, I shall go straight ahead as soon as the American mail leaves. I shall not wait one day for you, my son, or for any other one. The work I supposed would be done is not done.*14LtMs, Lt 245, 1899, par. 14*

Mother.

August 13

My son, W. C. White, Do not think I do not appreciate your work when you give yourself to it, for I do appreciate it highly.*14LtMs, Lt 245, 1899, par. 15*

But I have lost all hope of any success while I wait your notion, or freedom, to work in the matter so important to me. I cannot have you take hold of the work in a sort of catch it up [manner], to drop it to do work at the school, and I keep the burden of matters, of planning and devising methods and ways, while I have a very little of your mind, for it is on something else.*14LtMs, Lt 245, 1899, par. 16*

When you proposed last night to have Sister Peck take a class of teachers to educate for church schools, I said to myself, What does he mean? Can he have any real sense of my labors and the burdens I carry? It is a hopeless case. He would suggest things to take away the only working force I have on these important matters which should come to the people. There cannot be catching up my work as a woman would her knitting work and dropping it just as readily. Every time Sister Peck has her mind called to other work, that mind and its power, which the work should have, is diverted.*14LtMs, Lt 245, 1899, par. 17*

**Lt 246, 1899**

Belden, Brother and Sister [S. T.]

NP

1899

Previously unpublished.

Dear Brother and Sister Belden:

Brother Starr came yesterday from Maitland. He says the interest does not abate, but it is now the most critical period of time and must be carefully and attentively watched. We are not to be relieved and off guard a moment. The ministers are concocting their falsehoods and exerting every influence possible to keep their members from attending meetings, but Brother Hickox and his wife are to work as best they can in any place where they are most needed. The very best of the church members have fed on dry, stale food—politics, war in Africa, and all manner of cheap hash—until they are sick and tired of this class of ministry. Now is our time to do to the uttermost of our God-given ability. We feel deeply and work incessantly. *14LtMs, Lt 246, 1899, par. 1*

As to forsaking you, you have tangible proof that we have done all we could do, while you were with us and when you left us; and if we are away off in camp meetings, engaged in the work and put to our wits' end to know what to do in the work in hand, if we do not keep you constantly before our minds, is it anything to be wondered at? We thought, after we had done what we did do, investing one hundred pounds, that we would feel that you could get along and be comfortable and help yourselves; but if this is not the case, then we will wish to know what you want. State it plainly and we will try to supply your necessities. We do not want you to suffer. I will make inquiries in regard to whom you can address in Sydney; but all have their hands so full that I cannot tell whom to trust, and am thinking you will be obliged to wait, sometimes, if you do not get things just as you want. *14LtMs, Lt 246, 1899, par. 2*

All the fitting out for you both in clothing and facilities amounted to

quite a sum, about one hundred pounds. Frank has written me that he is so loaded with debts it will be a long time before he can do anything in the line of helping you in money matters, but he says he means to carry all the expense we have been at. But when he [will] get free from debt no one can tell, and I shall not depend on him at all. If we had let you have the money, for you to live on, [that was] expended in the tools for you to make teeth, I think it would have shown greater wisdom, much greater. *14LtMs, Lt 246, 1899, par. 3*

[One page missing.]

... made a deep impression and the tent meeting was larger than it had for many weeks before. The people of the Lord must have freedom and courage in the Lord, giving the last note of warning as the trumpet gives a certain sound to call all to the battle. At ten o'clock we retired for rest, and arose at three a.m., harnessed our team and drove to Mount Vincent; half way there fed the horse, ate our lunch, and here we are at home again. The care of the churches has pressed me as a cart beneath sheaves. But my work is not done yet and the Lord will sustain me until it is done. *14LtMs, Lt 246, 1899, par. 4*

I am very sorry that I cannot get in connection with Norfolk Island oftener and more certainly. I scarcely know what to do to relieve the situation. I am willing to do all that I can, but how to do it is the question. We consented for you to go from us to Norfolk Island because you were uneasy and not content and happy, and this was becoming a burden to me. Had you been satisfied to let us do for you, and not been trying all the time to do something that was beyond your strength, and had you been looking unto Jesus, reposing in Jesus Christ, it would have been a pleasure for us to do anything in our power. The twenty pounds you thought would fit you out to work increased until all together it reached all of one hundred, but I was not begrudging you this. If there had been contentment with you both, then my mind would have been at rest. But I cannot have my mind troubled and worried about things that I cannot help, and that are out of my power to help. *14LtMs, Lt 246, 1899, par. 5*

I felt worried as I saw Sister Belden so helpless. I did not feel it was as it should be. She had the name of being a missionary, and yet

she chose to read, read, and the dishes were not washed. Her meals were not prepared as they should be, because she chose to read so much. In the night season I had the matter presented to me that she could better glorify God by being attentive to prepare food that would be nourishing, and have everything neat and tidy and make a correct representation to anyone who might come to call or enter the house. These things are not as they should be. I present them now because I dared not do this before, fearing Sister Belden would think I wanted to get rid of her; but I tell you I tried to do everything I could. I know from the light given me that in order to do as little as possible, often a very meager diet was presented in a cheap, distasteful way. I wanted no one to see these things, for remarks often come to me from others asking why you did not make your rooms look neat and not leave the dishes uncared for, unwashed.<sup>14</sup>*LtMs, Lt 246, 1899, par. 6*

I send you these lines because you are children of God and He expects you to do the very things that will be a lesson to others. I know that Stephen ought to have better and more careful preparation in his food, to nourish him. And when you get your mind on reading books you neglect to exercise your physical strength as is best for you. Now I speak these things to help you both, not to destroy, but to restore. You both need now to be drawing nigh to God, to become more and more after the divine Pattern.<sup>14</sup>*LtMs, Lt 246, 1899, par. 7*

**Lt 247, 1899**

Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

October 12, 1899

Previously unpublished.

Dear and Beloved Sister in Jesus Christ:

I send you in this mail a letter to Sister Carle and to the little girl Miller that gave the ten cents. I thought, you see, that they had these letters. I was requested by Brother Irwin to write to these two in particular. I have done so. *14LtMs, Lt 247, 1899, par. 1*

I wish often you were with us to act as matron of my home. We should prize you highly as matron of our Health Retreat. I do want to see you so much, but this cannot be. I do not want you to leave the Health Retreat in California until the time the Lord would have you take up work in another place. *14LtMs, Lt 247, 1899, par. 2*

I am doing more writing than I have ever done in my life. I am often up at twelve at night and at one and two o'clock in the morning. I would be so glad to bear my testimony in California once more. I am always glad to hear from you. You have many letters from me in the papers. I get nothing from you unless you write. I leave for Queensland tomorrow to attend camp meeting in Toowoomba, several hours' ride short of Brisbane, where the camp meeting was held last year. Our school term has closed and the blessing of the Lord was with us in the exercises. *14LtMs, Lt 247, 1899, par. 3*

But I must close. *14LtMs, Lt 247, 1899, par. 4*



**Lt 248, 1899**

Davis, Marian

Toowoomba, Queensland, Australia

October 20, 1899

Previously unpublished.

Dear Sister Marian:

I write you a few lines this morning. I would have been pleased to hear from you in regard to the work in your hands. How are you progressing? I have not been as strong as usual since I left home. In the cars I was weak. Sara was all worried out before we came. She was carsick all the way and has not been her usual self since being here, but she is some better, and I think, will not realize her journey [as] hard as when coming up. Our sleeper was at the end of the cars, and there was a continual banging underneath the cars, jostling and shaking us about. When in the sleeper, she had a severe headache and seasick sensation, and so did I. I have not been as well as usual, but now I am feeling more natural.<sup>14</sup>*LtMs, Lt 248, 1899, par. 1*

I have spoken four times. Yesterday Elder Daniells, Sister Graham, Sara, and I rode out for the first time to see the place. It is a very pretty place, and we enjoyed viewing it from the high hills. The earth is red and when it rains it sticks, they say, like putty. There are abundant flowers everywhere. They have showers quite frequently, but I am thankful that we have had none since we have been here.<sup>14</sup>*LtMs, Lt 248, 1899, par. 2*

The outside attendance is not much. We cannot explain this, but so it is. Everything has been done that could be done to secure a congregation, but the people seem to care for none of these things. They have sold more *Echoes* than in any place yet, but it ends there. This is a strong Catholic center. We are told they have several churches and a large convent in this place. I expect, as others have said, that the Protestant element is working among families, telling them not to come out and not to hear us. But the

tent will be pitched in the very midst of the population and Brother Herbert Lacey and workers connected with him will do their best. It is one of those places where the inhabitants seem spiritually paralyzed. All that has been done with any success is visiting from home to home and laboring with families. I have found a place for all our German literature. Germans are scattered in the country—farmers, honest, nice, whole-souled people—and these are being helped, and a few outsiders are interested.*14LtMs, Lt 248, 1899, par. 3*

There was one night this week when I felt a great agony of soul. I prayed most earnestly, for I could not sleep. The burden seemed tremendous upon me. I walked the room, and at midnight was up crying unto God. I seemed crushed under the burden, as a cart beneath sheaves; but the burden was laid upon the Burden-bearer and since that time I have had peace and rest.*14LtMs, Lt 248, 1899, par. 4*

The Lord has His own way of doing His work and He does not always work in the same way. I know a message was given me for Brethren Starr and Pallant that the people could only be reached in some places in the country by vigilant, persevering, house-to-house effort. I but just this morning called this to mind, and this plan is to be carried out by the workers here. I wish I could visit Brisbane and speak to them, but I fear it will be too much for me.*14LtMs, Lt 248, 1899, par. 5*

I shall expect you to attend the meeting at Maitland if you desire so to do. I want to say, Marian, that if you would surround your soul with the sweet atmosphere of the Holy Spirit's creating, you would be a much happier woman, but you do not take yourself in hand. Your own spirit rules you like a tyrant. Now, it is no kind of use to let this be so. You are under bonds to God as His follower, to follow the Lamb of God who taketh away the sin of the world.*14LtMs, Lt 248, 1899, par. 6*

We are handling sacred things and not one must give loose rein to the natural traits of character that are constantly striving for the supremacy. Self must be under the control of the Holy Spirit, else it becomes, in the place of being transformed, a deformed agency to

spoil the Christian experience. You cannot be a happy child of God unless you comply daily with the invitation of Jesus Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] This is the lesson we need all to learn daily, quietude in Jesus Christ. All the attributes of Christ are peace and hope and joy.<sup>14</sup>*LtMs, Lt 248, 1899, par. 7*

You have let jealousy find a place in your heart. Now empty the soul temple of this disagreeable guest. The Lord Jesus and jealousy cannot occupy the same room. The Lord calls upon you to consider. The advantages you have had for so many years in connection with a work that bears the divine signature should have a sanctifying, reformatory power upon your soul, and you should testify to the grace of God given you as one cooperating with the Holy Spirit to make that work just that which the Lord would be pleased to have it. But when you bring unsubdued self into the work and let your own strong spirit be revealed in your words and demeanor, then you place all connected with me in an uncertainty and temptations come. What manner of spirit is working you? What does it all mean? Can the Lord be working with Sister Davis? No one need to have anything toward you but respect and love. You have had years of experience and of knowledge and should be in character and deportment a mild, devoted, whole-souled Christian. If your connection with the work does not make you thus, then that work wears and tears and wearies the physical and mental powers, and it is time a change was made.<sup>14</sup>*LtMs, Lt 248, 1899, par. 8*

Now, Marian, I do not want to place any other work in your hands, because I do not want to wear out the last particle of physical, mental, and moral strength that you have. I am deeply burdened to know just what to do. Would it please you to go to America and see this book of the parables through the press? I understand just now that Brother and Sister Reekie are going in a few months. If you would be pleased to go, then I will make arrangements for you to see through several books which will follow, and you can do a good work in this business at that end of the line as my employed worker to do this. If this is considered, the change may be beneficial to you.

A change you must have and that very soon. As much as I want your cooperation and work in getting out books, I am where I dare not, in your present condition, put work into your hands, for it would bring upon me a great, very great responsibility that I was doing you an injury that would make me responsible for the result.*14LtMs, Lt 248, 1899, par. 9*

I have not mentioned this to any one of our household, but I have thought of this as the best thing that could be done. You may consider it. I cannot prevail upon you to go anywhere rather than right where you are. And when I see that same intensity put into the raising of a few flowers that you have put into the work, I know that it is not the help you should have. You do not work for mere exercise, but with the same zeal and intensity as if the flowers that last only a day were souls capable of obtaining immortality. I know the hope in that line is cut away from me. Everything is swallowed up this way. If we can devise any course to benefit you that will improve physical, mental, and moral strength, then I will gladly accede to anything. But it must not be that you have no change. I am constantly burdened. I see your work in the flowers or on the grounds does not improve your physical or your spiritual development, and something must be done.*14LtMs, Lt 248, 1899, par. 10*

I am nearing the close of my earthly life, and I must have quietude and peace and rest to prepare more important works which the people need. But my mind is so troubled to see you not growing in grace and meekness and quietude of mind because you rest in the Lord and enjoy His love, that I dare not say, "Here, Marian, is a book I will put in your hands to arrange." If you would only make a change and have entire rest in some place where the work and wear will not be felt by you, then you might, after one year's rest, be able to take hold again. It is worth the effort anyhow and may work out the sum that puzzles me so. If you have any plans to suggest that will please you and that are reasonable, make it known to me freely.*14LtMs, Lt 248, 1899, par. 11*

You have now the matter laid out before you, and I want you to consider. It is high time you were, through the grace of Christ, sweetening up and having peace and rest of soul. You seem to

have a spirit of combativeness and intensity to carry out your own wishes and your own plans without weighing the effect upon others and seeking to accommodate yourself to the convenience of those connected with me in the work. All who handle the work of God that I place in their hands must work harmoniously, else the enemy will obtain victories to hinder in the place of advancing the work. There is a great help in Christian association if all are seeking to be controlled by the will of God. *14LtMs, Lt 248, 1899, par. 12*

All have their own peculiar trials and temptations, which as faithful followers of Christ they can overcome in His strength. But if they place themselves in positions where they feel no sacred responsibility to be a help and a blessing according to the light, knowledge, and experience of many years, to be an advantage to the souls of others who have not had the opportunity and experience they have had; if they show no advance in spiritual growth, but act like unsubdued children, they dishonor Christ, and show that His Spirit is not entertained and Christ is not abiding in the soul. *14LtMs, Lt 248, 1899, par. 13*

You should be where you could help all that are connected with my work. You can never help them by making a charge upon them. God calls upon you to change decidedly, and as you have been severely taxed in preparing the work *Desire of Ages*, we would plan for you to let go of all this kind of work in preparation of books. I shall feel this laying down of the work more than any other one can possibly feel it. I could wish that your physical, mental, and moral strength would carry you through as long as I live to arrange the matters I shall prepare. But as I see you have lost your grip upon the divine power, I am frightened for you and for myself. When I see you positively without self-control, I cannot trust my work in your hands. The converting, transforming power of the great Healer is so much needed, but will never come upon you while you let your strong will press you forward in any direction that it shall happen to carry. Do you have your eye fixed upon Jesus? Do you by beholding Him become changed day by day into His image, which reveals a grace not earth-born, aiming to promote the happiness of all with whom you are acting a part in the work? *14LtMs, Lt 248, 1899, par. 14*

Sister Peck is my associate in the work. You are my associate in the work. She and you united, her healthy strength mixed with yours, would make, I thought, a complete whole. But your own self stood where this could not be done, which God would have had done, and the feelings that you have had of jealousy and evil surmisings have made you miserably unhappy, and repelled her so that you could not associate together in the work. You will reason no reference to this matter, but it is the truth, and therefore I am situated where I am in perplexity what to do. At Petoskey the light was given me that she should become united with me in my work. I had need of her; but others told me that she would not come with me to Australia. Had she consented to come, Fannie would never have crossed the broad waters. I should have pressed the matter home upon her myself, and I should have gained the victory. Then when you could not do a tithe of the work to be done, and should have hailed a fresh, healthy hand and mind to aid in the work, you have not felt pleased, and have been feeling jealous and full of evil surmisings. Christ cannot abide in your heart until self dies and Christ fills the soul.*14LtMs, Lt 248, 1899, par. 15*

I beg of you to no longer halt between two opinions. If the Lord be God serve Him, and die to self. Let Christ into your heart, and He can heal your poor, sick mind and body. But I now leave this matter with you.*14LtMs, Lt 248, 1899, par. 16*

In much love.*14LtMs, Lt 248, 1899, par. 17*

I have no copy of this. No one has seen it.*14LtMs, Lt 248, 1899, par. 18*

**Lt 249, 1899**

Kellogg, Brother and Sister [J. H.]

“Sunnyside,” Cooranbong, New South Wales, Australia

June 3, 1899

Portions of this letter are published in *4Bio 396-397*.

Dear Brother and Sister:

I am troubled, greatly troubled. Matters have been opened before me and I am greatly perplexed [to know] what to do and what to say. Here we are, longing to see the medical missionary work established in this country, but we are behind that which we could do if we could obtain means to establish a sanitarium. Some things have been presented to me, that if the Lord had been permitted to run things in America there would be an altogether different showing. Not only would new territory be entered and the truth proclaimed and souls perishing in their sins converted, but churches would be built in America and new churches solidly established to support the work. But this kind of work has not received the care, and studied, careful plans have not set in operation, to add territory after territory where the truth has not yet been proclaimed. *14LtMs, Lt 249, 1899, par. 1*

There is a work to be done that is not done, and the Lord holds the ministers and leading men responsible for the work that should be done that is left undone. The third angel's message is being considered a matter out-of-date, and yet the state of things in our world is revealing the end near. There is to be a work done that is not done. *14LtMs, Lt 249, 1899, par. 2*

There has been human overworking in some lines of that which is supposed to be medical missionary work. But everything is not to be carried in this kind of management of the missionary work. There is the great necessity of young men entering the canvassing field to do a work that preaching the Word cannot do. The youth are to be educated and trained in as short a time as possible, and not left to drift where they take a notion and pick up fanciful ideas and, without

careful study of the Scriptures, weave false threads into the web. This is being done, and it is becoming a rarity to hear the gospel trumpet giving clear, distinct, pure Bible doctrine—present truth for this time. Young men would do excellent work if linked with experienced preachers, ever bearing in mind that the medical missionary work is an arm and working hand to the body, not the body, not the all and in all. It is to be connected with the work of the ministry. There is danger of swaying the work heavily in one line, while other essential lines are neglected; things are getting turned upside down. The arm is made the all-important everything and the body nothing.*14LtMs, Lt 249, 1899, par. 3*

The work is moving strangely, not healthfully. It is getting to be something which is absorbing all the vitality and the means, and is hedging up the way for the gospel to be proclaimed to the world in all its dignified bearings. The ministry is not to be treated as if it had lost all its sacred efficiency, and here has come in a work which takes the place of the ministry. Never, never can this be. The Lord God of Israel will have the ministry hold its sacred character as long as time shall last. Why, my Brother Kellogg, do you, before your colleagues, present the ministry as secondary to the medical missionary work? God does not make your methods and all your inventions the thing to prepare a people to stand in the great day of God. The medical missionary workers are not to feel that it is a right action to belittle the gospel ministry. God has never indicated or inspired men to do this, and He calls for a different sentiment.*14LtMs, Lt 249, 1899, par. 4*

My Brother Kellogg, you are making a great mistake. Had the Lord led your mind you would not have linked up with A. R. Henry, and carried the donated means to establish another sanitarium, when you had the painful difficulties we were in here in this new world kept before you. It is not God's Spirit that gives you eyes and ears only for the things that are nigh. The medical missionary work, united with the ministry, will carry a proper dignity with it that the third angel's message of warning to our world means something to the world. The large donations you received! Think you, if James White were alive, in health as he once was, he would not have taken in the situation and seen afar off, as well as nigh.*14LtMs, Lt 249, 1899, par. 5*



That sanitarium in Boulder should not have been created until there had been, Dr. Kellogg, an interest to understand there was [a] greater necessity in fields where there was nothing. You know the character of the work God has given me to do, and my being sent to this field meant to you that God called upon you to divide your donations until the medical missionary work should be established. But we could not have the assistance of the hand and arm to the body because you manifested a selfishness to center the institutions where you pleased. The necessity was kept before you, and you could have managed not to have absorbed so largely and abundantly in America and left the ones God has sent [to Australia] to struggle along, destitute of the help that you could and should have given us. Years have passed, and we are still unable to work—the hand and arm connected with the body. *14LtMs, Lt 249, 1899, par. 6*

There has not been any desire for you to give of your private personal funds, but [only] to [have you] turn to Australia some of the gifts and offerings flowing in. I cannot feel that this is God's leading, for I have much more confidence in my heavenly Father than to consider this is His way of managing. I have, myself, spent thousands of dollars. If I had not done this, we should have been not at all advanced. But I am sore at heart to see the time passing and you absorbing means and devising [plans] to use up the funds in medical missionary lines, and yet you are not deeply moved to establish that which is deemed so important in connection with the ministry here in Australia. *14LtMs, Lt 249, 1899, par. 7*

The Lord called me to this field, and when at times I have been almost discouraged, then figures and symbols would be given me, and the words in explanation, that in every department of the work it is the willing mind, the earnest, unselfish spirit the laborer possesses that achieves the victory. But I have been restrained from entering into the work as have done in America, absorbing means to such a large extent with, indeed, so little solid work that bears the divine credentials. *14LtMs, Lt 249, 1899, par. 8*

The discouragement our ministers have received has not been of the Lord. The Lord calls for wise planning and economy in the investing of means. There is now a confused state of things, but the

Lord will bring order out of the confusion. The medical missionary work is not to supersede the ministry of the Word. God has given now, at the present time, the very same outlining of the work that He gave in the first establishment of the truth in the lines we have worked. *14LtMs, Lt 249, 1899, par. 9*

I have not said to you or to others all I have been authorized to say, for neither you nor they could bear it. Neither can you now bear it. I may never say the things I might say. *14LtMs, Lt 249, 1899, par. 10*

I have listened to your words in jots and tittles to demerit the ministers and their work; it was not to your credit to do this. It was against the Lord's organized plans, and if all had been done to please your ideas, we should have strange things developed; but God has held in check some things, that they should not become a specialty. The ministering forces are not to be measured, or to be under the control of yourself or any living man to bind them about, to put them in the dust. You have become exalted; you have come to think that the message God has given for this time is not essential. Nevertheless, if the trumpet gives a certain sound, it will be the proclamation of the third angel's message. All the heart is to be renovated and given to God. This is our individual work. Oh how few understand the workings of the power of Satan upon the human heart! *14LtMs, Lt 249, 1899, par. 11*

**Lt 250, 1899**

NA

“Sunnyside,” Cooranbong, New South Wales, Australia

January [15], 1899

Previously unpublished.

I am propped up in bed to write a few lines to you. I left the camp ground Monday morning at nine o'clock, needing rest and treatment. I had spoken ten times before the large number assembled under the tent and the many who could not get under the tent. Our congregations Sabbath afternoons and evenings and Sundays have been the largest we have had in any tent meeting. We have had one of the greatest and best meetings we have ever attended. The interest seemed to begin [with the first] meeting. The large tent, the largest we have yet seen, was filled to overflowing and thus it kept up until the close. On weekdays and evenings the tent was full. I spoke ten times to the large number and six times to lesser numbers in the early morning meetings, beside council meetings. I hoped to get over my weariness, but I had been so reined up I did not know I was about on the eve of bankruptcy.<sup>14</sup>*LtMs, Lt 250, 1899, par. 1*

They expected I would attend the meeting at Ballarat commencing this week, but I am really unable. I have been growing sicker and sicker until I began to think seriously how this would end.<sup>14</sup>*LtMs, Lt 250, 1899, par. 2*

Yesterday, Sabbath, a telegram informed us our dear, beloved Brother Wilson fell asleep quietly in Jesus Friday afternoon. It may be I shall go next. I have failed in flesh much during this illness. I cannot eat. I suffer much pain.<sup>14</sup>*LtMs, Lt 250, 1899, par. 3*

When before the people I feel intensely. The peril of every soul seems to stand out clearly before me and I try to draw them. I lay hold upon the sinner with one hand and Christ with the other hand. I speak above one hour full of earnestness, and perhaps it is this that makes me so sick now. Two thousand people were present at the

last meeting Sunday afternoon. I know the Lord was in the tent, making His presence felt.<sup>14</sup>*LtMs, Lt 250, 1899, par. 4*

We thought the Brisbane, Queensland, camp meeting was a wonderful meeting, and it was. I labored with all my powers, then had a meeting with the Rockhampton people, and they felt so anxious for me to go there [to Rockhampton]. I talked with them all [for] nearly two hours, and finally decided to go to Rockhampton, but was taken sick the very morning I started; was sick all the way; could not eat. I vomited, and it was nothing I had eaten, for I live so very abstemiously it could not be that it was food in my stomach. I decided it was overwork. It was Monday we left. Wednesday we arrived at Rockhampton. I thought I would have rest until Sunday, but after spending a night on the boat, brethren met us and told us they had sent advertisements everywhere that I would speak Wednesday evening. I scarcely had strength to stand. We were to ride four miles out in a wagonette and then must come four miles back into the city and, after speaking, ride again four miles into the country. The carriage, to me, was exceedingly hard, but I went through the process and spoke in the largest hall in the place. The Lord strengthened me, and the hearers seemed much interested. But I was so sick I could not sit and it was most difficult for me to eat. Sabbath I again rode into the city and spoke in a smaller hall, most earnest words which the Lord gave me. Then we had testimony meeting, and true deep feeling was in the meeting; there were confessions made.<sup>14</sup>*LtMs, Lt 250, 1899, par. 5*

**Lt 251, 1899**

Haskell, Brother and Sister [S. N.]

Hamilton, Newcastle, New South Wales, Australia

January 7, 1899

Previously unpublished.

Dear Brother and Sister Haskell:

I received your letter. Thank you. This is a most beautiful day. Not a cloud in the sky. We hope much for today and tomorrow. The interest continues good. A school teacher and his wife and daughter came ten miles yesterday, and he is now investigating and inquiring. Our table was spread in the dining tent, and they took their evening meal with the members of our family. They enjoyed their supper, the nut gravy. He has purchased from canvassers *Great Controversy* and *Patriarchs and Prophets*. He has not [before] attended the meeting, but he came eight miles to attend the evening meeting and said he would come today. He has been up to Cooranbong a week ago and says he is pleased with the outlook. There must be some interest when a family will attend an evening meeting and ride ten miles to return home over the road to Morisset. *14LtMs, Lt 251, 1899, par. 1*

The whole community is stirred, and this one and that one and the other one meets us with, "You cannot possibly tell the great good this meeting has done." They will tell you that men who never attended meetings are convinced we have the truth. God is at work. I know now, if all who are connected with the work clear the King's highway, we shall see of the salvation of God. You must in no case lose faith, real, genuine faith and trust in God. *14LtMs, Lt 251, 1899, par. 2*

God has His appointed agencies. He sees in men just the material needed in His work—material in which, if sanctified, He will work out the possibilities. There may be persons that may pass by and say, There is nothing in him; he can make nothing. God sees all the possibilities of that heart, and begins His landscape gardening. Did

not God put the possibility of beauty in that which is offensive and in every way objectionable? Although our finite vision cannot grasp the unseen possibilities, the Lord can. He sees the combativeness in man; He sees the destructive propensities; and He commences His work to soften and subdue while He preserves every vein and muscle, the courage and perseverance, that will make true workmen. *14LtMs, Lt 251, 1899, par. 3*

“Ye are God’s husbandry, ye are God’s building.” [1 *Corinthians* 3:9.] God will work out every piece of timber that is unworthy of the structure. He will accept every faculty of soul and mind and strength if men will submit to be co-workers with Him. He is the great and unseen Worker. Man is the humble, seen actor, but he must sink himself in God; else he will not work after God’s similitude. *14LtMs, Lt 251, 1899, par. 4*

The greatest hindrance to God’s work is our own ideas, our own human plans. Human threads are not to be drawn into the web. God would have man depend wholly upon Him. This character building in our individual selves needs to be critically inspected by our individual selves lest the human become mingled with divine. The saving of our souls requires heart searching and putting away of those things which are not calculated to make us individually the best material and instruments through whom God can work. The outward work is vain unless God works within. God has committed to those who have put on Christ the work of untrained, undisciplined mortals, and He would not have in word, spirit, or action anything that shall mislead them. We are to be as tender and pitiful and compassionate as Christ has been to us. *14LtMs, Lt 251, 1899, par. 5*

A few words more: You had some talk with me in regard to W. C. White, that you gave him not the least encouragement to help in any way. When in Brisbane, on last Sabbath, the appointment was given out to the people that Willie White would speak Sabbath forenoon, he told me that he had been appointed to speak. When the time came, you said not a word to him, but walked into the tent and took the meeting. Now, why you did this might have been because the impressions you have cherished of W. C. White had put your own words and plans out of your mind, and you went right

forward after the appointment had been given out. It was only a little company assembled, but there was no real need of your being taxed with that meeting; but it is your habit, and you did not consider at all what impression that would make on his mind.*14LtMs, Lt 251, 1899, par. 6*

He has not mentioned the matter to me but I have to him. There were many places where you could have encouraged him if you had the feeling to help him that you ought to have had. It was a chance to make use of talent that was right at your hand, who could have given light and truth to the people, but he never will put himself forward. This is one who is not a novice. This is one who has been before congregations and filled appointments in churches and in camp meetings, and I have felt edified by hearing him speak. He has good language, appropriate language, but the view your wife has expressed to you of W. C. White has shown she is working at cross purposes with God, and that her opinion is far from infallible.*14LtMs, Lt 251, 1899, par. 7*

I put this straight because there are things that God will have decidedly changed in the mind, in the heart. Then there will be a spiritual estimate of God's servants when there is a more humble estimate of her own spirit. This spirit of criticism places her on the devil's ground. Now in the name of the Lord I call upon her to come off that ground. I make this matter no less strong and decided. This will not, if cherished as it has been done, make her complete in Him. God's plan is one that will stand the day of judgment. He calls for cooperation with God and cooperation with one another. There must not be the idea that no one can do the work but your two selves. There must be accepting God's servants, and that without being subject to your criticisms.*14LtMs, Lt 251, 1899, par. 8*

The revealed will of God has lessons of infinite value and efficacy adapted to every individual. We are candidates for immortality only as the will of God is revealed in us through our perfect submission to His will and His way. The converting power of God will make us wise in that wisdom which cometh from God. The Lord, with all His tender compassion and love, is waiting to see what His people will do in laboring for souls. They are His agencies, and if they do not do the part assigned them they are not cooperating with God. The

young men must have a chance, but W. C. White is not a young man. He is one whom God set apart for His work, as one who must feed the flock of God, as one who must act as counsellor, one whom He has taught and will teach, because he never takes the highest seat.*14LtMs, Lt 251, 1899, par. 9*

I have now the tenderest feelings toward you, my brother, my sister, but I must tell you the truth and then my soul is clear.*14LtMs, Lt 251, 1899, par. 10*

Private to Brother Haskell:*14LtMs, Lt 251, 1899, par. 11*

You speak in a desponding tone, but, nevertheless, all that I have written you I beg of you not to misunderstand. It is that which the Lord sees, but you do not discern. He has not placed matters before you to discourage or perplex you, but to open your eyes to see more clearly what tramples and cripples you, that you can, by cooperating with God, certainly overcome. He wants you to come into that position that His joy may remain in you and that your joy may be full.*14LtMs, Lt 251, 1899, par. 12*

He has given you knowledge, imparted to you mental and moral powers, that He expects you to use as His gifts in the very work of perfection of your character. He has given you light, knowledge of the truth as it is in Jesus. He gives the Holy Spirit. He supplies all your defects of character with His own holy attributes. He gives you opportunities and facilities, and He will need all, the whole of you, that you may be a laborer together with God. But never, never, never has God consented for you to enter upon any work to manage it all in your own way, in your own wisdom, in your own strength. All the outward work is vain and discouraging unless God works within; unless you submit that self shall die, then all the manifest work is vain. But when God is working within, you will evidence the same outwardly.*14LtMs, Lt 251, 1899, par. 13*

You are not to feel that you need no help from others, no suggestions, no intimations from others. God would have us all, in every pursuit of knowledge in religious things, in every branch of business, every department of education, every study of science, illustrate the all-pervading Bible principle of cooperation with God and with man in harmoniously working out the divine plan of God to



be laborers together with God and with one another. *14LtMs, Lt 251, 1899, par. 14*

If we will not run “as uncertainly,” and not to fight “as one that beateth the air,” God will impart to us moral powers and spiritual susceptibilities. [*1 Corinthians 9:26.*] He has manifested to us the Light and the Truth and the Way. In order to be worked as God’s husbandry we must use all the helps God has offered as saving agencies. Pray, believe for your own salvation by putting on Christ in all circumstances in character purification. Use all the helps God has offered. Pray, believe, and obey. Thus every power is brought into union with divine power and divine opportunities. Diligently, conscientiously yoke up with Christ. *14LtMs, Lt 251, 1899, par. 15*

I have the assurance that you will yoke up with Christ and become complete in Him, for you will be laborers together with God and one another, and this is the only provision made—that the work will be complete in and through Jesus Christ. Our probationary time is too precious to have any part of it aside from God. Our every attribute purified, ennobled, sanctified always leads to unity and improvement in God. He will not work reformation in our defective characters unless we carry out His own ways, to be zealous workers, cooperating with God and with one another, and God has all the treasures of His grace. *14LtMs, Lt 251, 1899, par. 16*

To this end may the Lord strengthen you and Sister Haskell is my prayer. He will do a work for you which you cannot possibly do for yourself. The highest talents are given of God. You did not create them. They are a trust and can be removed and confusion come in the place of clear conception. God would have you learn the lessons in His school that you have not yet learned—to love your brethren as He has loved you. *14LtMs, Lt 251, 1899, par. 17*

**Lt 252, 1899**

Kellogg, Brother and Sister [J. H.]

NP

April 27, 1899

Portions of this letter are published in *4Bio 416, 440*.

Dear Brother and Sister Kellogg:

I sent a letter to you by the last mail to relieve your mind. I am much perplexed to understand how any letters I have written should leave the impression on your mind to lead you to write to me as you did. But although sorely grieved and so distressed, I have not been able to set myself to writing for days. Yet I have had all I could possibly do to advance the building supposed to be called a hospital. It will not bear that name. It will be something more than this; the plan was presented to me. Drs. Caro and Rand and Brother Reekie were on the allotment where the building was to go up. We had the plan made, but it was so located that the sun would shine brightly where it was not wanted, in the kitchen department, and the rooms the patients would occupy, dining room, parlor, and sleeping rooms would have almost no sun.<sup>14</sup>*LtMs, Lt 252, 1899, par. 1*

Sara and I studied over the matter, and Sister Peck drew out the plan, changing it from the first plan. Then Willie was called to Sydney to arrange some matters there, and I do not know as yet just all that was done. We were so pressed financially we feared we could not keep our credit good. The workmen could not pay their grocery bills, and money must come from some source. When W. C. White returned, the situation was not relieved, and we thought the plan of building must be cut down. Four feet were cut out and a new plan laid, but a building was presented to me, tall and narrow and disproportionate. I asked what building that was. One came forward and said, "That is the structure that will appear if you take out four feet." I said, "This must not be. Give the full size and merely enclose the building, finishing off [a] few rooms, but it must not be made smaller."<sup>14</sup>*LtMs, Lt 252, 1899, par. 2*

I have given more particulars in another letter which I will send you. I insisted upon having the building set in such a position that it would have the sunshine in sitting room, dining room, and bedrooms. This oversight cost us all two days' work. I said, "It is to be called The Avondale Health Retreat." Yesterday we were on the ground—Elder Haskell, Brother Palmer, W. C. White, and other members of the board—and there, seated on a newly felled trunk of a eucalyptus tree, we had a board meeting. Sara and myself were in our phaeton a portion of the time, and a portion of the time I was on a cushion on the ground. And there, kneeling beside the clean, newly cut logs, prayer was offered to our heavenly Father for special [grace] to be worked by the Holy Spirit. But I thought at first our plans were to be defeated in regard to locating the building.*14LtMs, Lt 252, 1899, par. 3*

If it was not regular in position, the sunshine we must have. At noon, in the afternoon, all night I kept my heart uplifted to God for His guidance and for His Holy Spirit to lead our brethren to view things correctly. And the matter came out all right. The building will be blessed with plenty of sunshine. Then I felt impressed that the kitchen and dining room should be separate from the main building, that a building should be erected containing two good-sized rooms—one for cooking and the second room for dining room. Then there will be no rattling of dishes, no smell of food cooking, and there will be quietness for the sick. We had to use the money that came for the hospital to pay the workmen a portion of their wages and this has delayed us, but there is nothing now to hinder us from going ahead but the resources.*14LtMs, Lt 252, 1899, par. 4*

**Lt 253, 1899**

Ings, Sister

Maitland, New South Wales, Australia

November 8, 1899

Previously unpublished.

Dear Sister Ings:

I have not been able to write but a few lines to anyone for this mail, except letters to Elder Haskell and Elder Irwin. I was sick one week and came to this place a little better but far from well, and since coming here I have had to move my quarters to a more favorable location. I am in the house Elder Starr has rented for the mission workers, and now I can do much better work; but with council meetings and moving and the awful cyclone striking us yesterday I could not write.<sup>14</sup>*LtMs, Lt 253, 1899, par. 1*

We are in a place where there is the greatest need of the people having the last message of warning to the world, and they are hearing it here for the first time. The trumpet is giving no uncertain sound. Sunday was one important day. All day the message of warning was pealing forth to thousands and the Lord helped me speak and lifted me above my infirmities and gave me power from on high. And the people listened as if entranced with the solemn subjects that had never fallen upon their ears before. There is a deep interest, and after this place there are many more just beyond. Newcastle has only been touched. There are many places connected with Newcastle.<sup>14</sup>*LtMs, Lt 253, 1899, par. 2*

Adamstown, Lambton, and several other suburbs, Young Wallsend and Wallsend proper—all these places are being worked and souls are coming to the knowledge of the truth. Singleton, beyond this place, is calling for someone to come to them and preach the truth. Oh, so much to be done! Word comes to me, “Open the work in regions beyond. Carry the message where the people have never heard the truth. Introduce the leaven and it will work itself to leaven all around it.” So there are new fields everywhere we may lift our

eyes. I am not allowed to be satisfied with one place. No sooner has the message come to one place than another place is presented to be worked, and thus the new territories are added to the Lord's kingdom. *14LtMs, Lt 253, 1899, par. 3*

We are stretching every nerve and muscle. We are all denying ourselves, putting in all the means possible to gather the poor, lost, perishing souls to the cross of Christ. The message goes forth in power. We are in the most wicked community, and yet there are the most churches. But the shepherds are false shepherds and they kill them that are fed and feed not the flock with the Bread of Life. *14LtMs, Lt 253, 1899, par. 4*

Well, Sister Ings, I love you and would be so glad to see you. I have never done more work than I am doing now. But this must go in the mail. *14LtMs, Lt 253, 1899, par. 5*

Your Sister in the Lord. *14LtMs, Lt 253, 1899, par. 6*

**Lt 254, 1899**

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 22, 1899

This letter is published in entirety in *20MR 10-11*.

Dear Sister Wessels:

I have an earnest desire to see you this morning, but we are many miles apart. What a blessing it will be when we all shall be one family in the kingdom of God! No partings then, no sickness, no sorrow, no pain, no death. And that which is best of all, no tempting devil to lead the footsteps astray from right paths.*14LtMs, Lt 254, 1899, par. 1*

I have been writing since two o'clock; have written sixteen pages of letter paper, all to go, I thought, in this morning's mail, but two letters to Queensland will not go until noon.*14LtMs, Lt 254, 1899, par. 2*

I would be glad to come and see you at once but it is now fruit canning time and Sara has her hands more than full. But as soon as I can see my way to run down to Strathfield I shall improve the opportunity. The interest at Maitland rests heavily on my soul. I am so very anxious to see the work done there that needs to be done to gather in the sheaves. Sara and I have ridden over the road twenty-seven miles with our horse and phaeton and back again. We have a great interest in that work, and we pray it may prosper. Several good souls have embraced the truth, and they are waiting for several others who are in the valley of decision. I think now that there are twelve souls who have taken their position to keep all the commandments of God.*14LtMs, Lt 254, 1899, par. 3*

Some of these are the very choicest, and will be a recommendation to the truth. Some I have not seen to know them. There is a very widespread influence everywhere, and we long to see many souls taking their position upon the truth. If they only knew the things that

make for their peace, they would do this.<sup>14</sup>*LtMs, Lt 254, 1899, par. 4*

We know not the future, but we must have peace and rest and quietude in Him who hath loved us and given His life for us. What a privilege to take everything to God in prayer! Everything around us is stirring and changing. In the midst of all changes how thankful I am to know that the sweet voice of mercy is still heard and there are added to the church of such as shall be saved. God has a faithful people upon the earth. The company of the Lord's precious ones are not now all in sight to be distinguished and counted. They are hidden now, but the proclamation of the third angel's message is to bring them to sight ere long. We are becoming acquainted with some of these precious hidden ones, and my soul is glad that they take their position firmly and gladly. Thus it has been in Maitland. Said the Lord, "I give unto them eternal life; ... neither shall any man pluck them out of my hand." [*John 10:28.*]<sup>14</sup>*LtMs, Lt 254, 1899, par. 5*

**Lt 255, 1899**

Butler, G. I.

Hamilton, Newcastle, New South Wales, Australia

May 22, 1899

Previously unpublished.

Dear Brother Butler:

We are having twenty minutes' time before we leave for the station, and I improve the time in writing a few words to you. I have been up since one o'clock; commenced writing at two o'clock. Have written ten pages, eaten my breakfast, and am writing a few lines, knowing if I make a beginning I shall perhaps finish it.<sup>14</sup>*LtMs, Lt 255, 1899, par. 1*

Oh, how I long to see the work advance! This locality is being worked, but we have given only a small portion of Newcastle some work. There is a dearth of laborers and a great dearth of means. The donations supposed to come to us have not reached us yet; only one hundred pounds have come, and we thank the Lord for that much. But we keep at work, watching and praying and waiting.<sup>14</sup>*LtMs, Lt 255, 1899, par. 2*

We have had to do quite an amount of labor, investing means in building a hospital for a place to take our sick. My house has been open as a hospital, but the piers are now laid and the work will advance. If we can only get the building enclosed, we can use it for our coming conference. Ministers are to meet to consult together as to how best to carry forward the work. My heart is in this work. We must entertain quite a number. I wish you were to be our guest. I would entertain you right gladly but although this may never be, it will do no harm for me to express my wishes that should it be. I would be very, very glad. I want to see your face in the flesh and speak with you in regard to the blessed hope and glorious appearing of our Lord Jesus Christ. He is soon to come, and I am doing my best to prepare the way of the Lord, to make His paths straight.<sup>14</sup>*LtMs, Lt 255, 1899, par. 3*



Sara and I came to Newcastle last Friday. It is the Week of Prayer and the laborers are distributed in different churches in New South Wales to spread our help the longest way. *14LtMs, Lt 255, 1899, par. 4*

“Sunnyside,” Cooranbong, May 23. At home again. Our meetings at Hamilton were excellent. Sabbath Brother Haskell spoke in the morning meeting. I, according to appointment, spoke in the afternoon at three o’clock. There was a good representation of those who have recently come to a knowledge of the truth. After Brother Haskell prayed, my heart was drawn out in earnest supplication for the presence of Jesus in our midst to bless God’s commandment-keeping people, pleading the promise made in *Exodus 31:12-17*. The Lord has twice said the Sabbath “is a sign between me and you throughout your generations” for a perpetual covenant “that ye may know that I am the Lord that doth sanctify you.” [*Verse 13.*] We must have the sanctification of the Spirit. *14LtMs, Lt 255, 1899, par. 5*

We must open wide the windows of our soul heavenward that the Sun of Righteousness shall come in and its bright beams make us all light in the Lord. I did believe and I did receive that peace in my heart that the world cannot give, neither can it take away. There were many with eyes wet with tears. When I arose to speak I felt strengthened physically, and the Lord seemed indeed precious nigh. I spoke upon taking the Lord at His word. If we have sinned we are to bear in mind that Christ is the Sin-Bearer and would certainly come very close unto us and be our stronghold in every emergency. *14LtMs, Lt 255, 1899, par. 6*

The Lord gave me freedom, not to preach, but to speak the Word with simplicity. I read the precious promises, showing them what was our duty day by day. [See] *Romans 12:1, 2*. These words comprehend much. Opportunity is given unto every soul to prove by an experimental knowledge the acceptable service to God, and thus, by surrendering our whole being as a consecrated offering, demonstrate to the world that there is a reality in the true service of God. This accepting us just as we are, cleansing us, purifying us, sanctifying us to Himself, is a great work to do for us; and yet it must be done, else we cannot see His face. *14LtMs, Lt 255, 1899,*

*par. 7*

The heart of God is determined to do a great work for us if we will let Him. And we have the privilege of glorifying the name of our Lord Jesus Christ in accepting His great love. He loved us when we were dead in trespasses and sins, and He loves us when we permit Him to take away our sins and impute to us His righteousness. Best of all is that this working in the human agent both glorifies the name and makes glad the heart of God as He sees the subjects of His kingdom channels of light through whom He can communicate His inconceivable blessings of love and mercy and glory. It is in lifting up the believer to a state of enjoyment of His love and grace that He can make us His lightbearers to the world, and it satisfies His heart of love when we cooperate with the Lord Jesus in the great work of restoring the moral image of God in fallen man. Well might the inspired apostle in considering this wonderful theme say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." *Ephesians 1:3.14LtMs, Lt 255, 1899, par. 8*

Brother Butler, may the Lord Jesus help you to be of good courage. Do not look to yourself but unto Jesus who is the only One who can help you and me. Some things come up that make my heart very sad and discouraged. There are wrongs that ought not to be, but we ought not to be surprised at them; but it hurts my heart and I cannot at night close the draw. Three nights in succession I could sleep but a few hours. I was then certain I must change, go somewhere. I was wanted at Newcastle and I left Friday morning, and spent Sabbath and Sunday at Hamilton, Newcastle. It was pleasant to look upon the Sabbathkeepers. Not one of the people, citizens of Newcastle, were of our faith [a few months ago], and now there are thirty-five that have been baptized and twelve more are waiting a favorable opportunity. *14LtMs, Lt 255, 1899, par. 9*

I designed to write you a much nicer letter than this, and also to write a letter to Aurora, but tell your sister I have not been able. I have had Brethren Daniells, Starr, and W. C. White to consult with upon important matters in relation to the cause of God, and the providence of God in bringing us into new places and preparing the way in Sydney, that we can now advance. It seems so singular that

a house in Wallsend was offered us, a large building bearing a sign in great letters, Empire Clothing Store. This is in need of repairs, but it is two stories [high]. Brother and Sister Haskell were forced out of the place Brother Lacey had occupied sooner than they were ready, and this house was for rent. The sales room will hold two hundred people, and then there are good rooms for the workers, and it is only ten shillings per week. They would have to pay ten shillings per evening for a hall no larger. *14LtMs, Lt 255, 1899, par. 10*

We were greatly bound about in the city—the main business part of Sydney. We could do but little medical work, because we could not get a place for bathrooms and giving of treatments. What to do we could not tell. Yesterday Elder Starr came to Cooranbong with the information that he had a three-story brick building which had once been a printing office offered to them for twenty-five dollars per month. It is a large three-story house. The room which had been used as a printing office will be converted into a hall for meetings, and there will be bathrooms made for patients to take baths and all kinds of treatments—just what we wanted. But I must close for this mail. *14LtMs, Lt 255, 1899, par. 11*

I send you enclosures, thinking you would be interested in the matter. *14LtMs, Lt 255, 1899, par. 12*

**Lt 256, 1899**

White, W. C.

Toowoomba, Queensland, Australia

October 15, 1899

Previously unpublished.

Dear Son Willie:

I am this morning improving in health. I have been sustained on the journey remarkably well. Sara was quite used up, carsick, and I had symptoms of carsickness. The roughness, the jolting and banging were quite severe. Sara was just about done over, and I felt sorry for her. The pain in her eyes was severe and her whole head was troubled. When it came to doing up the roll, she had help from the sleeping car porter. I slept well during the night and had to keep quite still until we changed cars, at between eleven and twelve. We had a compartment all to ourselves the rest of the way. Sara and I lay down and slept considerably. *14LtMs, Lt 256, 1899, par. 1*

We got to the station about sundown; should have been in the house hired for us before the sun set if we had come direct from the station, but there was considerable delay in the baggage being readily obtained. It was fully half an hour before we could get the things Brother Daniells was looking for. We then found a very nice cottage with three rooms ready for us: for Herbert Lacey, Sister Graham and Sara, and a front room for me with a good bed and well furnished—quite as large as our parlor. *14LtMs, Lt 256, 1899, par. 2*

Sara and I board ourselves. We have the food we brought from home, oranges and lemons. The first meetings have not represented the Brisbane meeting by a long ways. Brother Daniells spoke Sabbath evening to about fifty. Sabbath forenoon Brother Tenney spoke. In the afternoon about one hundred were present. My voice called in about twenty more before I closed my talk. The Spirit of the Lord was in the meeting. *14LtMs, Lt 256, 1899, par. 3*

This is a beautiful place. From the front window we see afar off before us up the hill where most of the large buildings are located. Brother Daniells is making arrangements for me to ride out this Sunday morning. Yesterday clouds gathered in the heavens and did not pass away until about the time I was to speak, then there was soon clearness. We had a most clear, moonshiny night and this morning there is not a cloud. The weather yesterday was rather cool and Friday night Brother Daniells borrowed two rugs of us to supply someone's deficiencies. Last night the weather was just nice, not too hot or too cool, just perfect. Today seems perfect. The atmosphere is bracing, the sky cloudless, and the sun shining makes it very pleasant.<sup>14</sup>*LtMs, Lt 256, 1899, par. 4*

We know not what this day may bring forth. We hope to see many more people out. Brother Tenney says there are more than he expected to see. Brethren Daniells and Tenney visited me yesterday morning. I was pained to look upon the face of Brother Tenney. It seemed full and bloated as you have seen in the face of a drinking man. He seems better healthwise, but I would not be surprised that any time he should have an attack of apoplexy. I do not think anything of devising or planning, anything that brings perplexity, should come upon him. Brother Daniells says he is clear in his Bible readings and when preaching, but when preparations are to be made he does not manifest tact and good judgment.<sup>14</sup>*LtMs, Lt 256, 1899, par. 5*

I am feeling more natural today. My eyes are not so sunken in my head, and if I [a] speak short [time] I need not bring on exhaustion. I did speak short Sabbath, held myself back as with bit and bridle. This I must do else I shall not be worth much.<sup>14</sup>*LtMs, Lt 256, 1899, par. 6*

I shall speak today from (*1 John 3*): "Behold, what manner of love," etc. I think if it were not for the Maitland meeting that is following close upon this I should be tempted to remain here a few days, but as it shall speed right along home. I am hoping that something will be done to complete and get out some books, for the people need them very much. I cannot see why some books cannot be completed without further delay and the parables closed up. They need not be held in Marian's hands any longer. The Lord help is my

earnest prayer, that these books shall no longer be delayed. When once out, my mind will be at ease in regard to the many things I am always feeling burdened to write. *14LtMs, Lt 256, 1899, par. 7*

This must go before eleven o'clock this morning. I have not said much but will send it, thinking you would be pleased to hear. I am very desirous that this place shall have the very best impression made upon minds. But, Willie, I do not think the appearance of Brother Tenney is such as to make a good impression. His countenance bears the impression of a man that uses spiritous liquors. We know it is not the case, but others will thus be impressed. I do feel so sorry for him. *14LtMs, Lt 256, 1899, par. 8*

I think I spoke to you in reference to that place in view for [a] sanitarium. If that brother on the place now deems his chance of securing fruit of so much value as thirty pounds, it cannot be of as much value to the sanitarium after having to have the orchard cared for and the fruit picked and canned as it shall develop. It would bring the crop high for the sanitarium. Brother Radley can tell in regard to this matter. *14LtMs, Lt 256, 1899, par. 9*

If you should conclude to take it, orchard and all, I think I shall pitch a tent on the ground and spend some time there, unless I attend more camp meetings. I think if I was away awhile in rustication, I should improve decidedly healthwise, but this is only a thought. I pray the Lord will give you all wisdom to choose the very best location. As far as the surroundings are concerned, the judgment of you all must balance the question. We should not be too near Catholics, but I think they are at about equal distance in both places you are viewing. *14LtMs, Lt 256, 1899, par. 10*

I have felt since I left home, especially Friday, that we must do more praying. I am casting my burdens upon the Lord and He will manage for me. I shall not lay my burdens upon you, and no one must lay my household burdens on you. You have abundance in your own family to take your time and thoughtful care, and the multiplicity of burdens in connection with the cause and work of God draws you hither and thither and you have no extra mental powers to exhaust on my family concerns. I shall not expect it and I do not want they should come to you with my troubles. I shall, as long as I

have a household of workers, stand as first in the management of this household business and shall, when I can no longer do this, dismiss my workers and let them go under the supervision of someone who can use them. I will now close this letter, for I expect the team for me any moment.*14LtMs, Lt 256, 1899, par. 11*

I think you have too much now to carry, and I am praying about all these matters. And to have your home filled up with those who are not your family, you have been instructed it is not best for your family's prosperity. You have too many visitors and boarders.*14LtMs, Lt 256, 1899, par. 12*

In haste,*14LtMs, Lt 256, 1899, par. 13*

Mother.

I was so sorry that Maggie did not give me copies of the last mails. I hope she has sent them to me at this place.*14LtMs, Lt 256, 1899, par. 14*

**Lt 257, 1899**

Kellogg, J. H.

Sunnyside, Cooranbong, New South Wales, Australia

December 1899

Portions of this letter are published in *5MR 235-236; 1MR 242; 11MR 309; 12MR 1.*

Dear Brother:

Your last letter expresses the thought that I have lost confidence in you. I do not know just how to reply to this statement. I am certainly deeply concerned for you, and it is most difficult to say anything, because you do not take the matter as you should. I know that the Lord is your true Friend, and He has presented your case before me as not directing the work correctly. *14LtMs, Lt 257, 1899, par. 1*

Every man who has large responsibilities to carry should be a daily learner in the school of the greatest Teacher the world ever knew. Jesus Christ made the world, and every human being is amenable to Him, and should be very modest, lest he assume the place of Christ as leader. Every man is to be educated in Christ's school. Are you a daily learner in the school of Christ, that you may have that sanctified discernment which shall make you in every respect a safe teacher and adviser? Are you not in danger of weaving into your instruction sentiments and principles that are not in Christ's lines—ideas and impressions which will be carried away by others wherever they shall go to engage in the work? Thus others will make mistakes which will have to be corrected, and still others will be misled who will have to be set right. All our work is now to be critically done in Christ's lines, that the world may be prepared for the closing scenes of this earth's history. *14LtMs, Lt 257, 1899, par. 2*

Every influence will be set in operation by satanic agencies, to divert minds from the genuine work that will place men as laborers together with God. All, who do not aggressively labor in the warfare where Christ, the mighty General of armies, leads, will be in the



opposite party, composing the armies of the prince of darkness. They will lead the people away from the living issues that should occupy their minds and hearts and prepare them to distinguish between the voice of the world and the voice of Jesus Christ. We must ourselves be very watchful and prayerful, that we may be able to understand the voice of the deceiver from the voice of Him who always speaks the truth. Those who are worked by the Holy Spirit are not led by a feeling of enthusiasm, which soon goes out in darkness. The spell of Christ's influence is abiding. "Be still and know that I am God." [*Psalm 46:10.*] This is a solemn, abiding quietude in God.*14LtMs, Lt 257, 1899, par. 3*

There is danger that all of us will have too much zeal, and too little of Christ's sound wisdom and unquestionable prudence. Every one must stand individually as an active, working agency for the Master, beholding His work as it is given in His Word for our practice.*14LtMs, Lt 257, 1899, par. 4*

Individually, they must think for themselves. With an open Bible before them, they must study under the influence and presence of Jesus Christ, inquiring and knowing for their individual selves what is the way of the Lord. They must catch His spirit; they must be partakers of His divine nature. Then they need never be in doubt, they need never develop the spirit of criticism; but they will daily heed the inspired Word, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? ... Now I pray God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be '(looked upon)' as reprobates. For we can do nothing against the truth, but for the truth." [*2 Corinthians 13:5, 7, 8.*]*14LtMs, Lt 257, 1899, par. 5*

I am seeking to carry the work just as Christ directs. Can you not see and understand that I have had to stand in the strength and name of the Lord against great opposition? I have words to say to you, my brother. You have had some experience in this work in meeting strong, opposing spirits. You should have more confidence in the work which God has given me to do. Should I be considered your enemy because I will not hold my peace when the Lord instructs me to tell you that you need a work done for yourself,

which will give you an altogether different experience from that which you are now having?<sup>14LtMs, Lt 257, 1899, par. 6</sup>

You have had a work, large, taxing, and responsible. But the burdens which you have assumed, which have become more weighty as you have borne them, you did not receive from the hand of Christ. You gathered and attached to yourself responsibilities that you were not competent to carry. The sanitarium was your work, and to give to that the care necessary to make it just what God designed it should be was, even with wise men connected with you, a sufficiently large burden for your part of the work.<sup>14LtMs, Lt 257, 1899, par. 7</sup>

But you assumed the care of other institutions and other interests which embraced large proportions, and gathered thousands upon thousands of God's entrusted capital of means. This money should have been used to set in operation other sanitariums to do a similar work, and give character and prominence to the truth for this time. This work would bring to the sanitariums many who, but for these memorials and representatives of advanced methods in medical lines, would never understand the Bible truth, or even have their attention called to it.<sup>14LtMs, Lt 257, 1899, par. 8</sup>

At the very time when, with the money placed in your hands—money which was not yours to do with as you have done—you could have helped other destitute countries which were wading through every difficulty in their efforts to spread the truth, you were investing this money as though you were a millionaire. This is that which God does not approve, because with it a much greater work, exerting a much more extended influence, would have been the result. While this was being done, the very work that demanded your keenness of perception, that required much time for prayer and quiet reflection—for this is not a small matter that you are handling—has been neglected. The anxiety caused by the precarious condition of the sanitarium, the schools, and the Review and Herald office, is not restful, but very wearing.<sup>14LtMs, Lt 257, 1899, par. 9</sup>

The work of the sanitarium demands your clearest judgment, your most matured thought, and God's instruction at every step. If this

institution is prosperous, it will be because diligent work that God approves is done in it. To manage such a large responsibility you need a wisdom above your own. The educating of students was enough to connect with your work. God has not piled all these others things upon you. The sanitarium needs more than it is possible for you to give it. And unless you greatly diminish your various lines of work, you will be where I cannot write to you, because I would not be free to tell you even that which for years has been presented to me concerning you. After all your unremitting labor, you cannot bear to have the facts appear as they are in truth. You have not done the best thing, and you feel hurt when the Lord points out the things that you should not do. *14LtMs, Lt 257, 1899, par. 10*

The sanitarium will be a memorial for God if it is conducted in all lines as it should be. Many who come to the sanitarium will receive their impression of the truth, as did Sister Henry. She was one of God's precious ones, and through your skill, which has been given you of God, His truth was magnified. This is as it should be. All the influence you can give to the sanitarium is none too much. *14LtMs, Lt 257, 1899, par. 11*

The medical missionary work might better be named the Missionary Health Restoration Work. The powers of darkness, which have long been watching for a chance to come in and counteract the Lord's work, have found no better open door than this work which has done some good, but O! so limited an amount in comparison with the outlay of effort and means! There is no field in this world so ripe to have a work done in it as this field, where are at work the Lord's servants who have acted a part in establishing the work in America. Your own ideas have been followed in centering largely in America. This was self-glorification. The need in this country was a hundredfold greater. O, the ignorance existing here is marvelous! It is terrible! And yet I have never seen a people who responded so fully to medical missionary work as they do in this country. *14LtMs, Lt 257, 1899, par. 12*

The gospel of Christ and health reform in its true relation to the gospel have a common Head. A great work might have been done that has not been done, and, in doing which, America would have

suffered no loss. I was instructed to set the situation before you in America and call for means from the sanitarium. I was instructed to call upon the responsible men, men who were managing the sanitarium, to awaken in them an interest to give to this field facilities to place the Missionary Health Restoration work where it could set the true principles of health reform before the people in this need world. But large schools buildings and sanitariums in abundance have been and are still being planned, while we have been here something like nine years and have not so much as one building erected for a sanitarium proper. We feel handicapped. We cannot yet furnish our Health Retreat, though donations have come to it from yourself and from me. *14LtMs, Lt 257, 1899, par. 13*

You need to be counselled and to receive this counsel as a blessing, not as a curse. You are wearing out your powers. I need you to encourage and to help me in bearing the straightforward testimony which God has given me. The discouragement which you think I have brought upon you is not to be charged to me, for I have given you the source of my message. *14LtMs, Lt 257, 1899, par. 14*

The Lord loves you, and after setting in operation so many great enterprises, He says to J. H. Kellogg, You are selfishly carrying the work in America, and using God's money in various lines in buildings and institutions, when this destitute field to your certain knowledge needs something of this very work started and advanced that you consider so essential to be done in America. You could and should bind about, in the future, your large plans to center so largely in America, when many places have not for years had any money or facilities to do the same kind of work in a much humbler way—work which would have advanced the truth largely in many places. This is as the Lord has represented it. *14LtMs, Lt 257, 1899, par. 15*

“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 10:23, 24.*] The Lord God of Israel would have His light and glory advanced in other parts of the world. “And, behold, a certain lawyer stood up, and tempted him,

saying, Master, what shall I do to inherit eternal life?" Here a most decided question is presented—"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." [*Verses 25-27.*] *14LtMs, Lt 257, 1899, par. 16*

**Lt 258, 1899**

Henry, S. M. I.

Hamilton, Newcastle, New South Wales, Australia

May 22, 1899

Previously unpublished.

Dear Sister Henry:

I have been spending Sabbath and Sunday at Newcastle. Elder Haskell is just preparing a large, old, out-of-repair home, but is well located, ten miles from Newcastle. The name of the place is Wallsend. It is sixteen miles from Cooranbong. This place is now to be worked while the meetinghouse is being built in Hamilton. We want the suburb of Newcastle to be worked. There are about thirty-five now, fully established. There are about twelve to be baptized, and several more are keeping the Sabbath who are not fully established. *14LtMs, Lt 258, 1899, par. 1*

We are sure that a deep interest has been awakened all through Newcastle and Maitland, twenty-five miles from Newcastle. As yet the means pledged has not yet come to us from America, with the exception of one hundred pounds. But we hope the next boat will bring us the money pledged. *14LtMs, Lt 258, 1899, par. 2*

Our building is going up in Cooranbong, called by some other name than hospital, for that name involves much in this country. The lumber could not be purchased because we had not the means. But we can, if means come now, only barely enclose the building, giving the people tangible proofs that we are doing our best to accommodate the union conference. *14LtMs, Lt 258, 1899, par. 3*

We expect a delegation of ministers, and [will] counsel together in reference to advancing the work. There is the work to be done all through this city, and we have not workers nor money, only in prospect, and we live in hope. *14LtMs, Lt 258, 1899, par. 4*

I would be much pleased to meet you at our conference, but this

would be a long journey across the broad waters of the Pacific. If you are a good sailor, then it is much more pleasant, but if a poor sailor, it would be a disagreeable journey. Nevertheless, I may have to undertake the journey and again my labors be in America. I wish first to establish the work connected with my brethren in this new world. *14LtMs, Lt 258, 1899, par. 5*

There are decided health talks given by Doctor Caro in Hamilton. There are cooking classes given once each week. There is an interest kept up here that present subjects that are essential for all to understand. There is a health club established, and all these various lines are drawing the people. I wish more would be drawn. *14LtMs, Lt 258, 1899, par. 6*

The ministers are now commencing their work of visiting from house to house to warn their church members to have nothing to do with Adventists. But this is a new kind of labor for the ministers—to be pastors of the flock. We have cases brought to our attention that have been and are still very critical. *14LtMs, Lt 258, 1899, par. 7*

Miss Gow has stood as the responsible member of the drapery firm here in Newcastle. Her father and mother and sisters all looked to her as the one responsible for all lines of work connected with the firm. The meetings held in this place awakened conviction. Sister Starr gave her Bible readings. The work of drawing to the truth and to make a decision was felt deeply by her. She knew the whole firm was dependent on her holding her position. She tried to get everything possible to excuse decision, but she was troubled and could not, dared not, take her position against the truth. *14LtMs, Lt 258, 1899, par. 8*

This family sent their boy, thirteen years old, to the Cooranbong school after visiting the school. The boy was highly pleased, and was doing well, but the cross of the Sabbath seemed too great for her to lift, for it was ever kept before her [that] if she left it would break up the establishment. She was granted a vacation and, accompanied by Sister Starr, they spent two weeks in Cooranbong. She attended the Bible classes, two classes each day. She was learning, and finally took her stand on the Sabbath. She returned to Newcastle and made known her purposes, but father, mother, and

sisters all opposed her most bitterly. She was in a most trying position—whether to leave the truth or to leave her parents. *14LtMs, Lt 258, 1899, par. 9*

They sent for their son to come from the school. He came against his will. Thus the determined battle went on day after day. Every inducement was presented, and every objection magnified, but she held, for a time, unswervingly. She decided to go to Cooranbong to school—telegraphed for them to meet her at [the] station. Then the battle went on in her home. Next day after the telegram was sent, the mother told Elder Starr their daughter had left for a four-weeks' vacation. The father had a talk with the daughter. The result was, she had left for Melbourne, and this was the doing of the father. She said she went to her father's brother. His brothers were—one a Catholic, the other an infidel. They do not give her address. We are cut off completely from any intercourse, and unless she writes herself, we shall know nothing. *14LtMs, Lt 258, 1899, par. 10*

This is a strange affair. The mother feels they have gone too far and is troubled in regard to the matter. But here we have to leave her. She was an excellent young woman—kind, loving, affectionate—but she was not satisfied with her religious experience. One week has passed and nothing has been heard from her, but the Lord can reach her wherever she is. We have lost all track of her, but the Lord can and will help her if she has not cast off her Lord through the great pressure brought to bear upon her. The Lord may work this matter out to His own name's glory. The Lord Jesus is a compassionate Saviour. The Lord Jesus can speak to this dear soul: "The Lord shall preserve thee from all evil; He shall preserve thy soul." [*Psalms 121:7.*] "The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." [*Hebrews 10:38.*] "If ye continue in my word, then are ye my disciples indeed." [*John 8:31.*] "He that shall endure unto the end, the same shall be saved." [*Matthew 24:13.*] "Watch ye, stand fast in the faith, quit you like men, be strong." [*1 Corinthians 16:13.*] "Hold that fast which thou hast that no man take thy crown." "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." [*Revelation 3:11, 5.*]*14LtMs, Lt 258, 1899, par. 11*



We have seen that which our Lord has assured us should come—divisions in families. One family by the name of Lord had eight sons. The eldest married the daughter of a man who kept a hotel, called here Publican House, where liquor is dealt out and the sale sustained by law. His daughter embraced the truth with her husband, and her parents told her never to enter their doors again. When she was baptized, her sister and brother, older than she, took hold of her arm to force her away. *14LtMs, Lt 258, 1899, par. 12*

The police saw the brother, and he came to him and said, “Release her. Let her follow her convictions of conscience.” This policeman had watched the tent and heard the teachings in the tent, and had said that it must be that the Lord was with this people, for he had far less work to do in arresting the evil workers. He told that brother if he did not keep his abusive tongue to himself, [and] let this woman alone, he would arrest him for disorderly conduct. *14LtMs, Lt 258, 1899, par. 13*

The mother and sister then came to her and cursed her and her mother-in-law, Sister Lord, who had embraced the truth. This wicked woman knelt down and told the Lord how her daughter had disgraced the family. And then she prayed that her daughter might be taken sick and the mother-in-law might be struck with sickness and never leave her bed again. In about two weeks that mother, who was so bitter, was taken violently sick and died, a great sufferer. *14LtMs, Lt 258, 1899, par. 14*

The son-in-law, Lord, and his wife, went from Cooranbong to the funeral. It was dinner time. The family were eating dinner. They did not ask the sister to sit at the table, and her opposing sisters left the table, declaring they would never sit at the table and eat with her. Brother and Sister Lord felt very sad and returned again to Cooranbong, disowned by sisters and brothers. You see that which many souls [suffer who] have embraced the truth. They do this in the face of self-denial and sacrifice. *14LtMs, Lt 258, 1899, par. 15*

Brother Lord had been in his little room as [a] single man to work the brakes twenty years, but when he embraced the Sabbath he was discharged. His employer said he would have no man that kept the Sabbath in his employ. Brother Lord asked him if he could find

the record on any of the books where he had failed in doing his work faithfully. He said, “You have stood as one of our most trustworthy men, and we know not how your place can be supplied, but we cannot have one who keeps Saturday to do our work.”*14LtMs, Lt 258, 1899, par. 16*

Thus you can see [that] both parties, believers and unbelievers, are making sacrifices. The words of the apostle are to the point—“By whom the world is crucified unto me, and I unto the world”—but not on the same line. [*Galatians 6:14.*] One is on the line of obedience to all of the commandments of God. For their loyalty their business is taken from them and they are set adrift without any money laid by.*14LtMs, Lt 258, 1899, par. 17*

Brother Lord came to Cooranbong. The only place he could find was the small, broken-down shanty for his large family. There were no houses to rent, and my own house was full. We managed to keep them one night—feed mother and father and seven sons. The married son was living in a tent. The married daughter and her husband have found them a place somewhere.*14LtMs, Lt 258, 1899, par. 18*

We helped as best we could to supply their necessities. [We] employed three boys, and the pay for their work just put food into their mouths. We had two spare stoves we set up for them, and did all in our power, but you can see this is no more than we can expect. We shall find some place for them on the school land, to make a home for them. Two were poor families. We are helping to secure a home, [and] a little piece of land to cultivate.*14LtMs, Lt 258, 1899, par. 19*

There are good Sabbathkeepers of excellent influence. One was a coachmaker, wheelwright builder, but he was located where [he] could not get work and they could not obtain the necessities of food and clothing. This is the kind of missionary work we are called out to do, and we pray the Lord to open the way for these blessed ones, whom the Lord loves. We shall look after them [and] secure them homes. If they can pay, they will pay, and they can pay if we give them work, which at present is abundant on the school grounds.*14LtMs, Lt 258, 1899, par. 20*

We have employment for everyone who can work. We must gather into the net the poor and distressed and the wealthy. Whosoever will, let him come and take of the waters of life freely. Some of these poor people are the Lord's noblemen. They are the choice of the earth, have been workers, superintendents of Sabbath schools, and have worked [for the church] since because of their faith they were discharged. *14LtMs, Lt 258, 1899, par. 21*

Brother Pocock has been instrumental in bringing to the truth several families. It is just such ones we wish to occupy the school grounds. They are put in office at once to help share the burdens, and are first-class workmen, but poor, very poor, in this world's goods, but rich in faith. *14LtMs, Lt 258, 1899, par. 22*

Well, it is daylight. I have been up since one o'clock, writing since two o'clock, this letter. I do not think I can get it copied—will send it just as it is if I cannot. *14LtMs, Lt 258, 1899, par. 23*

Oh, how much instruction we need from the Lord! Daily we must receive the rich current of the grace of Christ, that we may impart to the needy. We have had evidence that this part of the Lord's vineyard is to be worked. *14LtMs, Lt 258, 1899, par. 24*

One portion of Newcastle has been receiving labor. Now another section must receive the truth, and thus take section after section until the stronghold of Satan is broken down. *14LtMs, Lt 258, 1899, par. 25*

“It is impossible but that offenses will come; but woe unto him, through whom they come.” [*Luke 17:1.*] How cruelly they treated our precious Saviour, and shall we not expect the very same kind of treatment? Shall we be surprised and astonished that we are called to be partakers with Christ of His sufferings? We will pray constantly that we may have the mind that was in Christ Jesus. *14LtMs, Lt 258, 1899, par. 26*

We now must take the cars for Cooranbong. *14LtMs, Lt 258, 1899, par. 27*

**Lt 259, 1899**

Jones, C. H.

Sunnyside, Cooranbong, New South Wales, Australia

June 20, 1899

Previously unpublished.

I address this letter to Brother C. H. Jones and those connected with him in the work. *14LtMs, Lt 259, 1899, par. 1*

We need a printing press very much, and as you have been getting new presses, could you not donate the one you do not now need, to come to this country, Cooranbong? We need a press very much, that we may get off interesting matter in leaflets and small tracts and in a small [paper] give the incidents in the work. *14LtMs, Lt 259, 1899, par. 2*

I have used up and hired money to carry forward the work. I have this morning given my note for two hundred pounds at six percent interest to erect the meetinghouse in Newcastle. One of our brethren has taken the house on contract, to be completed in seven weeks. If the contractor can purchase the lumber with money down, he can obtain better terms. One man recently come to the faith loaned money to purchase the land, and was loath to let more money go, for he will not take mortgages. He was asked if he would take Mrs. White's note, and loan the money to her. He answered readily, "I will." His wife also assented, so Elder Starr came from Newcastle last night, and before my lamp was put out he laid the matter before me. Willie came in and they both explained matters, and my name was put to the paper, for this loan, two years. *14LtMs, Lt 259, 1899, par. 3*

I divided one hundred pounds toward Brisbane church and Newcastle church. Of that money sent me in the Scott note, one hundred is divided for sanitarium and our hospital. *14LtMs, Lt 259, 1899, par. 4*

I appropriated ten pounds for tent in which they have held their

[meetings] since the camp meetings. It is now the wet season and we must provide a house of worship in Newcastle. It cannot be avoided. The remaining portion of the money sent is also to be appropriated to the advancing work here on the ground, as is needed in furnishing the hospital. *14LtMs, Lt 259, 1899, par. 5*

We have nothing to pay for a press, and we need it badly. Will you accommodate us in this? If you can do this at once, we will be very thankful. The work here could be much advanced in having a press to aid us in doing the work. *14LtMs, Lt 259, 1899, par. 6*

**Lt 260, 1899**

Wellman, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

October 11, 1899

Previously unpublished.

Dear Brother and Sister Wellman:

I cannot sleep past one o'clock a.m., and the mail goes this morning. I wish to express to you that your liberal donation offered to [the] cause of God in this missionary field is accepted as a much needed blessing. I feared I could not get time to write a word because special matters of the school have taken our time quite fully. The closing exercises were good. The presence of the Lord was with us, and we are of good courage.<sup>14</sup>*LtMs, Lt 260, 1899, par. 1*

The Health Retreat that we have ventured to put up in Cooranbong was much needed. It is heavily in debt, and we had come to a standstill. We could go no farther. But the means coming from California enables us to pay the workmen, [and] to advance in putting on the plastering. The furnishing is still [to] be done.<sup>14</sup>*LtMs, Lt 260, 1899, par. 2*

Brother Owen, who came to the conference, helped us much. He furnished the material, and he has made, free of charge with the exception of his board, three bathtubs and an immense tank to furnish water for the retreat. This is thankfully received and has saved us quite an expense. We are so thankful at the prospect of having a place where we can care for the sick. We have made our own home a hospital for the sick; but soon this building will be in running order, and we are grateful. We know the Lord has put it into your hearts to do this, to impart of your means as His stewards.<sup>14</sup>*LtMs, Lt 260, 1899, par. 3*

We are working as fast as possible to follow the directions of the Lord to add new territory to the cause of God. The light comes, “Go

forward, enter new territories, and the ministering angels will go before you. You are not to put boundaries to the aggressive warfare. Erect memorials in humble houses of worship, and secure a place for the Lord's little flock who shall be cast out from the nominal churches. But your greatest success will be in commencing [to work with] the class that are not converted. Religious prejudice will not stand in their way." *14LtMs, Lt 260, 1899, par. 4*

This has been our experience from the first. Men and women who have not attended meetings in the church for sixteen years have given up their tobacco, their drinking wine and liquor, and have been converted and make the best workers we have. *14LtMs, Lt 260, 1899, par. 5*

Last year we attended the camp meeting held in Queensland, in Brisbane. This year the camp meeting will be held [at] Toowoomba, several hours' less ride than Brisbane. We leave tomorrow for that place. *14LtMs, Lt 260, 1899, par. 6*

I am of good courage in the Lord. I know that the Lord is preparing the way before us in this new world. We see so much to be done, and means and workers are so much needed. We pray the Lord for strength. We must have it. Every blessing we have received of the Lord is to be imparted, and the Lord will give His Holy Spirit in large measure to all who will receive it. *14LtMs, Lt 260, 1899, par. 7*

Again I thank you for your liberal gift. *14LtMs, Lt 260, 1899, par. 8*

**Lt 261, 1899**

Hickox, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 22, 1899

Previously unpublished.

Dear Brother and Sister Hickox:

I would like to understand what you are doing and the result of your labors. I do not know as I explained to you that the horse in your charge was, if driven fast and continuous, subject to lameness. But with careful treatment—bathing his limbs and rubbing them—he improves and will not show the lameness. I would have let Sisters Wilson and Robertson have the use of the horse, but I knew that they could not have the care of the horse and give it proper attention. It must not be driven long distances, but this is unnecessary for me to say. The horse is a free horse and has no ungainly tricks and is perfectly safe, but do not pull the lines or hold them tight. Brother Haskell himself had not learned that to some horses this is unbearable and makes them nearly frantic. *14LtMs, Lt 261, 1899, par. 1*

I was sorry that you did not get a two-seated wagon, for then you could have taken two of our sister workers sometimes and, in so doing, accommodated them very much. I told you I did not give the use of [the] horse to you and the sisters, for I know what this means. There must be one in charge to know how much the horse has been driven and [not] keep it on the go all the time for this one and that one and the other one. Poor dumb animals have not the power of speech, and if they had, there would be some astonishing revelations in regard to thoughtless drivers, and also of the inhumanity and unmercifulness of man to dumb creatures. *14LtMs, Lt 261, 1899, par. 2*

I am anxious to know how you are getting along. What are your prospects? There is a most important work to be done. When you and your wife sing, let it be the simple revival hymns. They have



enough of the long, dry hymns in the churches. We hope you will seek the Lord most earnestly; there is your strength. Do not be discouraged. Depend wholly on God. You can be deepening in piety and love for God and for souls, and you can, if you work in Christlike simplicity, have a marked success. Come right to the hearts of the people. This can be done in sympathy and in love. Work in faith [and] claim the promises of God.<sup>14</sup>*LtMs, Lt 261, 1899, par. 3*

“The kingdom of heaven suffereth violence, and the violent take it by force.” [*Matthew 11:12.*] Sometimes there is need of patience united with perseverance, that “as the rain and the snow come down from heaven and return not thither again, but water the earth and make 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 the thing whereunto I sent it.” [*Isaiah 55:10, 11.*] Now, this warrants us to have a very strong expectation. We need more faith, much more faith. You must give yourselves far more to earnest, humble prayer and ask with the simplicity of a child. There is a deeper experience for you to gain. Search the Word of life and let the Lord’s Word come to the people through you.<sup>14</sup>*LtMs, Lt 261, 1899, par. 4*

I want much that you should sink the shaft deep in the mines of truth and possess yourself of the heavenly treasure. Make every point simple [in order] to be comprehended by the souls that do not take in the truth because it is new and strange to them. There must be “line upon line and precept upon precept, here a little, there a little.” [*Isaiah 28:10.*] Cut away everything that will interpose your prayers. Come in meekness as a learner, and ask counsel and advice of Brother Colcord and your brethren, because you do not always move with the best judgment and have laid too large confidence in your own plans. Now, the Lord would have every one of the workers in His service bind heart to heart [and] be united. The more humbly you walk before God, the greater will be your power with the people.<sup>14</sup>*LtMs, Lt 261, 1899, par. 5*

Do not dwell upon subjects the people cannot comprehend, but dwell on those subjects that will have the largest amount of Christ in

them—His law, of course, is the message for this time—and come close to the people. Your success is in God. Commune with God and guard yourself, for your plans that often seem wise to you need remodeling before they can be safe for you to follow. When you draw out your heart toward God by an actual trust, when you have urged a particular promise to God in your prayer, then believe in submission, yet hope, for God never yet has failed a believing, trusting soul. We may lay hold on God by virtue of a double chain: by virtue of the single promise that first drew out your soul to ask, [and] then another promise made if you trust. “Thou wilt keep him in perfect peace, who putteth his trust in Thee,” (this is your legacy) “because he trusteth in Thee.” [*Isaiah 26:3.*]*14LtMs, Lt 261, 1899, par. 6*

Abide close by the written Word of God. The Lord Jesus is the Author and Finisher of your faith. In Christ’s human nature He was both a man of faith and a man of prayer—His was the highest of all instances in believing prayer. Walk humbly with God; walk softly before Him. Every visit you make, be sure and pray if there is any sick where you call. Pray for the sick that God would raise them up, for you know not who shall be greatly blessed in the kingdom of God. But I must close this letter.*14LtMs, Lt 261, 1899, par. 7*

Come as a humble servant of God before the people and lift up Jesus. Talk of the love of Christ. Talk of His power to save to the uttermost all who come unto Him. Wind yourself into the confidence of the people—for you have a large circle to visit—and put in all the time you can to see men and women, to plead with them, to enlighten them. Press your way through the moral darkness of unbelief, taking the people with you if you can. Work and pray and urge your way through the moral darkness.*14LtMs, Lt 261, 1899, par. 8*

May the Lord give you souls, precious souls, is my prayer in your behalf and all who are connected with the work.*14LtMs, Lt 261, 1899, par. 9*

In love.*14LtMs, Lt 261, 1899, par. 10*

**Lt 262, 1899**

Jones, C. H.

NP

Circa 1899

Previously unpublished. Not sent.

[Dear Brother C. H. Jones:]

I had a very trying day yesterday. Could not sleep after twelve o'clock p.m. and had an unpleasant day. Rode out but it did me no real good. Took treatment and went to bed. This morning I am better. Slept until 3:00 a.m. *14LtMs, Lt 262, 1899, par. 1*

Brother Jones, I received and read your letter, and I am the one to be greatly surprised that you caution me to not let anyone receive the idea that I receive royalty from the published testimonies. What do you mean? Do you think I am trying to conceal anything in reference to my books? Have you not had evidence that I am one with the cause of God; that I call nothing my own; that I have borrowed, or rather hired, at least twelve thousand dollars on which I pay interest to press the work in Australia because I must see it established in righteousness? My brethren in America are not doing their part to open the work in new fields. *14LtMs, Lt 262, 1899, par. 2*

I am so sorry that every evidence that I could give has still left upon your mind a cloudy impression of suspicion and criticism, ready to think thoughts that ought never to enter your minds. You must study deeper, my brother, from cause to effect. My conscience is clear before God. I value earthly possessions, gold or silver, as nothingness in comparison with the souls for whom Christ has given His life. And if the work had been done in American cities, in California and east of the Rocky Mountains, that God made it possible for you to do, there would today be memorials in cities nigh and places afar off where houses of worship would stand as God's memorials, as in Oakland, and a much larger number would be representing the truth of God in many places. *14LtMs, Lt 262, 1899,*

*par. 3*

I felt a heart weariness and death-like sickness come upon me as I read your representations and see that you and [other] ministering brethren are so dull of comprehension. Would you have me produce bricks without straw? Where shall I obtain the money to pay my workers to produce books? I thought after reading your letter that, as far as I am concerned, the farther I am located from our institutions and from those who stand in responsible places, the better, far better, would it be for me in the accomplishment of the work God has given me to do. You seem to be so shortsighted. Would you be so shortsighted concerning your own work? I know you would not. Would it not be according to the law of God for you to be as sharp in looking at the things of others as well as at those things you are handling? I will propose to you [that you] make no charge for the press work, and I will donate the manuscript, and then sell them for their net value and put the money in the cause.*14LtMs, Lt 262, 1899, par. 4*

The words of your letter surprised me very much and revealed to me that I need never expect that brethren and sisters who ought to comprehend are in mind and heart and spirit where they can possibly understand the nature and character of the work God has given me to do. They seem to suppose they know, when this letter from you reveals to me an inwardness of willing ignorance of human comprehension which should not be entertained. Am I to be compelled to specify things and explain that which should be self-evident to any intelligent mind? You should not be surprised, nor any other of our brethren, that I receive royalty on the testimonies that I give to the people. Whoever gave you or any other man the supposition that the important task of preparing the manuscripts was a free gift? Elder Butler thought at one time that the testimonies should be given to the people without anything in the line of royalty coming to me. Some of our brethren have thought and spoken that, too.*14LtMs, Lt 262, 1899, par. 5*

In Australia I have had a very hard, laborious work to do; so also has W. C. White. He is called to take the responsibilities, largely, in councils, and I have had no help except for a typewriter and Sister Davis, who is intelligent in regard to my work. Those who have little

experience with me and the laborious work every day of my life are unable to comprehend the matter by telling them. It is not possible for their minds to have any just appreciation of my work or that perception to understand. I was so pleased to obtain help of one who I knew respected the testimonies but who, as a minister, was receiving three pounds per week. But I did not hesitate to employ him. His health was not good. *14LtMs, Lt 262, 1899, par. 6*

While this matter had all been published in small pamphlets as private testimonies for the churches, composing a book to be circulated for all our people demanded the most careful labor to prepare. To have just that much done cost three pounds per week and was a slow process. Then, after this work was done, when my mind was in its most clear and unburdened condition, I must go over every line of the work prepared to examine every word, that nothing should be placed in the book that could open the door for naturally severe men to use one expression [that would] encourage them to use the words in the Testimony as a whip to apply to scourge others—work some were ever ready to do, and have done, and will continue to do, because they have not the wisdom of the serpent and the harmlessness of the dove. *14LtMs, Lt 262, 1899, par. 7*

I dare not place in manuscripts for publication many words entirely as they [were meant to] be, as I have spoken them and they have been reported—just as they came from my lips, just as God has moved me to speak—knowing that some who handle them may interpret these words to suit their own unsanctified spirit to bruise and to wound souls. Yet others will take the words to serve their own purposes to gain some point, and, in repeating the testimonies with a spirit of their own, make them of none effect. Every word was truth, but the great want of love and kindness and the Spirit of God to properly give the interpretation of the things written has led me to great carefulness, [because the] impression that I know should be present with the testimonies borne [is lacking, and it] makes me afraid. *14LtMs, Lt 262, 1899, par. 8*

For some length of time I have been paying two pounds per week for one to classify and examine all the writing that has been collecting in testimonies for many years, and to select the portions

that give light upon various points—of correcting evils in the family government and in the church government, in warnings, in restraint, and in encouraging the ones who need to be strengthened and sustained. [Two lines torn here.] ... the particular things they wish to bring to pass would not mix in them words of interpretation, so that the congregation cannot possibly distinguish what is testimony from the Lord or what are the words of the man who handles them. These things, in preparing testimonies, are the most severe on me of any class of labor possible. *14LtMs, Lt 262, 1899, par. 9*

I think it is above twelve years that there has not been any testimonies prepared and got out in book form. But I have worn out typewriters and paid for the labors of persons to use these typewriters and the paper and all things required to reproduce copies to go all over the world where our people are. I have many hours less sleep than persons usually have; I am awakened at all times of night to write with an intensity that no one can understand. [Two lines torn here.] *14LtMs, Lt 262, 1899, par. 10*

“Ye have eyes but ye see not.” [*Jeremiah 5:21.*] If it was thus in Christ’s day, it is no less thus in this our day. Christ, the greatest Teacher the world ever knew, on occasions when He knew His words were misinterpreted, said, “Ye hear my words but ye understand not.” Said He on one occasion, “Why do ye not understand my speech? even because ye cannot hear my words.” Truth was not palatable to them. “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.” [*John 8:43, 45-47.*] [Read] *Isaiah 6:8-11.* *14LtMs, Lt 262, 1899, par. 11*

There are at this time many things that might be said that have to be left unsaid, for the people have not been imbued with the Spirit of God to take them in. A view of God’s infinite majesty and holiness will bring a deep sense of their own deficiency of spiritual understanding. The great work to be done in our institutions requires plain, direct, decided testimony—for they are just as much in need of them as the people in Christ’s day. *14LtMs, Lt 262, 1899, par. 12*

What, Brother Jones, do you mean and what are you talking about, as though I must say nothing about receiving the means expended for help in bringing out the Testimonies, means which I have to pay for collecting and preparing this matter for the Testimonies. I have never had anything to conceal. It would be just as appropriate for our people to advance the idea of my having no remuneration for *Desire of Ages, Patriarchs and Prophets, Great Controversy*, and all the other writings. I did not suppose anyone was in darkness upon this point. Therefore I will inform them. *14LtMs, Lt 262, 1899, par. 13*

Of the testimonies, these are the most difficult matters to manage, because the varied minds will interpret them to mean that which they do not mean. It requires most taxing and perplexing discretion as to what shall come in print and what shall be withheld. We do not desire to make bare our weakness to unbelievers, lest they will glory in the fact that Sabbathkeeping Adventists are faulty and love of the Lord does not convert their souls. I shall, I hope, ever carry myself and the work the Lord has given me to do in accordance with the instruction I have received from the One who has given me my work to do—the most trying and difficult work that can ever be given to human agencies. *14LtMs, Lt 262, 1899, par. 14*

I did not suppose that persons of reasoning faculties would suppose that the light given of God for the people could be prepared for publication and brought out without the most critical, taxing preparation so that our own people shall be benefited and that every word should be so carefully guarded that the unbelieving world cannot take occasion to reproach our people. When the numbers of unbelievers were few, the matter could be handled with much less difficulty. I have to cut out some statements from the private testimonies, that the cause of God shall not be dishonored, and thus our precious work shall not become the sport of Satan's handling. These testimonies have been sent to the ones to be warned and reprov'd. But the way the testimonies have been handled has made it a necessity to present the matters before the household of faith, and the truth must appear as it is, for one claims Sister White has said in testimony this, and another, that, and the other, something else. I now have to present the matter as it is. *14LtMs, Lt 262, 1899, par. 15*

A small portion only will appear now. I cannot give the strength and time I desire before this coming Conference. I am not at all worried about my debts, although they are heavy. I have a desire to be in a position where I can settle them, but if I can still see a chance where I can rally my brethren by my own example, taking hold and doing something to extend the work, I shall not stop to get out of debt first but try to create interests which will be producing and not continually consuming. *14LtMs, Lt 262, 1899, par. 16*

I have had the key presented to me how the cause of God can be advanced and the subject agitated, and then the presentation will make its own impression. But as sure as the beginning is made, there will be obstacles. I want to stand in that consecrated position where I dare, in the name of the Lord, to obey the command from divine instruction, "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 28:19, 20.*]*14LtMs, Lt 262, 1899, par. 17*

You express, perhaps, the thoughts of many, but truth is truth, and I am to stand clear in the sight of God and never expect to be understood by many in this life. Many will continue to use the testimonies as they are doing. That which points out their individual defects in character they choose to war against, and they say, I do not believe that. They will continue to cover their faults as with a garment, but the Lord's words are not changed, whether you receive or reject it. *14LtMs, Lt 262, 1899, par. 18*



## Manuscripts

### Ms 1, 1899

Unity, Courtesy, Love

NP

January 19, 1899

Portions of this manuscript are published in *UL 33*; *OHC 176*; *Te 32*; *9MR 320*.

“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 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*.] *14LtMs, Ms 1, 1899, par. 1*

There are manifold instruments and agencies on whose concurrence and harmonious action the prosperity and perfection of the Christian church depends. If the finger, apparently the least important member of the body, becomes afflicted, it telegraphs the fact to the brain, and the whole body suffers. We may apply this illustration to the church. *14LtMs, Ms 1, 1899, par. 2*

In the church, officers are appointed as co-workers with God for the edification of the body of Christ. Mothers and fathers who are doers of the Word of God are a part of the body of Christ. They nurture and admonish their children in accordance with God's Word, raising

up a little army to stand under Christ's banner. They are God's witnesses, showing to the world that they are under the guidance of the Holy Spirit. Christ is their pattern and they educate their children to know God. *14LtMs, Ms 1, 1899, par. 3*

In the prayer Christ offered in behalf of His disciples just before His betrayal and crucifixion, He said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] Should not every family on earth be a symbol of the family in heaven? In each household should there not be heard songs of praise and thanksgiving? *14LtMs, Ms 1, 1899, par. 4*

The family whose members love God and one another, who do not get provoked, who are long-suffering, forbearing, kind, is a symbol of the family above. The members realize that they are a part of the great firm of heaven. They are taught by the laws of mutual dependence to rely upon the great Head of the church. If one of the members of such a family suffer, all the rest suffer. The suffering of one entails suffering on the other. This should teach the youth to take care of their bodies, and to pray to be preserved in health; because when they suffer from disease, the whole family partakes of their suffering. *14LtMs, Ms 1, 1899, par. 5*

Those men and women who have determined to serve God will seek to govern their families so that they may correctly represent the religion of Christ. The children will be taught to be tidy and useful, to share the burdens of the home, not allowing the parents to bear any which they can carry. Thus the lot of mother and father is made much easier. The whole family shares the blessing of the helpfulness of its members. *14LtMs, Ms 1, 1899, par. 6*

Why do not parents come to Jesus just as they are, asking for His forgiving grace and healing power? Why do they not plead to be endowed with capabilities that will enable them to rule their households aright? *14LtMs, Ms 1, 1899, par. 7*

Every gift of God is to be appreciated and put to the very best use. Thus we place ourselves where we can be laborers together with God. But God is robbed when men and women do not connect with Him in such a way that mind, soul, and strength may be controlled by the Holy Spirit. The family of God here below should co-operate

in the most perfect harmony with God's appointed agencies in the work of molding the human character after the divine similitude. Each member is to seek to use aright their entrusted talents. They are to trade upon these talents, and thus increase them. Then they obtain power. This is an individual work. Each is to seek with earnest effort for peace in Christ. *14LtMs, Ms 1, 1899, par. 8*

God has appointed agencies to meet every case. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." All these varied influences are to be used for the work of the ministry, for the edifying of the body of Christ. All are not to work in the same lines, but all are to appreciate every gift of God. These gifts are to be used in their different places, "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 4:11-13.*]*14LtMs, Ms 1, 1899, par. 9*

The members of the church are ever to be respectful and courteous to the Lord's ministers. "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor." [*Ephesians 5:1, 2.*] This is the height of the love we are required to reach. And the texture of this love is not tainted with selfishness.*14LtMs, Ms 1, 1899, par. 10*

In the following verses the apostle names the attributes which will exclude from heaven all who cherish them. Then he names the traits of character which will open the gates of the city of God to those who cherish them. "Ye were sometimes in darkness," he says, "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. For it is a shame even to speak of those things which are done of them in secret."*14LtMs, Ms 1, 1899, par. 11*

"But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but

understanding what the will of the Lord is. And be not drunk with wine, wherein is excess.” [Verses 8-13, 15-18.] The use of wine or tobacco is not essential to Christian growth. Indulgence in intoxicating liquor places a man wholly under the control of the demon who devised this stimulant in order to deface and destroy the moral image of God. *14LtMs, Ms 1, 1899, par. 12*

“But be filled with the Spirit”—the holy unction from on high —“speaking to yourselves in psalms and hymns and spiritual songs; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.” [Verses 18-20.] *14LtMs, Ms 1, 1899, par. 13*

Let no one think that he should be privileged without interruption to carry out his ideas and plans. Every movement should pass under strict self-examination. Every principle of action should be compared with the principles of God’s Word. God’s servants should counsel together, working in unity; for in unity there is strength. *14LtMs, Ms 1, 1899, par. 14*

“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 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 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.] *14LtMs, Ms 1, 1899, par. 15*

“Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it 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 blemish. So ought men to love their wives as their own bodies.” [Ephesians 5:22-28.] Let every husband remember these words. Let no man

degrade his wife by making her a servant to his uncontrolled passions. *14LtMs, Ms 1, 1899, par. 16*

“He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. For we are member of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband.”  
[*Verses 28-33.*] *14LtMs, Ms 1, 1899, par. 17*

The lessons of this chapter are of the greatest importance, yet they are practiced by but few. If these instructions were carried out to the letter, what changes would take place in families! *14LtMs, Ms 1, 1899, par. 18*

In the *third chapter of Colossians* definite instruction is given to families. The apostle says, “Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons.” [*Verses 18-25.*] *14LtMs, Ms 1, 1899, par. 19*

If those who claim to be Christians would be obedient to God’s Word, the husband loving the wife, and the wife respecting and reverencing her husband, both remembering what a family should be, how different would be the condition of our world! How many doors would be closed against the temptations of Satan! *14LtMs, Ms 1, 1899, par. 20*

Those who work at cross purposes in the home are disqualifying themselves to be members of the royal family above. Unless they

change, they can never dwell in the mansions Christ has gone to prepare. Many who claim to be Christians are Christians only in name. They choose to follow their own standard, rather than the standard God has set in His Word. They have not put on Christ, but are among the number who went into the banquet thinking that it made no difference whether they had on their citizen's dress or the wedding garment. They preferred to follow their own natural impulse. They refused to accept the robe of Christ's righteousness. They believe in Christ as the world's Redeemer, but know Him not as a personal Saviour. *14LtMs, Ms 1, 1899, par. 21*

He who is under the control of the enemy of all good exerts an influence wholly for evil. He has strong passions, which should be controlled, but he feels under no holy restraint, and his manifestations of envy and jealousy, his outbursts of anger, and his evil surmisings make him a demon in his home. He will not do the will of God. He needs to be taken in hand, and like a rebellious child disciplined and chastened; for he is ruining himself. His course is downward. *14LtMs, Ms 1, 1899, par. 22*

Husbands, wives, 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. But many will not submit to the will of God, be His call ever so clear and loud. Every family has daily improvement to make. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] Men and women must co-operate with God if they would be overcomers, and at last see His face. Christlike virtues must be brought into the character. *14LtMs, Ms 1, 1899, par. 23*

The word given us through the apostle is, "Ye are a spectacle to the world, to angels, and to men." [*1 Corinthians 4:9.*] "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 trodden underfoot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put 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 5:13-16.*]*14LtMs, Ms 1, 1899, par. 24*

## Manuscripts

### Ms 1, 1899

Unity, Courtesy, Love

NP

January 19, 1899

Portions of this manuscript are published in *UL 33*; *OHC 176*; *Te 32*; *9MR 320*.

“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 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.*]*14LtMs, Ms 1, 1899, par. 1*

There are manifold instruments and agencies on whose concurrence and harmonious action the prosperity and perfection of the Christian church depends. If the finger, apparently the least important member of the body, becomes afflicted, it telegraphs the fact to the brain, and the whole body suffers. We may apply this illustration to the church.*14LtMs, Ms 1, 1899, par. 2*

In the church, officers are appointed as co-workers with God for the edification of the body of Christ. Mothers and fathers who are doers of the Word of God are a part of the body of Christ. They nurture and admonish their children in accordance with God's Word, raising

up a little army to stand under Christ's banner. They are God's witnesses, showing to the world that they are under the guidance of the Holy Spirit. Christ is their pattern and they educate their children to know God. *14LtMs, Ms 1, 1899, par. 3*

In the prayer Christ offered in behalf of His disciples just before His betrayal and crucifixion, He said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] Should not every family on earth be a symbol of the family in heaven? In each household should there not be heard songs of praise and thanksgiving? *14LtMs, Ms 1, 1899, par. 4*

The family whose members love God and one another, who do not get provoked, who are long-suffering, forbearing, kind, is a symbol of the family above. The members realize that they are a part of the great firm of heaven. They are taught by the laws of mutual dependence to rely upon the great Head of the church. If one of the members of such a family suffer, all the rest suffer. The suffering of one entails suffering on the other. This should teach the youth to take care of their bodies, and to pray to be preserved in health; because when they suffer from disease, the whole family partakes of their suffering. *14LtMs, Ms 1, 1899, par. 5*

Those men and women who have determined to serve God will seek to govern their families so that they may correctly represent the religion of Christ. The children will be taught to be tidy and useful, to share the burdens of the home, not allowing the parents to bear any which they can carry. Thus the lot of mother and father is made much easier. The whole family shares the blessing of the helpfulness of its members. *14LtMs, Ms 1, 1899, par. 6*

Why do not parents come to Jesus just as they are, asking for His forgiving grace and healing power? Why do they not plead to be endowed with capabilities that will enable them to rule their households aright? *14LtMs, Ms 1, 1899, par. 7*

Every gift of God is to be appreciated and put to the very best use. Thus we place ourselves where we can be laborers together with God. But God is robbed when men and women do not connect with Him in such a way that mind, soul, and strength may be controlled by the Holy Spirit. The family of God here below should co-operate



in the most perfect harmony with God's appointed agencies in the work of molding the human character after the divine similitude. Each member is to seek to use aright their entrusted talents. They are to trade upon these talents, and thus increase them. Then they obtain power. This is an individual work. Each is to seek with earnest effort for peace in Christ. *14LtMs, Ms 1, 1899, par. 8*

God has appointed agencies to meet every case. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." All these varied influences are to be used for the work of the ministry, for the edifying of the body of Christ. All are not to work in the same lines, but all are to appreciate every gift of God. These gifts are to be used in their different places, "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 4:11-13.*]*14LtMs, Ms 1, 1899, par. 9*

The members of the church are ever to be respectful and courteous to the Lord's ministers. "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor." [*Ephesians 5:1, 2.*] This is the height of the love we are required to reach. And the texture of this love is not tainted with selfishness.*14LtMs, Ms 1, 1899, par. 10*

In the following verses the apostle names the attributes which will exclude from heaven all who cherish them. Then he names the traits of character which will open the gates of the city of God to those who cherish them. "Ye were sometimes in darkness," he says, "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. For it is a shame even to speak of those things which are done of them in secret."*14LtMs, Ms 1, 1899, par. 11*

"But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but

understanding what the will of the Lord is. And be not drunk with wine, wherein is excess.” [Verses 8-13, 15-18.] The use of wine or tobacco is not essential to Christian growth. Indulgence in intoxicating liquor places a man wholly under the control of the demon who devised this stimulant in order to deface and destroy the moral image of God. *14LtMs, Ms 1, 1899, par. 12*

“But be filled with the Spirit”—the holy unction from on high —“speaking to yourselves in psalms and hymns and spiritual songs; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.” [Verses 18-20.] *14LtMs, Ms 1, 1899, par. 13*

Let no one think that he should be privileged without interruption to carry out his ideas and plans. Every movement should pass under strict self-examination. Every principle of action should be compared with the principles of God’s Word. God’s servants should counsel together, working in unity; for in unity there is strength. *14LtMs, Ms 1, 1899, par. 14*

“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 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 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.] *14LtMs, Ms 1, 1899, par. 15*

“Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it 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 blemish. So ought men to love their wives as their own bodies.” [Ephesians 5:22-28.] Let every husband remember these words. Let no man

degrade his wife by making her a servant to his uncontrolled passions. *14LtMs, Ms 1, 1899, par. 16*

“He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. For we are member of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband.”  
[*Verses 28-33.*]*14LtMs, Ms 1, 1899, par. 17*

The lessons of this chapter are of the greatest importance, yet they are practiced by but few. If these instructions were carried out to the letter, what changes would take place in families! *14LtMs, Ms 1, 1899, par. 18*

In the *third chapter of Colossians* definite instruction is given to families. The apostle says, “Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons.” [*Verses 18-25.*]*14LtMs, Ms 1, 1899, par. 19*

If those who claim to be Christians would be obedient to God’s Word, the husband loving the wife, and the wife respecting and reverencing her husband, both remembering what a family should be, how different would be the condition of our world! How many doors would be closed against the temptations of Satan! *14LtMs, Ms 1, 1899, par. 20*

Those who work at cross purposes in the home are disqualifying themselves to be members of the royal family above. Unless they

change, they can never dwell in the mansions Christ has gone to prepare. Many who claim to be Christians are Christians only in name. They choose to follow their own standard, rather than the standard God has set in His Word. They have not put on Christ, but are among the number who went into the banquet thinking that it made no difference whether they had on their citizen's dress or the wedding garment. They preferred to follow their own natural impulse. They refused to accept the robe of Christ's righteousness. They believe in Christ as the world's Redeemer, but know Him not as a personal Saviour. *14LtMs, Ms 1, 1899, par. 21*

He who is under the control of the enemy of all good exerts an influence wholly for evil. He has strong passions, which should be controlled, but he feels under no holy restraint, and his manifestations of envy and jealousy, his outbursts of anger, and his evil surmisings make him a demon in his home. He will not do the will of God. He needs to be taken in hand, and like a rebellious child disciplined and chastened; for he is ruining himself. His course is downward. *14LtMs, Ms 1, 1899, par. 22*

Husbands, wives, 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. But many will not submit to the will of God, be His call ever so clear and loud. Every family has daily improvement to make. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] Men and women must co-operate with God if they would be overcomers, and at last see His face. Christlike virtues must be brought into the character. *14LtMs, Ms 1, 1899, par. 23*

The word given us through the apostle is, "Ye are a spectacle to the world, to angels, and to men." [*1 Corinthians 4:9.*] "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 trodden underfoot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put 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 5:13-16.*]*14LtMs, Ms 1, 1899, par. 24*

## Ms 2, 1899

### The Need of Greater Consecration

NP

January 24, 1899

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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.

Brethren, we have little time in which to work. Certainly we need to stop complaining about each other and lay our whole hearts open before God, that we may receive the Holy Spirit. Years ago the time came for the Holy Spirit to descend in a special manner upon God's earnest, self-sacrificing workers. The Lord will greatly bless His tried and chosen ones if they will co-operate with Him. When the Holy Spirit came down on the day of Pentecost, it was like a rushing, mighty wind. It was given in no stinted measure; for it filled all the place where the disciples were sitting. So will it be given to us when our hearts are prepared to receive it. *14LtMs, Ms 2, 1899, par. 1*

Those who have been striving unlawfully to obtain money, whether for their own personal benefit, or to enrich the treasury of God, have committed an offense in His sight. He will not accept or make the least account of means gained in this way. He declares "I hate robbery for burnt offering." [*Isaiah 61:8.*] *14LtMs, Ms 2, 1899, par. 2*

God requires every one connected with His work to use sacred and not common fire. Murmuring, jealousy, evil-surmising, evil-speaking, let it not come into the Lord's house. When you meet with the Lord, say, I am in the Lord's house, and I desire all wicked thoughts, all mistrust and murmuring against my brethren, to be banished. *14LtMs, Ms 2, 1899, par. 3*

We have met here with God, who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] This is our privilege, and we desire to come into the house of God with thanksgiving. We

ask the Lord to remove from our hearts every thing that is evil, that we may bring to the house of God that which He can bless.*14LtMs, Ms 2, 1899, par. 4*

Let every church member kneel before God while in His temple, and consecrate to Him His own, which He has bought with the blood of Christ. Pray for the speaker. Pray that great blessing may come to the one who is to hold forth the bread of life. Strive earnestly to lay hold of a blessing for yourself. Cry unto God, Increase my faith. Make me to understand Thy word, for the entrance of Thy word giveth light; it giveth understanding unto the simple. Refresh me by Thy presence. Fill my heart with Thy love, that in possessing so great a treasure, I may love my brethren as Christ has loved me.*14LtMs, Ms 2, 1899, par. 5*

God will bless all who will thus prepare themselves for His service. They will understand what it means to have the assurance of the Spirit, because they have received Christ by faith. The religion of Christ means much more than the forgiveness of sin. It means taking away our sins and filling the vacuum with the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. We need the vital qualities of Christianity, and when we possess them, the church will be a living, active, working church. There will be growth in grace, because the bright rays of the Sun of Righteousness pervade the chambers of the mind.*14LtMs, Ms 2, 1899, par. 6*

Let us not bring the gloom of unbelief into the church. Let us trim our lamps, seeking a fresh supply of oil, before we step over the threshold. It is our right, our privilege, to dismiss gloomy depression. As we go to the house of worship, we may go with joyfulness; for are we not going to meet with God and His people?*14LtMs, Ms 2, 1899, par. 7*

Christ welcomed little children to His presence. He was cheered by the simplicity of their faith. Let us become as little children, that in simplicity of faith we may welcome Christ and be welcomed by Him. Sing to the Lord with the Spirit and the understanding. Let no thought of criticism enter your mind, to torment you, for Satan is

near. He will do this work without your help. Refuse to co-operate with the accuser of the brethren. Gather up every ray of light, and then seek out those who need help, and give this light to them. God says, Go out into the highways and hedges, and compel them to come in, that my house may be filled. *14LtMs, Ms 2, 1899, par. 8*

Praise the Lord, all ye His saints. Be glad in the Lord. Praise His holy name. We must carry to every religious gathering a quickened spiritual consciousness that God and the angels are there, co-operating with all true worshipers. We do not obtain one hundredth part of what we should from assembling together to worship God. Our perceptive faculties need sharpening. Fellowship with one another should make us glad. Why, with such a hope as we have, are our hearts not aglow with the love of God? *14LtMs, Ms 2, 1899, par. 9*

When we are tempted to murmur or complain at something someone has done, praise something in that person. Say, Satan, I have defeated your temptation this time. Cultivate the habit of thankfulness. Praise God over and over again for His wonderful love in giving Christ to die for us. It never pays to think of old grievances. God calls upon us to cultivate His mercy and His matchless love, that we may be inspired with praise. *14LtMs, Ms 2, 1899, par. 10*

“Lift up your eyes on high, and behold, who hath created these things, that bringeth out their host by number. He calleth them all by name, by the greatness of his power, for that he is strong in power; not one faileth.” [*Isaiah 40:26.*] *14LtMs, Ms 2, 1899, par. 11*

“In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming

fire by night; for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from the storm and from rain." [Isaiah 4:2-6.]<sup>14</sup>LtMs, Ms 2, 1899, par. 12

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure. Bless the Lord, all his works, in all places of his dominion." [Psalm 103:17-22.]<sup>14</sup>LtMs, Ms 2, 1899, par. 13

Let us learn what it means to have an abiding Christ. We call upon the people of God with earnest words, to reach a higher standard. It is the privilege of all who are connected with the Lord's institutions to be sanctified when they surrender themselves to God. Some have done this, to my certain knowledge, and a great and mighty work has been wrought for them. Some have not yet gained this experience, and they are losing ground every day that they cherish sin. God wants strong men, men who can speak a word in season, who can and will rebuke sin and folly. God requires of His stewards that they be found faithful. Let not self creep in. Let it be crucified. Reprove, rebuke, exhort, with all longsuffering and doctrine, but be sure that you are controlled by the Holy Spirit. Pray for this at your camp meetings. Pray in faith. Do not wait for a more convenient season. Surrender all to God, and freedom, light, and peace will come to you.<sup>14</sup>LtMs, Ms 2, 1899, par. 14

"O the depth of the riches, both of the wisdom and love of God! How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him are all things, to whom be glory for ever." [Romans 11:33-36.]<sup>14</sup>LtMs, Ms 2, 1899, par. 15



## Ms 3, 1899

The Work for this Time

NP

January 25, 1899

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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. The last warnings must be given to the world. There is a special power in the presentation of the truth at the present time, but how long will it continue—Only a little while. If ever there was a crisis, it is now. *14LtMs, Ms 3, 1899, par. 1*

Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance. The truth is to be proclaimed to the world, that they may see the light. *14LtMs, Ms 3, 1899, par. 2*

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. The Lord's command to His servants is, "Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." [*Isaiah 58:1.*] *14LtMs, Ms 3, 1899, par. 3*

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 accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of our faith that has made us what we are, is to be weakened. We have the old landmarks of truth,

experience, and duty, and we are to stand firmly in defence of our principles, in full view of the world. *14LtMs, Ms 3, 1899, par. 4*

It is essential that men be raised up to open the living oracles of God to all nations, tongues, and peoples. Men of all ranks and capacities, with various gifts, are to stand in their God-given armor, to co-operate harmoniously for a common result. They are to unite in the work of bringing the truth to all nations and peoples, each worker fulfilling his own special appointment. *14LtMs, Ms 3, 1899, par. 5*

There is a wide field of action, and in their plans and devising, all need to consider the result. Everything is to move according to the divine plan. The whole body must be fitly joined together, that each member may promote the designs of Him who gave His life for the life of the world. *14LtMs, Ms 3, 1899, par. 6*

As the work advances, dangers arise that need to be guarded against. As new enterprises are entered upon, there is a tendency to make some one line all-absorbing; that which should have the first place becomes a secondary consideration. The church needs fresh power and vitality; but there is great danger of taking on new lines of work that will waste their energies instead of bringing life into the church. *14LtMs, Ms 3, 1899, par. 7*

### **The Work for the Outcasts**

Of late a great interest has been aroused for the poor and outcast classes; a great work has been entered upon for the uplifting of the fallen and degraded. This in itself is a good work. We should ever have the spirit of Christ, and we are to do the same class of work that He did for suffering humanity. The Lord has a work to be done for the outcasts. There is no question but that it is the duty of some to labor among them, and try to save the souls that are perishing. This will have its place in connection with the proclamation of the third angel's message and the reception of Bible truth. But there is danger of loading down everyone with this class of work, because of the intensity with which it is carried on. There is danger of leading men to center their energies in this line, when God has called them to another work. *14LtMs, Ms 3, 1899, par. 8*

The great question of our duty to humanity is a serious one, and much of the grace of God is needed in deciding how to work so as to accomplish the greatest amount of good. Not all are called to begin their work by laboring among the lowest classes. God does not require His workmen to obtain their education and training in order to devote themselves exclusively to these classes. *14LtMs, Ms 3, 1899, par. 9*

The working of God is manifest in a way which will establish confidence that the work is of His devising, and that sound principles underlie every action. But I have had instruction from God that there is danger of planning for the outcasts in a way which will lead to spasmodic and excitable movements. These will produce no really beneficial results. A class will be encouraged to do a kind of work which will amount to the least in strengthening all parts of the work by harmonious action. *14LtMs, Ms 3, 1899, par. 10*

The gospel invitation is to be given to the rich and the poor, the high and the low, and we must devise means for carrying the truth into new places, and to all classes of people. The Lord bids us, "Go out into the highways and hedges and compel them to come in, that my house may be filled." [*Luke 14:23.*] He says, "Begin in the highways; thoroughly work the highways; prepare a company who in unity with you can go forth to do the very work that Christ did in seeking and saving the lost." *14LtMs, Ms 3, 1899, par. 11*

Christ preached the gospel to the poor, but He did not confine His labors to this class. He worked for all who would hear His word—not only the publican and the outcasts, but the rich and cultivated Pharisee, the Jewish nobleman, the centurion, and the Roman ruler. This is the kind of work I have ever seen should be done. We are not to strain every spiritual sinew and nerve to work for the lowest classes, and make that work the all in all. There are others whom we must bring to the Master, souls who need the truth, who are bearing responsibilities, and who will work with all their sanctified ability for the high places as well as for the low places. *14LtMs, Ms 3, 1899, par. 12*

The work for the poorer classes has no limit. It can never be gotten through with, and it must be treated as a part of the great whole. To

give our first attention to this work, while there are vast portions of the Lord's vineyard open to culture and yet untouched, is to begin in the wrong place. As the right arm is to the body, so is the medical missionary work to the third angel's message. But the right arm is not to become the whole body. The work of seeking the outcasts is important, but it is not to become the great burden of our mission. *14LtMs, Ms 3, 1899, par. 13*

### **The Gospel Wagon**

In our efforts to reach the people, there is danger of adopting methods that will not produce the best results. Plans may be followed which seem to excite much interest for the time; but the effect proves that the work is not abiding. The use of the Gospel Wagon may accomplish some good; but in most cases the after results will be disappointing. People will be attracted by the music, and will listen to the addresses and appeals that are made. But the workers pass rapidly from place to place, and there is not time for persons to become established in the faith. The impressions made are soon effaced. *14LtMs, Ms 3, 1899, par. 14*

Little seed has been sown that springs up and bears fruit. When the season is ended, there will be few sheaves to be gathered. Experience will show that the results are not proportionate to the expenditure. The work is too much like that of carrying a torch through a district in the night. The places where the torch-bearer goes are light; but not many tapers are kindled from his torch, and when he has gone his way, the darkness is almost as great as before. *14LtMs, Ms 3, 1899, par. 15*

In this manner of working there is danger of depending too much on outward display to attract the people. The mission of Christ was not conducted in this way. Outward display is not to characterize our work. We must not give the impression that we link amusement with the solemn work for this time. If the workers have a real love for souls, they may find more effective methods of labor. Other plans could be devised which would be less expensive, and would have a much better after-influence. *14LtMs, Ms 3, 1899, par. 16*

And this method of working will not have the best effect upon the

workers themselves. Outward attraction and display encourage sensational ideas by which some of the workers may be spoiled for any effective service. *14LtMs, Ms 3, 1899, par. 17*

In this manner of life they are likely to obtain a shifting, changeable experience. Plans should be followed by which each working force may know what kind of work it is doing, and may be able to gather up the sheaves. Expend your money in a work in which each worker may be able to see something of the results, and know that God was with him. We want to have daily an individual experience in the things of God. And each laborer should be learning to build up the work, so that it shall be solid and abiding. *14LtMs, Ms 3, 1899, par. 18*

### **Camp Meetings**

In contrast with the use of the gospel wagon, another work has been presented to my sight. Tents were being taken to different places during suitable seasons of the year. Camp meetings were being held in many localities. These were conducted by able, God-fearing men, assisted by suitable helpers. Children's meetings were held, and revival meetings, to bring the people to take their stand for the truth. *14LtMs, Ms 3, 1899, par. 19*

In many places it is next to impossible to find entrance to any house of worship. Prejudice, envy, and jealousy are so strong that often we can find no place in which to speak to the people the Word of life. If camp meetings can be held in different places, those who wish to hear can have the opportunity. Souls that are starving for the bread of life will be fed. *14LtMs, Ms 3, 1899, par. 20*

Instead of having mammoth camp meetings in a few localities, more good would often be done by having small meetings in many places. Let these be held in cities and towns where the message of present truth has not been presented. Help those who are interested to attend, if necessary providing them with food and lodging. And let the meeting continue two or three weeks. *14LtMs, Ms 3, 1899, par. 21*

This should be followed up by a tent meeting and Bible work.

Experienced laborers with their assistants should remain in the field to search out all who are interested. They should work as if searching for the lost sheep. Many who came to the camp meeting merely to hear or see some new thing will be impressed by the truth, and some will take their stand to obey. *14LtMs, Ms 3, 1899, par. 22*

All this will require consecrated, self-sacrificing labor. At a camp meeting it may sometimes be difficult to hold the principal speakers for several weeks to develop the interest that has been awakened. It may be impossible for all our people to remain till the close of the meeting, and it may involve considerable expense to retain the ground and keep standing a sufficient number of family tents to maintain the appearance of a camp meeting. It may be at a sacrifice that families remain camping on the grounds to assist the ministers and Bible workers in visiting and Bible study with those who come on the ground, and in visiting the people at their homes, telling them of the blessing received at the meetings, and inviting them to come. *14LtMs, Ms 3, 1899, par. 23*

No doubt it will be difficult to secure a sufficient number of workers to carry forward the work successfully after the meeting, but the result will justify the effort. It is by such earnest, energetic efforts as these that some of our camp meetings have been instrumental in raising up strong working churches, and it is by just such earnest work that the third angel's message must be carried to the people of our cities. *14LtMs, Ms 3, 1899, par. 24*

In these meetings we should not at first present doctrinal subjects, of which the hearers have no understanding. Hold the attention of the people by presenting the truth as it is in Jesus. The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. Keep before the people the cross of Calvary. What caused the death of Christ? The transgression of the law. Show that Christ died to give men an opportunity to become loyal subjects of His kingdom. *14LtMs, Ms 3, 1899, par. 25*

Let the truth be presented, not in long, labored discourses, but in short talks, right to the point. 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 hearers.*14LtMs, Ms 3, 1899, par. 26*

Let there be singing and instrumental music. Musical instrumentals 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.*14LtMs, Ms 3, 1899, par. 27*

Let there be personal labor for the unconverted. Invite all who are not satisfied that they are prepared for Christ's coming, and all who feel burdened and heavy laden, to come apart by themselves. Let those who are spiritual converse with these souls. Pray with them and for them. And do not let the work stop here. Visit them at their homes. Let much time be spent in prayer and close searching of the Word. Let all obtain the real facts of faith in their own souls through belief that the Holy Spirit will teach them because they have a real hungering and thirsting after righteousness.*14LtMs, Ms 3, 1899, par. 28*

In this way the right kind of education is given to the people in religious exercises, and there is presented also the discipline of organization and order.*14LtMs, Ms 3, 1899, par. 29*

### **Meetinghouses and Church Schools**

When a company of believers is raised up, careful provision should be made for the permanence and stability of the work. A house of worship will be needed, and a school where Bible instruction may be given to the children. The workers should not leave their field of labor until a meetinghouse is built, and a schoolroom and a teacher provided. Here is a channel in which the means invested in gospel wagons might be used to secure far greater and more permanent results for good.*14LtMs, Ms 3, 1899, par. 30*

All this has been presented before me as a panoramic view. I saw workmen 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. In the basement of the church, above ground, a schoolroom was prepared for the children. Teachers were selected to go to this place. The numbers in the school were not large, but it was a happy beginning. 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 waketh but in vain." "Praise ye the Lord; praise the Lord, O my soul. While I live will I praise the Lord. I will sing praises unto my God while I have my being." [*Psalm 127:1; 146:1, 2.*] *14LtMs, Ms 3, 1899, par. 31*

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, not only in Australia, but in the cities of America as well. *14LtMs, Ms 3, 1899, par. 32*

In this work all classes will be reached. When the Holy Spirit works among us, souls who are unready for Christ's appearing are convicted. Many come to our meetings and are converted who for years have not attended meetings in any church. The simplicity of the truth reaches their hearts. The tobacco devotees sacrifice their idol, and the liquor drinker his liquor. They could not do this if they did not by faith grasp the promises of God for the forgiveness of their sins. *14LtMs, Ms 3, 1899, par. 33*

The truth as it is in the Word comes before high and low, rich and poor, and those who receive the message become workers with us and with God, and a strong force is raised up to labor harmoniously. This is our work. It is not neglected in any of our camp meeting labor. It is a part of every gospel mission. Instead of setting every talent to work for the lowest outcasts, we should seek in every place to raise up a company of believers who will unite with us in uplifting the standard of truth, and working for rich and poor. Then as churches are established, there will be an increase of helpers to labor for the destitute and the outcasts. *14LtMs, Ms 3, 1899, par. 34*

### **The Relation of the Ministry to the Medical Missionary Work**



Both home and foreign missions should be conducted in connection with the ministry of the Word. The medical missionary work is not to be carried forward as something apart from the work of the gospel ministry. The Lord's people are to be one. There is to be no separation in His work. Time and means are being absorbed in a work which is carried forward too earnestly in one direction. The Lord has not appointed this. He sent out His twelve apostles and afterward the seventy to preach the Word to the people, and He gave them power to heal the sick and to cast out devils in His name. The two lines of work must not be separated. Satan will invent every possible scheme to separate those whom God is seeking to make one. We must not be misled by his devices. The medical missionary work is to be connected with the work of the third angel's message, as the hand is connected with the body, and the education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry. *14LtMs, Ms 3, 1899, par. 35*

There are in the ministry men of faith and experience, men who can say, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ... that which we have seen and heard declare we unto you." [*1 John 1:1, 3.*] These men are to instruct others. The plan of calling workers away from their fields of labor to attend ministerial institutes is not as a rule the best for this time. Let men be trained by actual labor, under the instruction of experienced workers. *14LtMs, Ms 3, 1899, par. 36*

The medical missionary work is not to take men from the ministry, but to place them in the field. Wherever camp meetings are held, young men who have received an education in medical missionary lines should feel it their duty to act a part. They should be encouraged to speak, not only on these special lines, but also upon the points of present truth, giving the reasons why we are Seventh-day Adventists. These young men, given an opportunity to work with older ministers, will receive much help and blessing. *14LtMs, Ms 3, 1899, par. 37*

In following up the interest after a camp meeting, helpers are needed in various lines, and these occasions should be as a

training school for workers. Let young men work in connection with experienced laborers who will pray with and for them, and patiently instruct them. *14LtMs, Ms 3, 1899, par. 38*

There must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of the Word to be looked upon as an inferior matter. It is not so. Those who ignore the ministry are ignoring Christ. The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister. *14LtMs, Ms 3, 1899, par. 39*

Let not our young men be deterred from entering the ministry. There is danger that, through glowing representations, some will be drawn out of the path where God bids them walk. Some have been encouraged to take a course of study in medical lines who ought to be preparing themselves to enter the ministry. The Lord calls for more men to labor in His vineyard. The words were spoken, "Strengthen the outposts; have faithful sentinels in every part of the world." God calls for you, young men. He calls for whole armies of young men who are large-hearted and large-minded, and who have a deep love for Christ and the truth. *14LtMs, Ms 3, 1899, par. 40*

The measure of capacity or learning is of infinitely less consequence than the spirit with which the work is done. It is not great and learned men that the ministry needs, it is not eloquent sermonizers. God calls for men who will give themselves to Him to be imbued with His Spirit. The cause of Christ and humanity demands sanctified, self-sacrificing men, those who can go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by sacrifice. *14LtMs, Ms 3, 1899, par. 41*

The ministry is no place for idlers. God's servants are to make full proof of their ministry. They will not be sluggards, but as expositors of His Word they will put forth their utmost energies to be faithful. They should never cease to be learners. They are to keep their own souls all alive to the sacredness of the work and to the great responsibilities of their calling, that they may at no time or place bring to God a maimed sacrifice, an offering which cost them

neither study nor prayer. The Lord has need of men of intense spiritual life. Every worker may receive an endowment of strength from on high, and may go forward with faith and hope in the path where God bids him walk. The Word of God abideth in the young, consecrated laborer. He is quick, earnest, powerful, and he has in the counsel of God an unfailing source of supply. *14LtMs, Ms 3, 1899, par. 42*

God has called this people to give to the world the message of Christ's soon coming. We are to give to men the last call to the gospel feast, the last invitation to the marriage supper of the Lamb. Thousands of places that have not heard the call are yet to hear it. Many who have not given the message are yet to proclaim it. Again I appeal to our young men: Has not God called upon you to sound this message? I bid you seek counsel from God. Seek Him with the whole heart, and "whatsoever he saith unto you, do." [*John 2:5.*] *14LtMs, Ms 3, 1899, par. 43*

"Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." [*John 4:35, 36.*] *14LtMs, Ms 3, 1899, par. 44*

## Ms 4, 1899

### The Effective Use of Means in Missionary Fields

NP

January 25, 1899

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It is the very essence of all right faith to do the right thing at the right time. God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence and channels for working. If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundredfold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working. *14LtMs, Ms 4, 1899, par. 1*

Our work is reformative, and it is God's purpose that the excellence of the work in all educational lines shall be an object lesson to the people for the consummation of the last great work to save the perishing. In entering new fields, it is important that the work be so established that a correct representation of the truth shall be given. *14LtMs, Ms 4, 1899, par. 2*

In all our plans for missionary operations these principles should be considered. Certain countries have advantages that mark them as centers of education and influence. In the English-speaking nations, it is comparatively easy to find access to the people, and there are many advantages for establishing institutions and carrying forward our work. In other lands, such as India and China, the workers must go through a long course of education before the people can understand them, or they the people. And there are great difficulties to be encountered at every step of the work. In America, England, and Australia, many of these impediments do not exist. *14LtMs, Ms 4, 1899, par. 3*

America has many institutions to give character to our work. Similar

facilities should have been furnished for England and Australia. In these countries the Lord has able workmen, laborers of experience. These can lead out in the establishment of institutions, the training of workers, and the carrying forward of the work in its different lines. God designs that they shall be furnished with means and facilities. The institutions established would give character to the work in these countries, and would give opportunity for the training of workers for the darker heathen nations. In this way the efficiency of our experienced workers would be multiplied a hundredfold. *14LtMs, Ms 4, 1899, par. 4*

The duty of providing facilities for this work the Lord has in great measure laid upon the churches and institutions in America. These churches and institutions were built up by the labors and sacrifices of the Lord's servants. Large donations have been made to establish the institutions in Battle Creek and in other places. Now God calls upon them to use some of the means in their hands to forward His work in other lands. It all belongs to God, every dollar is His, and He is not pleased with their neglect to do the work which so much needs to be done. *14LtMs, Ms 4, 1899, par. 5*

By building up the institutions in the English-speaking countries, they would have several plants constantly increasing in usefulness and facilities. Thus the great work for this time might be far more rapidly accomplished. *14LtMs, Ms 4, 1899, par. 6*

### **The Situation in Australia**

When the General Conference sent me and my helpers to Australia, our people should have understood the situation, and should have provided us with means and facilities for establishing the work in this country. For seven years we have labored here, but except the publishing house in Melbourne, we have no institution that can give character to the work. In our school work something has been done; but we have not yet the means for erecting our main hall which is to contain the chapel and the recitation rooms. We have not means for the necessary improvement of the land and equipment of the buildings. *14LtMs, Ms 4, 1899, par. 7*

The health work is in still greater need. We should have a

sanitarium in some location near Sydney, with branches in Newcastle and in some city in Queensland. But we have made scarcely a beginning. The building at Summer Hill, which we are now using as a sanitarium, is in a good location, but it is not at all adapted for a health institution, and it has to be managed in a way that cannot make a correct impression upon the minds of those who patronize it. We might have a much larger number of patients if we only had a suitable building. Wealthy men come to our sanitarium, look at the miserably constructed bathrooms, and say, "I can never consent to take treatment in such a place," and they leave the institution disappointed. But the place is the best we could provide with the means at our command. We have to pay a high rent, and this eats up the funds which we might otherwise use for needed facilities. *14LtMs, Ms 4, 1899, par. 8*

Little help will be given us by the doctors in this country. There is occasionally one who appreciates the principles and speaks well of our work; but the physicians generally do not want sanitariums established, and they will make it as hard for us as possible. The hospitals here are numerous, but the nursing is not on the best lines, and in some of them patients are roughly handled. We should have an institution which is a commendable example of right arrangements and right methods as well as of right principles. A good sanitarium here would count more in giving efficiency to our work than it could possibly do in America. But time is passing, and we have nothing to do with. *14LtMs, Ms 4, 1899, par. 9*

In connection with the sanitarium in Sydney, a hospital is needed at Cooranbong. This would furnish a retreat for convalescents, and for a large class of patients who need the benefit of country air and surroundings. And nothing could be a more effective help in medical missionary lines. There is no physician at Cooranbong or in all the surrounding districts. In sickness the people have to send to Newcastle, twenty miles away, for a doctor, at an expense of \$25 for a visit. The people are poor, and we are constantly called upon to give advice and treatment to the sick, and to minister to the needy and suffering in many ways. This work helpers connected with the hospital would be able to do. *14LtMs, Ms 4, 1899, par. 10*

The hospital is needed at once. Dr. Kellogg has raised means for

furnishing it, and we had hoped to erect it ourselves, but as yet we have not been able to accomplish this. *14LtMs, Ms 4, 1899, par. 11*

Here we are in this new world, with only a very few churches, mostly composed of poor people who are not prepared to give financial aid to the work. How can we meet the requirements in establishing churches, schools, and conferences, and in building up the medical missionary work? We have been straining every nerve to meet the most pressing demands of the work just now. Help must be furnished for the erection of a house of worship for the company of believers just raised up at Brisbane, and very soon a church must be built at Newcastle. The Health Food Company must have help to erect a building for the work they are about to establish in Cooranbong. *14LtMs, Ms 4, 1899, par. 12*

The school is struggling to provide sufficient accommodation for its students for another term. And there is the work of helping the poor, lifting up the bowed down and oppressed, clothing the naked and feeding the hungry, all of whom are just as precious in the sight of the Lord as the same class in America. So the work that we desire to do in erecting our hospital is still undone. Directions have come from Battle Creek to push forward the medical missionary work, to start a health institution, to put this work in the forefront. But we cannot make brick without straw. *14LtMs, Ms 4, 1899, par. 13*

The actual state of new enterprises is closely watched in this country. In medical and educational institutions, the value of the work is estimated by the moral, intellectual, and financial forces that are engaged for their advancement. The fact that men of ability are forced to work in the manner that we have been compelled to do here, determines in the eyes of the community the breadth and efficiency of the church that can permit such a state of things to exist. *14LtMs, Ms 4, 1899, par. 14*

It was not the design of God that our work in this country should be so hard and advance so slowly. It is His purpose that there shall be a true pattern in Australia, a sample of how other fields shall be worked. The work should be symmetrical and a living witness for the truth. God would have us cherish a noble ambition. He desires that the character of our work shall be in harmony with the great

truths we are presenting to the world. Everything that shall be done here should be solidly established, as an object lesson to be applied to spiritual things. The work should be such as to inspire students and those who are to become missionaries with hope, zeal, and sanctified ambition, and put new life into the elements found in this new world. *14LtMs, Ms 4, 1899, par. 15*

But men, if left to work at cross purposes with God, will spoil the web. While we have been wading through difficulties, and constantly handicapped for want of means, large institutions in America are continually adding to their already abundant facilities. They are absorbing donations that are sorely needed in missionary fields, and are expending means in lines of work that will not accomplish one hundredth part of what might be accomplished with the same means and facilities in this country. *14LtMs, Ms 4, 1899, par. 16*

Means have been absorbed in various impulsive movements that do no real good. But if for every expenditure you could show good results, that would not change the principles you should work upon. You were helped in raising funds to make a beginning, and now God requires you to restrict your supposed wants, and give of your abundance to start the work in this new world. *14LtMs, Ms 4, 1899, par. 17*

### **A Contrast**

While I was in Queensland, our present situation was presented to me by the figure of a building in process of erection. The builders were full of earnestness and determination to complete the work, putting into it their very best efforts. But the second time I came to look at the building, it was not half completed, yet the builders had gone to other work. I said, "What does this mean?" The answer was, "We began to build, but were not able to finish. We had no money with which to purchase material, and had to stop building." *14LtMs, Ms 4, 1899, par. 18*

Again an illustration was presented before me. There were elaborate buildings, abundant facilities, and many plans for new improvements. I asked, "Who owns these buildings?" The answer



was, "They are supposed to be the Lord's property." "Well, who owns that building not yet half completed?" "O, that too is the Lord's building, but the workers could not complete it, for they had nothing to build with." This represents the comparative situation of the work here and in America—the great lack in one place and the superabundance in the other.<sup>14</sup>*LtMs, Ms 4, 1899, par. 19*

My Teacher said, "This is chargeable to the devising of men, but no reflection should be cast upon God. The abundance in one locality was amply sufficient for completing the unfinished building and providing facilities for carrying on the work in other localities. God is not partial. He does not work in this way. The stewards entrusted with the outlay of his means chose to build up that which was under their own supervision, but the same enterprise in the new world of Australia they leave in the condition represented by the unfinished building. Never should God's stewards show such marked selfishness and partiality. Such policy and principles are wholly worldly. They should find no entrance among God's people. The Lord is dishonored before the world and before the heavenly universe. That house must be built. The sanitarium in Sydney must be put in working order. The Lord never works capriciously. He designed that His work should stand before the world more evenly proportioned."<sup>14</sup>*LtMs, Ms 4, 1899, par. 20*

At the Brisbane camp meeting, and during our visit to Rockhampton, our brethren were raising money to carry on the work of building the College Hall for the school at Cooranbong—work which had come to a standstill for want of funds. Our brethren in Queensland are poor, and have large families to support. While they were being drawn upon to raise the amount apportioned to their Colony, they were told of the promise made by the General Conference that for every pound raised in this country the Conference in America would donate a pound.<sup>14</sup>*LtMs, Ms 4, 1899, par. 21*

In the night season I found myself presenting these matters before our brethren in America. I told them what poverty existed in this country. I dreamed that one of our stewards brought in the amount collected from men, women, and children in Queensland. The promise of our American friends that we should receive pound for

pound had encouraged these hard-working people in Brisbane to give to the very utmost of their ability. Then the responsible brethren in America turned to the ones who were so anxiously waiting to see what they would do. They said, "We thought you understood that we cannot now fulfil our promise to duplicate your gifts. Circumstances have made this impossible." I find myself waking up in the night and crying, "O Lord, pity thy poor people, whose managers do not consider the wants of the cause in this land. They cannot see afar off."*14LtMs, Ms 4, 1899, par. 22*

God has waited for you in America to send your gifts where the fields are white for harvest. Should you not have some thought as to how you could gather from your conferences the means which you promised our school, giving us pound by pound, according to that which we could raise? Shall that agreement be broken when by strong appeals the means are gathered in here from those who are sacrificing almost the necessities of life? Have our brethren no thought with reference to all these workers, so crippled and bound about? We can see the great harvest field, but are almost without facilities for gathering in the sheaves. Shall the cold-hearted, unbrotherly neglect manifested by our American brethren continue? God has bidden us to call, and call again. He says, "Break up this calculating policy. The means are mine, the work is mine."*14LtMs, Ms 4, 1899, par. 23*

Are our brethren afraid that we cannot possibly use the means to such advantage as they can use it? Let them try us.*14LtMs, Ms 4, 1899, par. 24*

### **The Lord's Instruction**

I seemed to be in a meeting where our necessities were being reviewed. We were considering what should be done. One stood up among us, and the word of the Lord was spoken: "Those in America can relieve the situation here, and should have shared with you their abundance years ago. The Sanitarium at Battle Creek has been blessed of God. He has imparted to it abundantly, and in its prosperity it might impart to the work He has signified should be done in Australia. The managers there could have done a large work in establishing and equipping a sanitarium in Australia had

they placed themselves in the situation of the workers in this field. *14LtMs, Ms 4, 1899, par. 25*

I was bidden, "Bear the message clear and definite. God demands of them a work which should have been done when I sent my workers to break new ground in Australia. While the aggressive warfare was being carried on, and the light given upon health reform, institutions should have been established to give character to the work. The Sanitarium at Battle Creek could and should have given of her abundance to relieve the situation in Australia." The neglect to do this has placed us years behind. *14LtMs, Ms 4, 1899, par. 26*

Of all countries, Australia most resembles America. It is her sister. All classes of people are here. And the truth has not been resented and rejected. There are thousands of honest souls praying for light. God's watchmen are called to stand on the walls of Zion, and to give the warning, "The morning cometh, and also the night," the night wherein no man can work. [*Isaiah 21:12; John 9:4.*] While the angels are holding the four winds, a message is to enter every field in Australia as fast as possible. There is no time to be lost. *14LtMs, Ms 4, 1899, par. 27*

The Lord says to His people in America: "When I send my servants to establish my work in a new field, and build up the interests essential to give it character, I call upon my people to sustain that work with their prayers and with their means. Because they have neglected to do this, the appearance presented by the health institution in Australia is objectionable. It is not a proper object lesson, for it is no just representation of the truth. The medical mission work in that country, which should have been a noble work, is a work of which God is ashamed. The testimony borne by such meager representations brings the most sacred truth into disrepute; it dishonors God. *14LtMs, Ms 4, 1899, par. 28*

"When my servant whom I have called to make known my will was sent to Australia, you in America should have understood that you had a work to do in co-operation with her. Who was it that carried out my directions in laying the foundations of the institutions in America which have grown to such large proportions? And when

my servant was sent to establish the work in a new field, could you not see that He who owns all the gold and silver was calling for your co-operation? You had obtained a standing fully abundant and ample. And when the work was to begin in another field, I would be with my servant to indicate the work, and you should have been ready to aid in lifting up the standard of truth by precept and example in a way that would recommend it to a gainsaying world. My watchmen are to call upon all to come to the gospel feast, to do high service for the Master. Could you not discern that when the same work was entered upon in Australia it required means? The God of heaven has been dishonored.*14LtMs, Ms 4, 1899, par. 29*

“You have found a place to invest means in various enterprises, as though it was a virtue to leave my work in other lands to struggle in poverty and nakedness. You have not shared your abundant facilities as you might and should have done, even though the sacrifice required might appear large to you. If you have a share in the world’s redemption, you must consider the workings of God. In Australia it has required a great sacrifice to establish the medical work even in a meager way, while you have had everything, and yet continue to purchase that which you could do very well without. Place your money where the work of God demands help, that the medical missionary work in that new field may be made a success. The work in Australia should have been placed on such a basis that after a time it might become self-sustaining.*14LtMs, Ms 4, 1899, par. 30*

“Upon whom has the Lord for so many years laid the burden and travail of soul for the work in America? Who has borne the burden and wretchedness of the people who are constantly working at cross purposes with God? The needs and errors of the laborers in responsible positions have called for a heavy, soul-wearing work. Did you suppose that any amount of wages could be a recompense for this? Nothing that earth can give is of sufficient value to recompense the travail and burden of soul, the agony of mind, that has been felt in seeing the people endangering the work of God, and making it necessary for Him to withdraw His prospering hand from the publishing association and from the Conference.*14LtMs, Ms 4, 1899, par. 31*

“Then the test came upon the Sanitarium. God has given them prosperity, not to be a means of self-exaltation, but that they might impart of their substance. When my servants were sent to Australia, you should have understood that God would work through them, and you should have exercised liberality in apportioning means to advance the work. *14LtMs, Ms 4, 1899, par. 32*

“The medical missionary work should ere this have been established upon a solid foundation. There should be no withholding of means. The Lord has let His chastening hand fall upon the Review and Herald Office because they would not heed His voice. Self-sufficient managers hedged up the way, that His work should not advance. The Lord now calls upon the Battle Creek Sanitarium to extend their work, and to assist in placing the health institution in Australia upon a proper basis and make it a signal to exalt the truth.” *14LtMs, Ms 4, 1899, par. 33*

The time has come when no physical, mental, or moral power is to be wasted or misapplied. The Lord would have you no longer confine to a few places at home all the great facilities that concern the moral and spiritual advancement of His work. The word of command is, “Go forward. You to whom I have given much are called upon to impart. Place your means where it will help now in giving light to darkened nations and to the islands of the sea.” *14LtMs, Ms 4, 1899, par. 34*

Again the word of the Lord came to me saying, “I have spared your life to do My work, and wherever I send you, go, and I will send mine angel with you. In no case should you be feeble in your request for the advantage of means. Wherever I send you, go, and speak My words. I will be Thy mind, I will be Thy judgment. All the advantages are Mine. The means and facilities are Mine, and there should be no withholding. But selfishness, a desire to control, has kept the advantages in one place, so that everything is overbalanced. Call for the means God designed you to have long ago. Hold up My banner. *14LtMs, Ms 4, 1899, par. 35*

“Give honor to no human instrumentality, but to God, that My name may be a praise in the earth. The Lord, He is God, and before Him there is no other. My work in Australasia has been greatly hindered.

Money has been used unwisely in the great centers, so that there is distress for means to build up the work in new places. But go not forth in hesitancy. I will be with you. Ask of My people the means that should have gone to advance the work in the Australasian field, the new world to which I have sent you.*14LtMs, Ms 4, 1899, par. 36*

“Those who stand in responsible places in the work need wisdom in regard to the best methods of proclaiming the last message of mercy to the world. I have a work to be done in Victoria, in New South Wales, in all the Australasian fields. Call for the means which ought to have been flowing there, where there are so few facilities to build up My kingdom, where it will tell the most in magnifying My name.”*14LtMs, Ms 4, 1899, par. 37*

Again the light given me is, “The Lord has sent you to take hold of this work. What you have done in America under the direction of God is to be done in planting the standard of truth and building up the work in Australia. In America they should know that you need to be supplied with the means required for the work. You have been too slow in calling for the help that is essential.”*14LtMs, Ms 4, 1899, par. 38*

The work should be established in this country, and it will be, for thus the Lord has said. We might be years in advance if our brethren in America had stood unflinchingly to their duty, to hear and obey the word of the Lord. Let no more time be lost. You who have so many advantages do your work unselfishly. It is God’s work we are doing, and you will not find the work in your hands restricted, if you follow the will and word of God. Share your advantages with us in this field, that the work may stand on a true basis and have the influence and character it should possess. Your minds may not now be prepared to see the importance of surrendering yourselves to do what ought to have been done when we were appointed to come to this field. You may not be able to see all the particulars involved in this request of God to impart. But the special work has been laid out, and you are called upon to do your God-given duty in our onward march in this country by furnishing us with facilities for our work.*14LtMs, Ms 4, 1899, par. 39*

Christ’s dignity and office work are in imposing such conditions as

He pleases. His followers are to become more and more a power in the proclamation of the truth as they draw nearer to the perfection of faith and of love for their brethren. God has provided His divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He means that all-sufficient facilities shall be provided for the working out of His plans in this field. *14LtMs, Ms 4, 1899, par. 40*

### **A Misapplied Message**

The message, "Sell that ye have, and give alms," is now to be given. [*Luke 12:33.*] But there are many who do not understand the object of this message. It is not the purpose of God that the revenues of the church shall be largely absorbed in the work for the poor and outcast classes. This work might be presented in such a way that every dollar would be drawn from our people, and there would be no resources left for aggressive warfare in new fields. But our brethren in America who were engaged in medical missionary lines can, by appealing to the outside people, obtain help, because theirs is not a denominational work. They should not draw their funds largely from our churches. The resources of the church are needed to support the gospel ministry, and to carry forward the work in new fields. *14LtMs, Ms 4, 1899, par. 41*

The special work for this time is not to be restricted under the plea of giving to the poor. A lesson on this point is given in Christ's words to Mary at Simon's feast. In gratitude for her brother's restoration to life, and in full faith in Christ as her Saviour, Mary broke her alabaster box of precious ointment, and poured its fragrant contents on the head and feet of her Lord. Indignation was expressed at the supposed waste. *14LtMs, Ms 4, 1899, par. 42*

Some even of Christ's own disciples, who ought to have known better, said, "To what purpose is this waste?" They thought that the ointment was thrown away when poured upon his head and his feet. "This ointment might have been sold for much," they said, "and given to the poor. When Jesus understood it, He said unto them, Why trouble ye the woman? For she hath wrought a good work

upon me. For ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.” [*Matthew 26:8-13.*]14*LtMs, Ms 4, 1899, par. 43*

Was anything wasted in breaking the box of ointment as a gift to Jesus? That gift was no waste. It is true that the ointment might have been sold for bread and clothing; thus a small number of destitute persons might have been fed for a short time; but it would have remained to be seen whether they would have been really benefited. [Mary] could not have bestowed that gift which to her seemed a faint representation of Christ’s boundless love. Mary’s act was immortalized, for it showed her love for her Saviour. Christ Himself bound up that sacrifice of love with His own sacrifice, the greatest the world has ever seen.14*LtMs, Ms 4, 1899, par. 44*

Mary represents the church, and her act has a lesson for the church in all ages. Christ has not bidden us bestow all our labor and all our gifts upon the poor. We have a work to do in behalf of those who are fulfilling His commission: “Go ye into all the world, and preach the gospel to every creature.” [*Mark 16:15.*]14*LtMs, Ms 4, 1899, par. 45*

The increase of the ministry will require an increase of means; for the laborer is worthy of his hire. Bear in mind, my brethren in America, that the Lord requires of you self-sacrifice. The sacrificing is not all to be done by one class. There is altogether too much spasmodic work. When you expend money, consider, “Am I encouraging prodigality?” When you give to the poor and wretched, consider, “Am I helping them, or hurting them?”14*LtMs, Ms 4, 1899, par. 46*

I understand that a plan has been thought of for the erection of additional buildings in Battle Creek to accommodate the poor. God has not laid the burden of this work upon His people. The churches should not be sapped of their funds for such an enterprise. The special work to be done at this time, no interest must interpose to hinder.14*LtMs, Ms 4, 1899, par. 47*



Think of the necessities of our mission fields throughout the world. The London mission is in distressing need of help. There is a most solemn and important work to be done in that vast city. God designs that His workmen there shall have advantages to do some of the same work which Christ did when he was ministering in this world. So in Scandinavia and in the Central European field, means are required to advance the work in its different lines.*14LtMs, Ms 4, 1899, par. 48*

The Lord has presented to me that the enemy is still seeking with all his power to center the work in Battle Creek, contrary to the word of God. A movement to erect more buildings there, and to gather in more people who might better never see Battle Creek, will bring results for evil that are not now foreseen.*14LtMs, Ms 4, 1899, par. 49*

Not all the institutions now at Battle Creek should have been there. Our people have found excuse after excuse for establishing new enterprises and erecting more buildings, but these excuses are no more valid with God than are those now urged for the enterprise contemplated that is not the way of the Lord.*14LtMs, Ms 4, 1899, par. 50*

Our churches are barely able to hold their ground against opposing forces. But they are told that if they take hold of the work for the poorest classes, the Lord will bless them. But no blessing will come to any enterprise that has against it the Lord's plain, "Thou shalt not." And God has long been warning His people not to center any more responsibilities in Battle Creek.*14LtMs, Ms 4, 1899, par. 51*

The present time is burdened with eternal interests. We are to unfurl the standard of truth before a world perishing in error. God calls for men to rally under Christ's bloodstained banner, give the Bible to the people, multiply camp meetings in different localities, warn the cities, and send the warnings far and near in the highways and byways of the world.*14LtMs, Ms 4, 1899, par. 52*

Our brethren have not discerned that in helping us to do this work they would be helping themselves. That which is given to start the work here, will result in strengthening the work in other places. As your gifts free us from continual embarrassment, our labors can be

extended; there will be an ingathering of souls, churches will be established, and there will be increasing financial strength. We shall have a sufficiency, not only to carry on the work here, but to impart to other fields. Nothing is gained by withholding the very means that would enable us to work to advantage, extending the knowledge of God and the triumphs of truth in regions beyond.*14LtMs, Ms 4, 1899, par. 53*

However large 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. All profit, all pay, our time, our talents, our opportunities, are to be accounted for to Him who gives them all. The Lord would not have the first thread of selfishness woven into the fabric of His work. He is constantly proving us to see if our work is free from selfishness and pride. Those workers will have the richest reward who prove that they love God supremely, and their neighbor as themselves.*14LtMs, Ms 4, 1899, par. 54*

The spirit of covetousness and selfishness, like threads drawn into the web, has been working in our American institutions, until the spirit that should control them has been lost sight of. This has deprived them of great blessings.*14LtMs, Ms 4, 1899, par. 55*

If the workers in America had imparted to others of their great mercies, they would have seen prosperity in England. They would have sympathized with the workers who are struggling with difficulties there, and would have had the heart to say, not only in word, but in action, "All ye are brethren." [*Matthew 23:8.*] The strengthening of the work in English-speaking countries, would have given our laborers a hundredfold more influence than they have had to plant the standard of truth in many places.*14LtMs, Ms 4, 1899, par. 56*

### **An Appeal for Help**

Now at the beginning of the year 1899, seeing the work that might have been done in this field and that is not done, and knowing the will of God in the matter, I appeal to my brethren in America. I can hold my peace no longer. I say to our churches, if you have

property in lands or money consecrated to the work of God, we need a portion of it just now. I ask you to send us help without delay. Your gifts need not pass through any Conference organization. The more the people in Battle Creek have had to work with, the more they have sought to gather, and the less they have felt the necessity of advancing the work in other English-speaking countries. The more these stewards can gather from the churches, the less they feel like sharing with the workers who have toiled faithfully in other fields. Let your liberalities come to us direct. *14LtMs, Ms 4, 1899, par. 57*

You owe the Lord much—vastly more than you comprehend or can ever compute. Will you recognize this obligation? God will recognize every effort made to help us in lifting the standard of truth in every city and in every suburb. *14LtMs, Ms 4, 1899, par. 58*

One of the most effective aids in bringing the light to the people here will be a well-equipped sanitarium. In this enterprise the boards and managers of our sanitariums in America have a special duty to help us. Let the help be given while there are those of experience here to manage the interests of the work. *14LtMs, Ms 4, 1899, par. 59*

The Lord who has made you beneficiaries of His grace and recipients of His bounty now calls upon you to withdraw some of the means from the varied channels to which it is constantly flowing. Let it be put where it will make a showing, distinct and decided, in this missionary field. *14LtMs, Ms 4, 1899, par. 60*

The Battle Creek Sanitarium has received thousands of dollars in donations which should be passed over to institutions in other countries which are struggling for an existence. And more than this, the profits of the sanitarium should be largely used in helping similar institutions in needy circumstances. I am now directed by the Lord to call upon you to do something for us, and to do it without delay. Some division of your funds must be made for this purpose. *14LtMs, Ms 4, 1899, par. 61*

Is it not just as important that the half-finished building represented to me should have money and facilities to complete it, as it was that the institutions in Battle Creek should be built up? Have not I a right

to demand in the name of the Lord that this should be done? Will you not help us to gain a foothold here, that we may stand as co-workers with you in America?*14LtMs, Ms 4, 1899, par. 62*

The enemy will invent every device in his power to prevent the light from shining in new places. He does not want the truth to go forth as a lamp that burneth. Will our brethren consent that he shall any longer succeed in his plans for hindering the work?*14LtMs, Ms 4, 1899, par. 63*

Time is rapidly passing into eternity. Will any one now keep back from God that which is strictly His own? Will any one refuse Him that which, though it may be given without merit, cannot be denied without ruin? The Lord has given to every man his work, and the Holy angels want us to be doing that work. As you shall watch and pray and work, they stand ready to co-operate with you. When the understanding is worked by the Holy Spirit, then all the affections act harmoniously in compliance with the divine will. Then men will give to God His own, saying, "All things come of thee, and of thine own we freely give thee." [See *1 Chronicles 29:14.*] May God forgive my brethren that they have not done this.*14LtMs, Ms 4, 1899, par. 64*

The very Being who fills all heaven with splendor, and who is worshiped by the heavenly host, came to our earth, humiliating Himself as a man, that we might be exalted to share His glory. Shall not we also sacrifice that others may be lifted up?*14LtMs, Ms 4, 1899, par. 65*

I have tried to set things before you, but the attempt falls far short of the reality. Will you refuse my plea? It is not I who appeal to you; it is the Lord Jesus, who has given His life for this people. In my request I obey the will, the requirement, of God. Will you improve this opportunity of showing honor to God's work here, and respect for the servants whom He has sent to do His will in guiding souls to heaven?*14LtMs, Ms 4, 1899, par. 66*

"But this I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver. And God

is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. *14LtMs, Ms 4, 1899, par. 67*

“Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness:) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and to all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift!” [*2 Corinthians 9:6-15.*]*14LtMs, Ms 4, 1899, par. 68*

## Ms 5, 1899

### The Need for Consecrated Workers

NP

January 26, 1899

Portions of this manuscript are published in *4MR 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.

Every soul is now to stand in his lot to do his appointed work. He is to be prepared to hear Christ's voice, and respond to His call, "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>14</sup>*LtMs, Ms 5, 1899, par. 1*

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down and cast unto the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than me, 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 3:5-12.*]<sup>14</sup>*LtMs, Ms 5, 1899, par. 2*

This is the message that is to be given to the world, for the One

upon whom our salvation, our eternal life, depends is coming in answer to the prophetic declaration, "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. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness 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." [*Isaiah 40:3-8*].<sup>14</sup>*LtMs, Ms 5, 1899, par. 3*

This message is a decided one. Before an eastern monarch travels to foreign countries, a herald is sent to appoint workmen to prepare the way, to remove the objections, build bridges over gulches, level the hills, and make as clear and unobstructed a path as possible for the king to pass over.<sup>14</sup>*LtMs, Ms 5, 1899, par. 4*

This figure was given to Isaiah to show what must be done to prepare a people for the first advent of our Lord. He was to call upon the disobedient to see their transgression, and to humble themselves before God. Their self-exaltation, their feeling of superiority, their pharisaical pride as a nation, must be seen in a true light. The people must see that their natural advantages were of no value to them without true purity, true obedience to all of God's commandments. The call was, Repent ye, for the kingdom of God is at hand.<sup>14</sup>*LtMs, Ms 5, 1899, par. 5*

A more marked, decided work than has been done must be done prior to the second appearing of our Lord and Saviour Jesus Christ. The gospel is to be given to all nations, tongues, and peoples. Read the whole of the *forty-first chapter of Isaiah*. A work is to be done in these last days to prepare the way for the second appearing of our Lord Jesus Christ. The Lord gave men minds in order that He might control them. But Satan has come in with a determination to control the minds of men. Through his devising he has led men into intemperance of every description, into pleasure-loving, into liquor-drinking, into the use of the narcotic tobacco, of opium, and all other

drugs which weaken the hold of the human family upon life. These are the great and most common causes of intemperance.*14LtMs, Ms 5, 1899, par. 6*

Through the love of pleasure, horse racing, cardplaying, cricket and football matches, the intellect is enfeebled. Is this the way in which Christ would have those formed in His image devote their time? God has given man faculties to cultivate, improve, expand, elevate and ennoble. But too often these faculties are laid as a freewill offering upon Satan's altar. Thus men make it impossible to prepare for the future immortal life. The very duties and work given them to do in their various spheres of action is not done.*14LtMs, Ms 5, 1899, par. 7*

Man is to be a partaker of the divine nature. He was created to stand in a position of holy trust as God's steward. He is in possession of most sacred and holy responsibilities. His mind, brought into harmony with the mind of God has a rich and unexhausted field in which to work. For the proper use of his faculties, he is responsible to Him who has entrusted them to him. He is to guard every avenue of the soul, lest Satan remove the fortifications and obtain the victory.*14LtMs, Ms 5, 1899, par. 8*

Man is God's property, and he is to strive to reach the highest point of excellence by using all the means within his reach. He will receive much if he is faithful over little things, and so closely follows the Lord's plan that he knows nothing of defeat or failure.*14LtMs, Ms 5, 1899, par. 9*

He may present to the Lord the portion of his vineyard over which he has been given charge, well-cultivated and beautiful. He is to faithfully plant and sow, ever extending his domains by working new lands. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] Therefore if a man will keep his mind free from the rubbish Satan would pile into it, and lay it open to the bright beams of the Sun of Righteousness, he will be able to see God. His intellect is well-cultivated, and his character well disciplined. The work done will be like the work described in the *forty-third chapter of Isaiah*.*14LtMs, Ms 5, 1899, par. 10*

The members of the church must arouse. Each member must have



an individual living experience. Each must receive a message from God, and work in co-operation with God, doing the very things the Lord would have him do. His highest interest is at stake, for to every man has been given his work. He is to make use of every advantage God has provided. His eternal welfare depends upon the faithful discharge of every duty, be it large or small. He is to conscientiously strive for Christ's righteousness of character. He will find that in doing his appointed work, he will learn continuously from the great Teacher in regard to heavenly things. He is to make everything according to the pattern shown him in the mount. He does not work for a hard taskmaster, who calls him to reap where he has not sowed. He works for One who has devised liberal things. *14LtMs, Ms 5, 1899, par. 11*

Satan works constantly to lead men to weave selfishness into their religious experience and work. God calls upon every man to crucify self. Those who respond increase in their ability to impart. The more they learn from Christ, the more will they seek to establish every branch of the work of God by imparting their blessings to others. The more truly enlightened they are, the more deep and earnest will be their desire to enlighten others, and the wider will be their sympathy for every phase of the work that builds up the kingdom of God. *14LtMs, Ms 5, 1899, par. 12*

The more he talks with God, the less he will live to himself. He does not practice selfishness, for he knows that it has no redeeming qualities. The more abundant the privileges, opportunities, and facilities he is able to secure, the more he will feel under obligation as God's steward to impart, because it is God's kingdom that is to be built up. *14LtMs, Ms 5, 1899, par. 13*

It is a sin in God's sight to withhold from needy fields the facilities abundant in another field. By wise and judicious planning, the efficiency of God's workmen, sent to work in new fields, would be doubled and trebled. The workers could establish institutions that would give character to the work. In every part of the Lord's vineyard the truth would be represented. The work would not be confined to one part of the world, but everywhere there would be witnesses who could tell the story of the love of God. *14LtMs, Ms 5, 1899, par. 14*

After Christ had talked with the Samaritan woman at the well, she was so convinced by His words that she forgot all about her errand and, leaving her waterpot, went into the city to tell the wonderful things she had heard. "Come," she said to the people, "see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him." [*John 4:29, 30.*]14LtMs, Ms 5, 1899, par. 15

While the woman was away telling her story, the disciples came to Christ, and said, "Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, 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 31-34.*]14LtMs, Ms 5, 1899, par. 16

This lesson was not given only for Christ's disciples but for all who should afterwards unite in His service. Yet let all know that if they yoke up with Christ, they are to ask at every step when tempted to be selfish, What would Jesus do were He in my place? This is the principle which is to control every action. Not a thread of self is to be woven into the fabric.14LtMs, Ms 5, 1899, par. 17

As Christ spoke these words to His disciples, He was thinking of the way in which the Samaritan woman received His message. He had told her great truths; she had received them joyfully, and going into the city, she told her story and brought to Him those who listened to her report. Jesus used this occurrence as an opportunity to impressing truth upon the minds of His disciples. At that time the fields bore no appearance of harvest; the seed was only just sown. Christ said, "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already for harvest." [*Verse 35.*] There was no appearance of harvest in the natural world.14LtMs, Ms 5, 1899, par. 18

Between the sowing and the reaping there must be a time of waiting. But the seed that had been sown in the mind of the Samaritan woman had already borne fruit. She received the word spoken, and immediately began to impart to others the knowledge of eternal life. Jesus knew what the result would be. He knew that

the Samaritans would come to Him to hear for themselves the things of the kingdom of God, and would believe on Him, “because of the saying of the woman, which testified, He told me all things that ever I did.” [Verse 39.] Those who first heard of Christ from the woman listened to many more truths from His own lips. These were precious to them; they received Jesus as the Christ of God.*14LtMs, Ms 5, 1899, par. 19*

The readiness of the Samaritans to receive the truth was to be a lesson to the disciples which they would never forget. The speedy harvest was to increase their faith and to encourage their hearts. The Samaritans were interested to hear, and astonished at the great light shining upon them from the Scriptures.*14LtMs, Ms 5, 1899, par. 20*

This experience was an illustration of the success the disciples might expect in their labor. Souls were hungry for the bread of life, perishing for a knowledge of the truth. There was a work, a heart work going on among both Jews and Gentiles. Many would receive the Word and rejoice in the truth. A great field of labor lay open before them. They needed to pray for laborers to go out into the harvest field, put in the sickle, and gather in the sheaves, for the harvest was ripe. Other men had labored before them to prepare minds to receive the gospel. Prophets and teachers had been working. John the Baptist’s voice had been lifted up in the wilderness to prepare for this very result. The disciples were to enter into other men’s labors: Others had done the sowing; they were to do the reaping. The fields were white for the harvest.*14LtMs, Ms 5, 1899, par. 21*

[This] may all be said of every new field today. The need of workers is as great as it ever has been. The need of self-denial is as manifest now as ever it was. The men to whom have been given abundant facilities need to look on the fields that are ready for the sickle, and see what they can do.*14LtMs, Ms 5, 1899, par. 22*

This parable has been strikingly fulfilled in the last camp meetings in Sydney. We have seen the working of the Spirit of God in Brisbane. The fields in Queensland are all white unto the harvest. Sheaves have been and still are being gathered in. In our camp

meeting in Newcastle an interest was aroused exceeding anything that we have ever seen hitherto, or have had faith to anticipate. The whole community is stirred, all the way from Cooranbong to Newcastle, and from Newcastle to Brisbane, Queensland. We were astonished to see the eager listeners who gathered to hear the words of life. *14LtMs, Ms 5, 1899, par. 23*

In the two camp meetings held this season, we know that the angels of God enshrouded in the pillar of cloud went before us. While on my way to the camp meeting in Brisbane, I saw in the vision of the night two white clouds. Word came to me that clouds filled with angels announced the coming of Christ to our world. The word came to me, "Look ye." Raising the curtain of the car window, I saw two clouds of purest white. This sent a glad and happy thrill to my heart. I watched these two clouds. They did not change their form. One would come close to the other and touch, and I thought I heard the angels sing. Then the clouds would move apart, but again they would come together. I was sure that angels were in these clouds. *14LtMs, Ms 5, 1899, par. 24*

When we changed cars at noon I looked for the clouds again, but did not see them after that. *14LtMs, Ms 5, 1899, par. 25*

The Brisbane and Newcastle camp meetings were the most precious meetings I have ever attended. At the last meeting I realized this more especially, and so did all who had any acquaintance with God. Those not of our faith acted [as] if they were on holy ground. The people did not seem to come to the meetings from curiosity. They came to hear the Word of life, and they heard it. Newcastle has been thoroughly canvassed for our books, especially *Patriarchs and Prophets, Great Controversy*, and *Steps to Christ*. The angels of God were upon the encampment. *14LtMs, Ms 5, 1899, par. 26*

A new tent has been purchased, and it was pitched last Thursday. I am told that this is in every way the best tent we have ever erected. The interest now is not so large as it was during holidays, for men living at a distance have to attend to their business. But the tent is well filled in the evenings and on Sabbaths and Sundays. Every effort is made to get close to the hearts of the people, and a number

have taken their stand for the truth. *14LtMs, Ms 5, 1899, par. 27*

These meetings in Brisbane and in Newcastle have been the most earnest, solemn meetings we have ever seen. The people seem to be attracted and charmed as the treasures of the Word of life are opened to them. We have had earnest laborers. God is working upon hearts. During the camp meeting Dr. Caro gave health talks, and the people took him into their hearts at once. He is a clear speaker, full of earnestness and faith. *14LtMs, Ms 5, 1899, par. 28*

Before these meetings were held, there were presented to me in the night season small and large companies stretching out their hands, and saying with eager interest, "Come and help us: we want the truth, the pure gospel. We are starving for the bread of life." The fields are all ripe for the sickle, and now is the time when we need devoted, earnest workers who are themselves worked by the Spirit of God. *14LtMs, Ms 5, 1899, par. 29*

## Ms 6, 1899

### The Poor Rich Man

NP

January 31, 1899

Portions of this manuscript are published in *UL 45*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“There 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; and moreover the dogs came and licked his sores.” [*Luke 16:19-21.*]*14LtMs, Ms 6, 1899, par. 1*

All this rich man possessed had been entrusted to him by God, who had made him his steward that he might minister to the homeless and the naked. In proportion to the means entrusted to us we are to impart to those in need. The Lord holds us as debtors to those around us.*14LtMs, Ms 6, 1899, par. 2*

Had the rich man been a faithful steward, he would have shared his abundance with those who needed medical attention, wholesome food, clean garments, and spiritual enlightenment. But he used his all in self-service. He clothed himself in purple and fine linen, and fared sumptuously every day, forgetting the duties resting upon him as God’s steward. He did not help those suffering around him. He was responsible to God for the use of his means, and in the beggar who lay at his gate an opportunity was presented for him to show his love to God and his neighbor. But he left the beggar to receive attention from dogs better cared for than he was.*14LtMs, Ms 6, 1899, par. 3*

The rich man should have regarded it as a privilege to do all in his power for the beggar. Loathsome as was the appearance of the one who needed help, it was the rich man’s part to do what he could for

him. The more afflicted Lazarus was, the more sympathy he should have received. The rich man could have relieved his wants without suffering the least inconvenience himself. And even if he had had to practice self-denial, he would only have been following, in a limited way, the example of the Majesty of heaven, the King of glory, who gave him a probation that he might be a co-laborer with God in relieving the necessities of humanity. *14LtMs, Ms 6, 1899, par. 4*

This is the work devolving upon all who have means. Every man will be called upon to render an account for the use of his entrusted means. Those who have abundance, and yet refuse to obey God's commands bring a reproach upon their Lord, and will be judged according to their works. *14LtMs, Ms 6, 1899, par. 5*

The doctrine of an intermediate existence was held by those who were listening to this parable. Just before Christ began to speak the parable, some of the Jews had been talking earnestly together, objecting to some of the points in Christ's previous lesson and asserting that after death the departed spirits would converse with each other. *14LtMs, Ms 6, 1899, par. 6*

Christ knew of the confused ideas held by the people, and he gave them a most wonderful lesson. Meeting them on their own ground, He framed His parable so as to inculcate important truths through their preconceived opinions. "It came to pass," He said, "that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." [*Verses 22-24.*] *14LtMs, Ms 6, 1899, par. 7*

Christ held up before the Jews a moral looking glass, wherein they might see themselves in their true relation to God. He used the prevailing opinion to convey the idea he wished to make prominent to all—that no man is valued for his possessions, for all he has belongs to him only as lent by the Lord. A misuse of these gifts will place him below the poorest and most afflicted man who God loves and trusts in Him. *14LtMs, Ms 6, 1899, par. 8*

Christ desired His hearers to understand that it was impossible for the rich man to obtain any help after death. "Son," Abraham is represented as answering, "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 beside all this, between us and you there is a great gulf fixed, so that all they which would pass from hence to you cannot, neither can they pass to us, that would come from thence." [*Verses 25, 26.*] Thus Christ presented the hopelessness of looking for a probation at the close of the only time given in which to choose sides, in which to prepare for the judgment. *14LtMs, Ms 6, 1899, par. 9*

The rich man had not abandoned the idea that he was a child of Abraham, and in his distress he called upon him for aid. "Father Abraham," he prayed, "have mercy on me." [*Verse 24.*] There is nothing in the parable to show that the prayer was offered to God. The rich man had a religious theory, but it went to further than a belief in Abraham. But Abraham was in his grave. *14LtMs, Ms 6, 1899, par. 10*

The rich man represents the Jewish nation. The highest men in the nation worshipped Abraham, not God. They put their dependence in the fact that they were children of Abraham. "We be children of Abraham," they said proudly, "and were never in bondage to any man." [*John 8:33.*] When the crisis came, it was revealed that they had divorced themselves from God and had placed their trust in Abraham, as if he were God. *14LtMs, Ms 6, 1899, par. 11*

Christ longed to let light shine into the darkened minds of the Jewish people. Infinite sorrow filled His heart because He could not impress them with the truth. Their minds were so filled with error that it seemed that no thing could enlighten their darkened understanding. Their spiritual condition was as pitiful in the sight of the heavenly universe as was the physical condition of the beggar in the parable. They would not do what they knew to be right. By refusing to come to Him who was the Light of the world, they were cutting themselves away from the source of all true light. *14LtMs, Ms 6, 1899, par. 12*

Though surrounded by all the luxuries of life, the rich man was so



ignorant that he put Abraham where God should have been. But if he had appreciated his exalted privileges, if he had responded to the divine call, and allowed God's Spirit to mold mind and heart, he would have had an altogether different future. So with the nation he represented. If they had responded to the divine call, their future would have been entirely different. They would have shown true spiritual discernment. They had means sufficient to bless and enlighten the whole world. But they so far separated from the Lord's arrangement that their whole life was perverted. They failed to use their gifts as God's stewards, in accordance with truth and righteousness. Eternity was not brought into their reckoning, and many perished in their sins. *14LtMs, Ms 6, 1899, par. 13*

Christ knew that at the destruction of Jerusalem the Jews would remember this lesson. And it was so. When calamity came upon Jerusalem, when the prophecy that the mothers would eat their own children was fulfilled, when starvation and suffering of every kind came upon the Jews, they remembered these words of Christ and understood the parable. They brought their suffering upon themselves by their proud resistance of the Redeemer. *14LtMs, Ms 6, 1899, par. 14*

The rich man was eulogized by his fellow men for his riches. But though riches will clothe a man with costly raiment, though they will enable him to fare sumptuously every day, they will not gain salvation for him. The rich man passed by want and suffering on the other side. Thus his character was formed to do good to himself, but not to others. When it was too late, he realized his folly, and thought of his brethren, who would go on as heedlessly as he had done, living to please themselves. Then he made the request, "I pray thee, therefore, father, that thou wouldst send him (Abraham) to my father's house: for I have five brethren; that he may testify unto 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." [*Luke 16:27-31.*]*14LtMs, Ms 6, 1899, par.*

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When the rich man solicited additional evidence for his brethren, he was plainly told that should this evidence be given, they would not be persuaded. This request cut a reflection on God. It was as though the rich man had said, If you had more thoroughly warned me, I would not now be here. In his answer to this request, Abraham is represented as saying, They have been sufficiently warned. They had eyes, but they would not see the light. They had ears, but they would not hear the truth. *14LtMs, Ms 6, 1899, par. 16*

This also was a representation of the Jewish nation. They had been given every spiritual advantage. Special instruction had been given the children of Israel in regard to their treatment of their brethren who had fallen into decay, the stranger within their gates, and the poor among them. When gathering in the harvest, they were to leave some of their fruit and grain for the poor to gather up after them. They were not to seek to gain everything for their own advantage, but were to remember those in need, and share with them. And God promised to bless them in accordance with their deeds of love and mercy. But like the rich man, they put forth no helping hand to relieve the temporal or religious necessities of suffering humanity. *14LtMs, Ms 6, 1899, par. 17*

“They have Moses and the prophets; let them hear them. ... If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” [*Verses 29, 31.*] Thus He who is the Light of the world spoke to the Jewish nation. Christ’s last and crowning miracle was the raising of Lazarus, after he had been dead four days. The Jews were given this wonderful evidence of the Saviour’s divinity, but they rejected it, and Christ’s words were vindicated. Lazarus rose from the dead and bore his testimony before them, but they hardened their hearts against all evidence. *14LtMs, Ms 6, 1899, par. 18*

The law and the prophets are God’s appointed agencies for the salvation of men, Christ said. Let them listen to these evidences. It is not evidence piled upon evidence that will convince men and lead them to repent. If they do not listen to the voice of God in His Word, the testimony of a witness raised from the dead would not be heeded. *14LtMs, Ms 6, 1899, par. 19*

Those who obey Moses and the prophets will require no greater light, but if they refuse to receive the light, and fail to appreciate the opportunities God has graciously granted them, they would not hear if one from the dead came to them with a message. They would not be convinced even by this evidence, for those who reject the law and the prophets so harden their hearts that they will reject all light. *14LtMs, Ms 6, 1899, par. 20*

The conversation between Abraham and the once-rich man is figurative. The lesson to be gathered from it is that every man is given sufficient light for the discharge of the duties required of him. The responsibilities of a man are proportionate to his opportunities and privileges. God gives to every one sufficient light and grace to do the work He has given him to do. If men do not do that which a little light shows to be their duty, greater light would only reveal unfaithfulness, neglect to appreciate the blessings given. This increase of light would only be more light to be disregarded. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in that which is least, is unjust also in much." [*Verse 10.*] Those who refuse to be enlightened by Moses and the prophets, who ask for some wonderful miracle to be performed, would not be convinced if their wish were granted. *14LtMs, Ms 6, 1899, par. 21*

The parable of Lazarus and the rich man shows how the Lord regards the two classes represented by these men. Men may have earthly honor lavished upon them, they may have the means of gratifying every desire, and yet they may possess no true riches. In the parable, the rich man's possessions did not win him to Christ, the source of all true wisdom and riches. They did not fill his heart with tender sympathy for those suffering around him. The contrast between him and the beggar did not impress him as it should have done. He went on in his own way till it was too late for him to turn back. *14LtMs, Ms 6, 1899, par. 22*

This parable shows us the way in which these things are estimated in the unseen world. There is no sin in being rich, if riches are not acquired by injustice. The rich man is not condemned for the riches he has. But condemnation rests upon him if he spends in selfishness the means entrusted to him, building grand houses,

buying costly furniture, spreading a luxurious table. Far better might the money thus spent be laid up beside the throne of God in doing God's service. Death cannot make any man poor who devotes himself, soul, body, and spirit, to seeking eternal riches. But the richest man who hoards his treasure for self cannot take any of it to heaven. He is weighed in the balances and found wanting. He has proved himself to be an unfaithful steward. During his lifetime he had his good things, but he was forgetful of his obligations to God. He failed to secure the heavenly treasure. He did not appreciate the honor God bestowed on him by making him an agent for His great firm. *14LtMs, Ms 6, 1899, par. 23*

The rich man, who had so many privileges and such great advantages, is presented to us as one who should have cultivated his gifts so that his works should reach to the great beyond, carrying with them improved spiritual advantages. It is the purpose of redemption, not only to blot out sin, but to give back to man those spiritual gifts lost because of sin's dwarfing power. Money cannot be carried into the next life; it is not needed there; but the good deeds done to win souls to Christ, the faithful investment of God's entrusted treasure, these are carried to the heavenly courts. But those who selfishly spend the Lord's goods on themselves, leaving their needy fellow creatures without aid, who do not advance God's work in our world, dishonor their Maker. Robbery of God is written opposite their names. *14LtMs, Ms 6, 1899, par. 24*

Poverty is not a sin unless by recklessness men bring poverty upon themselves. And even then, if they repent, they will be pardoned. He who is represented in the parable as having no riches, no comforts, no earthly enjoyments, had a title to a home in heaven. So today those who have faith in Christ as a personal Saviour, even though they may occupy a humble place in the world, are heirs of God and joint heirs with Christ to an immortal inheritance. They have an insurance policy to eternal life. *14LtMs, Ms 6, 1899, par. 25*

After enumerating the privileges of those who work on the plan of addition, constantly adding Christian attributes to the character, the apostle Peter declares that God will work on the plan of multiplication. "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. ... 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.” [¶ *Peter 1:2-4, 10, 11.*] Here is our life insurance policy. Shall we not work on God’s plan to secure it?<sup>14</sup>*LtMs, Ms 6, 1899, par. 26*

Man is ever dear to the heart of God. The Creator of the world comes graciously near and still nearer to all those in every nation who receive Jesus as a personal Saviour.<sup>14</sup>*LtMs, Ms 6, 1899, par. 27*

The Lord permitted the rich man and the poor man to live in this world as their home. But the rich man is described as looking upon himself as the owner of the capital entrusted to him. Though so greatly blessed, he did not return even the interest of his money to the Lord. He forgot, or did not care to remember, that he was responsible to God for all he possessed, because God had placed means in his hands to be expended aright. He thought he was superior to those who were poor. All his wants were anticipated. Physicians stood ready to hasten to his assistance to remove every disagreeable sensation caused by his own dissipation.<sup>14</sup>*LtMs, Ms 6, 1899, par. 28*

He had all that money could procure, but he did not possess the riches that would have kept his account right with God. Much perfume was lavished upon his person, but the fragrance of a consecrated life was entirely lacking. The atmosphere surrounding his soul was a savor of death unto death. His love for pleasure and display kept him in a state of forgetfulness of God. Surrounded by companions who pleased and amused him, he lost sight of the fact that he had a soul to lose or save.<sup>14</sup>*LtMs, Ms 6, 1899, par. 29*

At length there came a summons which he could not neglect. He is commanded by a power he cannot question or resist to quiet the

premises of which he is no longer steward. The word goes forth, Cut down the unfruitful tree, that it may no longer cumber the ground. A wonderful change takes place. The once rich man is reduced to hopeless poverty, for the robe of Christ's righteousness, woven in the loom of heaven, can never cover him. He who once wore the richest purple, the finest linen, is reduced to nakedness. The day has come when these garments must be laid aside. His probation is ended. He did not make his calling and election sure, and he is bankrupt for eternity. He brought nothing into the world, and he can take nothing out of it. His poverty is irredeemable. *14LtMs, Ms 6, 1899, par. 30*

Christ lifted the curtain, and presented this picture before priests and rulers, scribes and Pharisees. Look at it, ye who are rich in this world's goods, and are not rich toward God. Will you not contemplate this scene? That which is highly esteemed among men is abhorrent in the sight of God. Christ asks, "What shall it profit a man if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*] *14LtMs, Ms 6, 1899, par. 31*

## Ms 7, 1899

Home-Training

NP

January 31, 1899

This manuscript is published in entirety in *1NL 93-95*. +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.

Watch, pray, work. Watching, working, and waiting for the Lord; this is our proper position. We are to act as servants who strive faithfully to do the Master's will. I am particularly burdened in reference to home-training. The father is the houseband of the family. This is his position, and if he is a Christian, he will maintain right government in every respect. His authority is to be recognized, but in many families parental authority is never fully acknowledged. Various excuses are framed for the disobedience of children, and the life is a scene of endless variance between parents and children. Often the mother works to counteract the influence of the father, who, she thinks, is too severe, too exacting. *14LtMs, Ms 7, 1899, par. 1*

If the father is a Christian, he represents the divine authority of God, whose vicegerent he is, and whose work it is to carry out the gracious designs of an infinite God in the establishment of upright principles and the foundation of pure, virtuous, well-balanced characters. But if the father and the mother are at variance with each other, the condition of things in the home is demoralizing. Neither the father nor the mother receive the respect and confidence essential to correct management. The mother leaves on the minds of the children the impression that she thinks the father too severe, for children are quick to see anything that casts the slightest reflection on rules or regulations, especially if they restrict them in carrying out their inclinations. *14LtMs, Ms 7, 1899, par. 2*

I would that parents had sanctified intelligence, that they might see the necessity of working in unity. The husband, wife, and children

are a firm. They should look upon themselves as God's agents, who are to work together intelligently, regarding the family as a divine institution. The parents are to instruct their children wisely and patiently, teaching them line upon line, precept upon precept, here a little, and there a little. With faith and perseverance they are to educate, train, and discipline, requiring their children to be obedient, allowing no disrespect. Thus the seeds of reverence and respect for the heavenly Father are sown. The home should be a preparatory school, where children and youth may be fitted to do service for the Master, preparatory to joining the higher school in the kingdom of God. *14LtMs, Ms 7, 1899, par. 3*

Parents need to remember that they occupy the place of God to their children. Just as you deal with your children, parents, so will God deal with you. Their lack of experience is to be supplied by wise precepts and a godly practice. This work is to begin in their early years, when the heart is tender and impressible, and is to be carried forward step by step. Every word, every action, of the parents is to be an object lesson of the right kind. They should not act impulsively, but as though realizing that God sees them, that the heavenly universe witnesses every act when dealing with each other and with their children. *14LtMs, Ms 7, 1899, par. 4*

Children are the Lord's heritage, purchased by the blood of the only begotten Son of God. With intense interest heavenly intelligences watch to see how children are dealt with by their parents, guardians, and teachers. And what strange management they witness at times, when father and mother disagree and express their variance by words and actions. *14LtMs, Ms 7, 1899, par. 5*

Sometimes the father casts reflections on the mother. He sternly disciplines the children, as if to disparage the mother's tenderness and love. Because of this, the mother thinks that she must bestow on them increased affection, and gratify and indulge their inclinations. Thus she seeks to counteract the father's impatience and severity; but O, how God is dishonored. The family is demoralized, and the children are confused in regard to true discipline and correct education. *14LtMs, Ms 7, 1899, par. 6*

There is danger of too severely criticizing small things. Criticism that



is too severe, rules that are too rigid, lead to the disregard of all regulations; and by and by children thus educated will show the same disrespect for the laws of Christ.*14LtMs, Ms 7, 1899, par. 7*

Parents must be converted before they can guide their children aright. They must become submissive to the requirements of God before they can expect their children to submit to them. Then their words and even their thoughts will be brought into captivity to Jesus Christ. Day by day they must learn from Jesus, catching His Spirit, that they may reveal the Christlikeness in their lives. In childhood and youth the powers of imitation are strong, and children should have the most perfect pattern set before them, that they may have unquestionable confidence in the wisdom of their parents.*14LtMs, Ms 7, 1899, par. 8*

Religion in the home—what will it not accomplish? It will do the very work that God designed should be done in every family. Children will be brought up in the nurture and admonition of the Lord. They will be educated and trained, not to be society devotees, but members of the Lord's family. They will not be sacrificed to Molech. Parents will become willing subjects of Christ. Both the father and mother will consecrate themselves to the work of properly training the children given them. They will firmly decide to work in the love of God with the utmost tenderness and compassion to save the souls under their guidance. They will not allow themselves to be absorbed with the customs of the world. They will not give themselves up to parties, concerts, dances, to give feasts and attend feasts, because after this manner do the Gentiles.*14LtMs, Ms 7, 1899, par. 9*

Eternal vigilance must be manifested with regard to our children. With his manifold devices Satan begins to work with their tempers and their wills as soon as they are born. Their safety depends upon the wisdom and the vigilant care of the parents. They must strive in the love and fear of God to preoccupy the garden of the heart, sowing the good seeds of a right spirit, correct habits, and the love and fear of God.*14LtMs, Ms 7, 1899, par. 10*

Obedience to parental authority must be inculcated in babyhood, childhood, and youth. The will of the parents must be under the

discipline of Christ. Molded and controlled by God's pure, Holy Spirit, they may establish unquestioned dominion over the children. But if the parents are severe and exacting in their discipline, they do a work which they themselves can never undo. By their arbitrary course of action, they stir up a sense of injustice.*14LtMs, Ms 7, 1899, par. 11*

Many parents have to meet in their children their own temper and disposition. But instead of ruling with wisdom and kindness, they are harsh and exacting. They do not make the religious life attractive, and the children say, "If this is religion, we want none of it." Enmity against the rules of God is created. The rebellious spirit which refuses to render obedience to parental authority is the last to yield to divine authority. Thus, by misrule, parents fix the eternal destiny of their children. By mismanagement they drive them to the enemy's ranks, to serve the prince of darkness rather than the Prince of light.*14LtMs, Ms 7, 1899, par. 12*

Such parents will have a fearful account to settle with God. In the great day of judgment, He will ask them, "What have you done with My heritage? Where are the children I entrusted to your care?" Then with terrible distinctness the parents will see that their neglect has not only proved the ruin of their children, but of themselves, and that the wrong traits of character they cherished have been transmitted from parent to child to the third and fourth generation. The seeds which have been sown have produced a harvest they will not care to garner. The course of action which confirmed the children in irreligious practices has reacted upon themselves, making their influence a curse instead of a blessing.*14LtMs, Ms 7, 1899, par. 13*

The family is a school where the father and mother, under the control of Christ, seek to educate their children for the Master. They should not try to evade the responsibilities of this work. They should not give their time to visiting, to the entertainment of visitors, neglecting their children to do this. If in the family school parents neglect to teach their children to be useful and helpful, Satan takes them and instructs them in his school. And those who learn in this school show who has been their instructor.*14LtMs, Ms 7, 1899, par. 14*

Parents lose much when they are only half converted. Of Abraham Christ said, "I know him, that he will command his household and his children after him, ... to keep the way of the Lord." [*Genesis 18:19.*] By the combined influence of love and authority Abraham was to rule his home. He was to walk before his household without hypocrisy or deception. He would do nothing to betray the truth. *14LtMs, Ms 7, 1899, par. 15*

The rule for master and servant, parent and child, is obedience to the great standard of righteousness. But how few bring religion into the home life! Parents, what course are you pursuing? Are you acting on the theory that in things concerning the religious life your children shall be left free from restraint, that all you have to do is to counsel with them, and then leave them to do as they please? If so, you are neglecting your duty, neglecting the souls for whom God holds you responsible. *14LtMs, Ms 7, 1899, par. 16*

## Ms 8, 1899

Talk/A Talk Given by Sister White at the Opening of the Cooranbong School.

NP

February 1, 1899

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There is a great responsibility resting upon those here today who have in the past been connected with this school. They have been given many precious opportunities. The Word of God has been opened before them day after day. They have had the privilege of listening to the message God sent them. They have had the opportunity of knowing what God requires from every human being. Therefore a great responsibility rests upon them.<sup>14</sup>*LtMs, Ms 8, 1899, par. 1*

We read in the Word, "We are laborers together with God." [*1 Corinthians 3:9*.] If you could only begin to feel one hundredth part of the burden I feel as I read these words, you would have no trouble in the school here. If you could only realize that you are probationers, that the God of heaven takes those who have been rebels against His government, and says, You may be laborers together with me, you would this day consecrate yourselves wholly to Him. You may be in living connection with Jesus Christ. You may be channels of light.<sup>14</sup>*LtMs, Ms 8, 1899, par. 2*

Is it not wonderful that we can receive the rich current of grace from Deity, and work in harmony with Deity? What does Deity want with us, poor, weak, and feeble as we are? What can Deity do with us? Everything, if we are willing to surrender all. God loves every youth. He knows all about your trials. He knows that you will have to battle against the powers of darkness, who strive to gain control of the human mind. This school has been established in the order of God, that young men and young women may be partakers of the divine nature by linking up with Christ. The good that we may accomplish by thus uniting with our Saviour we never shall know till as

overcomers we enter the city of God. *14LtMs, Ms 8, 1899, par. 3*

I used to think, when God called me in my very childhood to work for Him, What can I do? God says, Do my bidding. This is all that any of us need to do. I want to tell you what each of you, from the oldest to the youngest, can do for this school. You can co-operate with God, with your teachers, and with one another. Are you prepared to co-operate with those who carry a burden for the school? If so, you will not drift along from day to day just where your inclination leads you without an anxiety on your mind. You will not study how to please yourself. You will realize that you are responsible for the influence you exert. *14LtMs, Ms 8, 1899, par. 4*

At the very beginning of this term of school, it is your privilege to understand the meaning of the words, "We are laborers together with God." "Ye are God's husbandry." Think of it! He is seeking to work the mind, just as you work the land. He is trying to sow seed that will bear fruit to His glory. "Ye are God's building." [Verse 9.] But God does not build without any care for you. He says to each one of you, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] Where do we find rest. In meekness and lowliness. In submitting to God as a dutiful child submits to his father. *14LtMs, Ms 8, 1899, par. 5*

Here are your teachers. Instead of complaining about them being too strict, come into line with them. Draw with Christ. Take His yoke upon you and learn of Him, for He is meek and lowly in heart. You will never need to complain of your teachers' strictness if you will keep faithful watch over yourselves, guarding jealously the citadel of the heart. Ever remember the words. "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.] God longs to work in you, to will and to do of His good pleasure. Are you willing to submit to His working? The success of the school depends upon the consecration and sanctification of the students, upon the holy influence [that]

under God they feel bound to exert. *14LtMs, Ms 8, 1899, par. 6*

We must put to the stretch every spiritual nerve and muscle if we would stand as Daniel stood. God spoke of Daniel as a man greatly beloved. Would we not rejoice if this could be said of us? Strive to be like Daniel, affable, kind, forbearing. Show great love for those who are seeking to help you to form right characters. Do all you can to help yourselves, that your intelligence may reach the highest point of excellence, as God wishes it to. He does not desire you to remain novices. He wants you to reach the very highest round of the ladder, and then step from it into the kingdom of our Lord and Saviour Jesus Christ. *14LtMs, Ms 8, 1899, par. 7*

God needs in His work everything that you can gain here in the lines of mental culture and keen discernment. The Lord desires you to understand the position you occupy as sons and daughters of the Most High, children of the heavenly King. He desires you to live in close connection with Him, so that your words may educate those around you. Cut away from everything frivolous. Do not think that you must indulge in this pleasure and that pleasure. Determine that you will be on the Lord's side from the beginning to the close of this term. If you will stand under the bloodstained banner of Prince Emmanuel, faithfully doing His service, you need never yield to temptation, for One stands by your side who is able to keep you from falling. Let the impression go from this place that the school here is just what the Lord would have it—a school carried on in a different manner and for holier objects than any school that has ever been established. *14LtMs, Ms 8, 1899, par. 8*

Do not feel as though you could not trust the Lord. You are here in the school family as part of the family firm. You are here to be trained and disciplined, here to use the powers you have to make the school a success. If you give yourself up to this work, you will have something to say when you write to your friends. You will be able to say, I am gaining and mental and physical power. I am gaining an experience I never had before. *14LtMs, Ms 8, 1899, par. 9*

But God cannot carry forward this work unless you give Him all the powers of heart and mind. Let your teachers understand that you

are on their side. You are working for time and for eternity. The angels of God are watching the development of character in this school. God is weighing moral worth. He longs to see every mind used aright. He has given you the precious talent of reason, and He calls upon you to use it aright. He desires you to feel that you can acquire and will acquire greater and greater strength. *14LtMs, Ms 8, 1899, par. 10*

Take heed to yourselves, lest you lead others astray. If by your wrong course of action others are turned aside from the right way, this is recorded against you in the books of heaven. We have one great object before us—the salvation of our souls. Christ left the royal courts and come to this earth in human flesh, to show us that we may co-operate with Him to save our souls. After He has made this great sacrifice for us, should we deem any sacrifice too great to keep our passions, our inherited and cultivated tendencies to wrong, under control? *14LtMs, Ms 8, 1899, par. 11*

This is what we need. We desire that this work shall be accomplished in our school. We are praying for it. Do not make the burden too heavy for us. Pray for yourselves. Take a firm hold of the arm of divine power, determining as did Daniel not to swerve from any duty. Harness your habits. Put on the bit and bridle. Say, I love the Lord, and I am determined to use every particle of my intelligence in His work. *14LtMs, Ms 8, 1899, par. 12*

We are living amid the perils of the last days. We need to receive an education as missionaries. Let each one here make up his mind that he will not stand in the army of the enemy. We are working for eternity, and we expect to receive light and grace from the Lord. Strive to reach all that it is possible for you to reach with the blessing of God. When you have such a Helper, when angels of God are watching your every movement, when all heaven is interested in your welfare, will you not do all in your power for yourselves? *14LtMs, Ms 8, 1899, par. 13*

I feel an intense interest in you. Let us all, teachers and students, and I with you, draw in even cords. Let us be determined that this school shall not be regarded as a lie. We have said that it should be the best school ever established; let us make it so. You can do this

if you will. God help us that we may overcome as Christ overcame, and sit with Him in His throne. May God help the teachers and give them wisdom. Dealing with human minds is the most delicate work that can be done, and teachers need to be inspired by the Spirit of God, that they may be able to do their work aright. Students, will you help them? Will you let your sympathies go out to your teachers? God grant it. May the Spirit of God rest upon this school, and may you [have] His blessing and approval every day, is my prayer.<sup>14</sup>*LtMs, Ms 8, 1899, par. 14*



## Ms 9, 1899

God's Purpose for His People

NP

February 8, 1899

Portions of this manuscript are published in *OHC 21*.

The love expressed by God in giving Jesus for the salvation of the human family is a subject that few can comprehend. This sacrifice shows us the value placed by God upon the human soul. The low, cheap estimate our brethren place upon each other is painful to my soul. I tried this morning to present the great responsibility resting upon us. As those who are dealing in sacred things, we should make prayer a necessity, and should daily exercise faith and receive forgiveness of sins. *14LtMs, Ms 9, 1899, par. 1*

The necessity of the Holy Spirit working in the heart should be realized by all. Unless this Spirit is accepted and cherished as the representative of Christ, whose work it is to renew and sanctify the entire being, the momentous truths which have been entrusted to us will lose their power on mind and character. Many today are in this position. They refuse to enter into right relation with God, as doers of His Word. They do not see the necessity for this. *14LtMs, Ms 9, 1899, par. 2*

Every teacher of the Scriptures is to be a doer of the Word, which, if obeyed, will make man wise unto salvation. Those who claim to know and teach the truth, yet who do not live by every word that proceeds out of the mouth of God, cannot be laborers together with God. If they do not receive and follow the light, they walk away from the truth, and bring in the practices and opinions of self. *14LtMs, Ms 9, 1899, par. 3*

O what a wonderful teacher Christ was! His lessons were uttered in the language of independent goodness, and if, by beholding, we become changed into His likeness, we shall see His face. He came to enlighten the world by His wisdom, by the shining of His righteousness. It is His desire to commit divine instruction to faithful

stewards who will both teach and practice, who will live by every word that proceeds from the mouth of God. Holy purposes make the truth a power which will sanctify the receiver. *14LtMs, Ms 9, 1899, par. 4*

Christ declares, "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.*] Again Christ declares, "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. *14LtMs, Ms 9, 1899, par. 5*

"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call ye not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that you 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 15:9-17.*]*14LtMs, Ms 9, 1899, par. 6*

This love goes beyond the expression of the commandment, "Thou shalt love thy neighbor as thyself." [*Leviticus 19:18.*] Here men are required to love one another as Christ has loved them. The disciples did not then comprehend the significance of these words. They knew not the high, unselfish character of heavenly love. But after Christ had, by His death on the cross, demonstrated His love for them, they understood His word. *14LtMs, Ms 9, 1899, par. 7*

This heaven-born love is not selfish and changeable. It is not a love dependent on human praise. The heart of him who drinks the blood of the Son of God, overflows with a holy love for God and for those for whom Christ died. He does not love his fellow creatures because they love and please him, because they appreciate his

merit and rightly estimate his value, but because they are Christ's purchased heritage. *14LtMs, Ms 9, 1899, par. 8*

The want of genuine faith and love is the lack of the church today. Our Christian experience is imperfect because we do not love as Christ has loved us. If we are filled with admiration for self, if we measure others by ourselves, how can we understand the Scriptures? What comprehension can we have of that faith which works by love and purifies the soul? *14LtMs, Ms 9, 1899, par. 9*

What fullness is expressed in the words, "I am the light of the world." "I am the Bread of Life." "I am the Way, the Truth, and the Life." "I am the Good Shepherd." "I am come that they might have life, and that they might have it more abundantly." [*John 8:12; 6:35; 14:16; 10:11, 10.*] This life is what we must have, and we must have it more abundantly. God will breathe this life into every soul that dies to self and lives to Christ. But entire self-renunciation is required. Unless this takes place, we carry with us the evil that destroys our happiness. But when self is crucified, Christ lives in us, and the power of the Spirit attends our efforts. *14LtMs, Ms 9, 1899, par. 10*

I wish we could be what God would have us—all light in the Lord. We need to reach a higher standard, but we can never do this until self is laid on the altar, until we let the Holy Spirit control us, molding and fashioning us according to the divine similitude. Truth must be taken into the life; then our words will testify that Christ's spirit is working through us. God lives and reigns in us, and we bear witness to the truth. Draw nigh to God. Learn from the Great Teacher. Surrender all to God. *14LtMs, Ms 9, 1899, par. 11*

We must daily consecrate ourselves to God's service. We must come to God in faith. If we have accumulated suppositions and imaginary difficulties, which keep us from a perfect union with our brethren, let us at once begin to remove the obstacles. We need to humble ourselves before God. It is self that we have first to do with. Criticize the heart closely. Search it to see what hinders the free access of God's Spirit. We must receive the Holy Ghost. Then we shall have power to prevail with God. *14LtMs, Ms 9, 1899, par. 12*

A mere assent to truth is not enough. Daily we must live the truth.

We must shut ourselves in with God, surrendering all to Him. To listen to the great and grand truths of the Word is not enough. We must ask ourselves the question, Does Christ dwell in my heart by faith? He alone can show us our necessity and reveal the dignity and glory of the truth. At the altar of self-sacrifice—the appointed place of meeting between God and the soul—we receive from the hand of God the celestial torch which searches the heart, revealing its great need of an abiding Christ. *14LtMs, Ms 9, 1899, par. 13*

## Ms 10, 1899

### Words of Warning

NP

February 16, 1899

Portions of this manuscript are published in *TDG 55* +<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 the children of Israel, God's favored people, persisted in impenitent rebellion, notwithstanding the warnings and reproofs He had sent them, He challenged them to prepare to meet their God. By His appointed agents He had sent them message after message, which they had only despised and rejected, and now they must prepare to meet His retributive judgments. They would not prevail against Him; for "lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought; that maketh the morning darkness, and treadeth down the high places of the earth, the God of hosts in his name." [*Amos 4:13.*] As an offended judge, the Lord would execute His judgments upon His impenitent people. If they would escape His vengeance, they must humble their hearts and confess their sins.<sup>14</sup>*LtMs, Ms 10, 1899, par. 1*

This lesson is for us. The Lord has a people on the earth, but the precious wheat is mingled with tares. Both must grow together until the harvest. Mere professors of religion are found among true followers. These will be among the first who will feel the wrath of an offended God. While God is purifying to Himself a peculiar people, zealous of good works, Satan is binding up the tares in close connection with himself.<sup>14</sup>*LtMs, Ms 10, 1899, par. 2*

The war instituted against principalities and powers, against spiritual wickedness in high places, cannot be avoided. A probation has been granted us by God to make our calling and election sure. We have been given time, precious time, to critically examine our

own hearts, and compare our characters with the pattern given us to copy. We shall not be excusable if we meet the world's standard. The world cannot now understand the true follower of Jesus or judge his works, any more than it could understand Christ or judge His works. Spiritual things are spiritually discerned. The world knoweth us not because it knew Him not.*14LtMs, Ms 10, 1899, par.*

3

We are in no wise safe while professedly serving Christ and in reality serving the world. The condition of things marked out in prophecy exists, and is endangering the purity of our faith. There are multitudes who are called Christians who know not Christ by an experimental knowledge. They do not walk in his statutes. They do not desire knowledge from the Most High. Their hearts go after their idols, worldly gain, worldly honor, sensual pleasure. These objects are eagerly pursued. Hardness of heart, impenitence, depravity, enmity, exist among a large number who profess to be Christ's followers. These by their unsanctified spirit are working the works of unrighteousness. This is the reason that God does not reveal Himself in power. Self is served and worshiped. The passions of the human heart are petted and excused.*14LtMs, Ms 10, 1899, par. 4*

Those who do not the works of Christ hate self-denial and piety. By their course of action they will influence and deceive souls who, if not deceived by these agents of Satan, would walk in obedience to the plainly-specified command, "He that will come after me, let him deny himself, and take up his cross daily, and follow me. So shall he be my disciple." [See *Luke 9:23.*] The souls of those led from the simplicity of the gospel, from the self-denying life of a Christian, will be required at their hands. Our conduct, our sentiments, must be conformed to the divine standard, and constantly we must pray for heavenly illumination and sanctified judgment, that we shall not err from God's precepts. Every church needs to bring forth fruit meet for repentance.*14LtMs, Ms 10, 1899, par. 5*

God makes His presence and will known to His people through appointed ministers who are walking in the light. He has channels through which He can communicate light. "Surely the Lord will do nothing but he revealeth his secrets unto his servants the prophets." [*Amos 3:7.*] God does reveal His secret purposes to His chosen

agents, whose duty it is to declare the same to His people, that they may take warning and turn from a course which will surely bring the wrath of God upon them. He sends reproofs and warnings that they may turn to Him, that His wrath may be turned away, and His approval rest on them. But often the perversity and stubbornness of the human heart leads men to refuse the light because it does not harmonize with their ideas. They know that if they receive the light, they would have to repent and be converted. They justify their own deceptions, and do not correct their ways.*14LtMs, Ms 10, 1899, par. 6*

How many who seemed to run well for a time have been led into connection with the world, and as a result have separated from God? As those who are inclined to worldliness indulge their selfish inclinations, they go farther and farther from the light. They do not love the light reflected upon them through Christ's appointed agencies. They hate both the message and the messenger. The most strenuous efforts will be made by this class to pervert the understanding of Christ's ministers, that the voice which God would use to reprove their course of evil may be intimidated and silenced. Thus they add sin to sin. They engage in Satan's work, and maintain an obstinacy that resembles the fruit borne on a corrupt tree.*14LtMs, Ms 10, 1899, par. 7*

Some churches are much affected by this influence. It is like the leaven which leavened the whole lump. The Lord cannot much longer endure these workers of iniquity. He will expose them, because they disgrace the religion of Christ. Our God is a jealous God. He will not always bear with the perversity of men. He has committed to His Israel the most sacred truth ever committed to mortals. He has made His people the repositories of His holy law, that the light of His truth may shine forth to those who are living in the darkness of the errors of this evil time when iniquity abounds.*14LtMs, Ms 10, 1899, par. 8*

God has blessed His people with light and privileges, as no other people have been blessed. If their works and influence correspond with their profession, they will be trees of righteousness, bearing fruit to the glory of God. But because God has shown them favor by committing to them His oracles, He will in no wise excuse in them

disrespect and disregard of His requirements. If found in sin, this highly favored people will be punished [with] as much greater severity than the common sinner as their advantages and opportunities have been greater. God will never connive at wickedness in any shape. Much less will He spare those in responsible places who have used common fire in place of the sacred. *14LtMs, Ms 10, 1899, par. 9*

None can connect with God and work in harmony with Him, have friendship with Him, while working contrary to His plainly -expressed will. He declares, "Them that honor me I will honor." [*1 Samuel 2:30.*] Those who will not listen to the words of instruction given them by His appointed agents, whose hearts rise up against His counsels, who vindicate and justify their own course of action, show by their fruits that they are not doers of the words of Christ or lovers of the law of God, but lovers of themselves. They are proud, boastful, heady, highminded, lovers of pleasure more than lovers of God. *14LtMs, Ms 10, 1899, par. 10*

Indulgence in any wrong course blinds the understanding and hardens the heart against justice and mercy. How truly has this been revealed by the arbitrary exaction manifested, the desire to domineer and lord it over God's heritage. The Lord addresses such in words of irony, fitted to them in their present state: "Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years; and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offering: for this liketh you, O ye children of Israel, saith the Lord God." [*Amos 4:4, 5.*] "Serve ye every one his idols, and hereafter also, if ye will not harken unto me: but pollute ye my holy name no more with your gifts, and with your idols." [*Ezekiel 20:39.*]*14LtMs, Ms 10, 1899, par. 11*

The people so mercifully granted every temporal and spiritual advantage have not responded to God's tokens of mercy and love. The Lord is indignant with them, and rebukes them sharply for neglecting to heed His warnings. He gives them to understand that He cannot manifest Himself to them, but will be obliged to give them up to strong delusions, as a just punishment for their abuse of His means of grace, so long offered and rejected. Their offering



sacrifice to [Him] and then to their idols was an affront to His name. In His abhorrence of their course of action, He bids them follow their beloved idols, and bear the consequence of their perversity. *14LtMs, Ms 10, 1899, par. 12*

Those thus addressed were not heathen, but the professed people of God, who condemned the worship of idols made of wood and stone, yet by following their own devices and walking in their own ways they were daily committing idolatry. They were exalting self and dishonoring the God of heaven. *14LtMs, Ms 10, 1899, par. 13*

No form of worship, no religious service, can supply the want of reconciliation with God. The regenerating grace of Christ is necessary in order for men and women to abide in Christ, and work the works of Christ. "Can two walk together except they be agreed?" [*Amos 3:3.*] The Lord has a controversy with His people in these last days, who please self, and serve the world, the flesh, and the devil. Their influence endangers the church of Christ, yet those who bear testimony against them are derided, and their words despised. But God will work through His ministers as He worked through Moses. He will ratify in heaven their judgments and decisions, and at the last great day will produce these decisions. *14LtMs, Ms 10, 1899, par. 14*

Men who are determined to do as they please will despise and reject the counsels of God against their own souls. God will give them up to their own lusts and idols. He will receive none of their service, but will pronounce sentence against them as against the barren fig tree, saying, "Let no fruit grow on thee henceforth and forever." [*Matthew 21:19.*] Their condemnation will be irrevocable, although they may bear the name of Christian and go through a form of service. None but God may know their true state, but he searcheth all things. *14LtMs, Ms 10, 1899, par. 15*

No rank or office in the church or in society can place men where the truth will not reach them if they neglect their duty and abuse their opportunities. Those who lead people to exalt self place Christ in the background. They do not fear the threatenings of God or seek His favor. They hate the light; they despise the faithful preachers of righteousness, who speak evil and not good of them, and who

rebuke them for their sins as openly as these sins were committed. *14LtMs, Ms 10, 1899, par. 16*

The Lord reads the motives of every heart. He will incline His ear to hear the prayer of the contrite heart, but those who would silence God's true messengers, that they may no more be annoyed by their reproofs, He will permit to go on in the way of their own choosing. He will take from them the privilege of having their errors pointed out. No prophecy will awaken them from their carnal security. No warnings will put them to shame or lead them to repentance. *14LtMs, Ms 10, 1899, par. 17*

“Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.” [*isaiah 30:8-11.*]*14LtMs, Ms 10, 1899, par. 18*

God saw that the spirit of rebellion manifested by ancient Israel would increase in after ages; therefore He directed that His warnings be written in a book, as a testimony against them forever. The professed people of God have used their influence [against what] God sent through His chosen agencies. Men who have linked with the world in spirit and practice have endeavored to turn the people from truth and righteousness. The messages which God has sent, reproofing their backslidings, and warning them of their false security, they have despised. [They] would use any device to cause this admonitory voice to be hushed and words to be spoken which would foster their pride, encourage their presumption, and sooth the conscience into a false peace. *14LtMs, Ms 10, 1899, par. 19*

Their effort is to turn the true messenger of God from the path of duty, and silence the voice of warning, while they, professing godliness, shall mingle with the world in spirit and practice, and at the same time be honored as Christian leaders. But to keep the fear and honor and judgment of God before them fills them with hatred. They do not want to bear His holy character, His hatred for sin, for

they practice dishonesty. They cry, "Prophecy smooth things, talk of the love of Jesus. Do not keep before us the justice of God." A "Thus saith the Lord" gives great displeasure to their proud, worldly, reprobate minds. They despise the words the Lord sends them, and are resolved to pursue the way which seems right to them, to trust in oppression, deceit, and perversity. Therefore their iniquity shall be to them "as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." [*Verse 13.*] *14LtMs, Ms 10, 1899, par. 20*

Hypocrisy is peculiarly offensive to God. A large majority of the men and women who profess to know the truth prefer smooth messages. They do not desire to have their sins and defects brought before them. They want accommodating ministers, who will not arouse conviction by speaking the truth. They choose men who will flatter them, and in their turn they flatter the minister who has shown such a good spirit, while they revile the faithful servant of God. *14LtMs, Ms 10, 1899, par. 21*

Great efforts are made in this age to induce ministers to leave the straightforward path of truth and holiness, in order to sustain a wrong course of action. Many praise the minister who dwells on the grace and mercy and love of Jesus, who is not particular to enforce duties and obligations, who does not warn of the danger of hypocrisy, or present the terrors of God's wrath. *14LtMs, Ms 10, 1899, par. 22*

The Lord's work is earnest and decided, above deceit and hypocrisy. His true shepherds will not praise and exalt man. They will come before the people with a plain "Thus saith the Lord, the Holy One of Israel." [*isaiah 45:11.*] They will bear His message, whether men will hear or whether they will forbear. If men despise God's Word, and trust in oppression, hypocrisy, and worldliness, they must declare against them God's denunciations, so that if possible they may be aroused to repentance. If they are too proud to repent and confess their errors, to turn to God, welcoming His salvation and seeking His favor, the Lord will remove His light from them, and will leave them to walk in the way they have chosen. *14LtMs, Ms 10, 1899, par. 23*

Those who drive the Lord's faithful messengers into corners, who discourage them, who stand between them and the people, that their message may not have the influence God designed it should, are answerable for the deceptions and heresies that come into the church as a result of their course. They have a fearful account to render to God. After the Lord has repeatedly warned His people, and they still refuse to hearken to His voice, and will not be instructed, their guilt becomes peculiarly abhorrent to Him. The record of their rebellion is written in a book before Him, and will confront them when the judgment shall sit and the books shall be opened.<sup>14</sup>*LtMs, Ms 10, 1899, par. 24*

## Ms 11, 1899

The Work at Newcastle

NP

February 21, 1899

Portions of this manuscript are published in *Ev 501, 529; VSS 302*. See *RH 04/24/1900, 05/01/1900*. +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.

Sunday afternoon, February 5, I spoke to a good congregation in the new meeting tent in Newcastle. The Lord enabled me to speak for three quarters of an hour. I crowded in all I could say in that time, and I longed to say more. The people sitting before me were intelligent and attentive, and how my heart yearned that they might be brought into living connection with Jesus Christ. I knew that the heavenly universe was looking with intense interest upon the people who filled the tent. These souls are Christ's property, a part of the great whole. They have been bought with a price, even the precious blood of the Son of God. The whole heavenly host was interested in that audience. And while I stood before them in my feebleness, scarcely able to stand upon my feet, I thought of what I could say that would be a blessing to them. God alone could impress their hearts. *14LtMs, Ms 11, 1899, par. 1*

I spoke from the *first chapter of Second Peter*. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." [*Verse 1.*] If all could appreciate this great blessing, what an advantage it would be to them. We can obtain like precious faith with Peter and those who were his companions through only one source—the righteousness of Jesus Christ, who stood at the head of humanity as a sin-bearer, overcoming in our behalf, that we might overcome in His strength. "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.*] *14LtMs, Ms 11, 1899, par. 2*

Man is given the privilege of being a laborer together with God in the saving of his own soul. He is to receive Christ as his personal Saviour, and is to continue to believe in Him. Receiving and believing is our part of the contract. This means abiding in Christ. Have faith in Him at all times and under all circumstances. This faith is a constant representation of Christ's character, for it is a faith that works by love and purifies the soul from all defilement. Christ is the Author of this faith, and He demands that it be constantly exercised. Thus we receive a constant supply of grace. "Grace and peace be multiplied unto you through the knowledge of Christ and of Jesus our Lord." [2 *Peter* 1:2.] *14LtMs, Ms 11, 1899, par. 3*

To be effectually saved, the truth of the Word must be inwrought in the soul. It is a power which works inwardly to bless the soul of the receiver and outwardly to prove a blessing to the souls of others. Take the Word just as it reads and be a doer of it. The Holy Spirit works with the consecrated soul who searches the Scriptures. *14LtMs, Ms 11, 1899, par. 4*

Now, just now, is our great opportunity to study the Word of life. The hearts of many in the world, as well as many church members, are hungering for the bread of life and thirsting for the waters of salvation. They are interested in the service of song, but they are not longing for that or even prayer. They want to know the Scriptures, what saith the Word of God to me. The Holy Spirit is working on mind and heart, drawing them to the bread of life. They see everything round them changing. Human feelings, human ideas of what constitutes religion, change. They come to hear the Word just as it reads. They desire to build upon a firm foundation; therefore Christians are counselled to be always ready to give a reason of the hope that is in them with meekness and fear. *14LtMs, Ms 11, 1899, par. 5*

Each individual must obtain an experience for himself. No one can depend for salvation on the experience or practice of any other man. We must each become acquainted with Christ ourselves in order to properly represent Him to our world. "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." [*Verse* 3.] None of us need excuse our hasty temper,

our misshapen characters, our selfishness, envy, jealousy, or any impurity of soul, body, or spirit. God has called us to glory and virtue. We are to obey the call. *14LtMs, Ms 11, 1899, par. 6*

“Whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [Verse 4.] Without divine aid we could not possibly escape the temptation and snares that Satan has prepared to deceive and allure human minds by falsehoods and misrepresentations, so that he may make error appear as truth. *14LtMs, Ms 11, 1899, par. 7*

How shall we escape the power of one who was once an exalted angel in the heavenly courts, next to Christ? He had the blessing of powerful intellect. He was a being full of beauty, and personal charm. These were given him by God. Because of his exalted holiness, he thought himself equal with God. By his deception, he led astray some of the heavenly angels, and with these, his sympathizers, he was cast out of heaven. Then he set up a kingdom of his own, to allure the world to his own apostate banner. How can we resist his pretensions, and discern his false theory, which have captivated the world. It is only through the individual experience gained through receiving a knowledge of Jesus Christ our Lord. “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.] *14LtMs, Ms 11, 1899, par. 8*

We must learn of Christ. We must learn what He is to those He has ransomed. We must realize that it is our privilege through a belief on Christ to be partakers of the divine nature, and so escape the corruption that is in the world through lust. We <may> escape from all sin, all defects of character. <Christ> is the Sin-bearer, and John pointed the people to Him, saying, “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.] We need not retain one sinful propensity. *14LtMs, Ms 11, 1899, par. 9*

“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.” [*Ephesians 2:1-8.*]*14LtMs, Ms 11, 1899, par. 10*

Christ says to 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 of 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 ever to learn of Christ. Yoked up with Him in perfect restraint, we are to stay in the learner’s position our whole life long, and then we are indeed “laborers together with God.” [*1 Corinthians 3:9.*] We can be profitable teachers only as we daily learn Christ’s meekness and lowliness of heart. There is to be no halting in Christ’s school, no dwarfed experience. We are to receive that we may give. Constantly we are to learn more and more of the divine attributes.*14LtMs, Ms 11, 1899, par. 11*

As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, and daily partaking of the divine nature, we co-operate with God in overcoming Satan’s temptations. God works and man works, that the sacred union may exist, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind may rest in peace and assurance in Jesus Christ.*14LtMs, Ms 11, 1899, par. 12*

Why then, we may ask, do we not have more of the Holy Spirit? Because we do not abide in Christ, eating His flesh and drinking His blood. All who eat the heavenly bread will have eternal life. “He that



saith he abideth in him ought himself also so to walk even as he walked.” [1 *John 2:6.*] God has given us every facility, every grace. He has provided the very riches of heaven’s treasure, and it is our privilege to draw continually from the capital. But we do not avail ourselves of this privilege. The apostle exhorts us, “And besides this, giving all diligence, add to your faith virtue (which will demonstrate the purity and holiness of your character) 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.” [2 *Peter 1:5-7.*]*14LtMs, Ms 11, 1899, par. 13*

Temperance is placed before patience. Can any one make a favorable impression upon an intemperate man? Satan spread a net for his feet, tempting him to take the liquid poison, and he sold his reason. Tobacco and liquor are both poison. Liquor is so drugged that by drinking it a man is made mad. He knows no more what he is doing than an insane man. How many cases are tried in court where theft, incendiarism, murder, were committed under the influence of liquor?*14LtMs, Ms 11, 1899, par. 14*

“If these things be in you and abound,” the apostle continues, “they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [Verse 8.] But a profession of faith without corresponding works is nothing. “He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” [Verse 9.] This is a true description of a professed Christian who lives his old life of sin. He grieves the Lord Jesus, and puts Him to open shame because he manifests a character after the similitude of Satan. He retains the same objectionable traits of character that he had before he claimed to receive Christ. By indulging his corrupt tendencies he forgot to be a doer of the Word. He did not eat the flesh or drink the blood of the Son of God. He did not practice Christ’s words or do His works.*14LtMs, Ms 11, 1899, par. 15*

Then comes the conclusion, “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.” This is the life insurance policy that every one may have. The apostle says, “I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle to stir you up by putting you in remembrance.” [Verses 10-13.] *14LtMs, Ms 11, 1899, par. 16*

A clear, faithful testimony must be borne by every shepherd of the flock of God. The state of the heart is to be our first earnest concern. “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” [*Romans 10:10.*] But mere speech is nothing. Preaching the Word, and then working contrary to the Word, makes that Word of none effect. Lip knowledge, forms and ceremonies, are of little value while Christ is not abiding in the soul. We are to watch for souls as they that must give an account. We must sanctify the Lord God in our hearts. Then we shall be men and women of faith, prayer, and power. There is a great work to be done. The heart must be faithfully sentineled, else pride and rebellion will bear rule within. Evils without will awaken evils within, and the soul will wander in its own homemade fog, all the time charging upon some one else the result of its own unchristian course of action. *14LtMs, Ms 11, 1899, par. 17*

The Word of God must dwell in us richly, else we can never sanctify the Lord God in our hearts. We must live by the Word of God, and take self in hand, closely examining ourselves to see if we are in the love of God or bound up in our own conceit; for every heart that is not subdued by grace is treacherous, and will lead to ruin. *14LtMs, Ms 11, 1899, par. 18*

The price of heaven is Christ. The way to heaven is obedience to the command, Deny thyself, take up thy cross, and follow me. “Except ye eat the flesh of the Son of God, and drink his blood, ye have no life in you.” “He that cometh unto me shall never hunger; and he that believeth on me shall never thirst.” [*John 6:53, 35.*] In Christ there is inexhaustible fulness. As we follow on to know the Lord, we shall lead souls to the Word of God. With us they will know that his going forth is prepared as the morning. As man works on the plan of addition, adding grace to grace, God works on the plan of multiplication. “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." [2 *Peter* 1:2, 3.] The mass of rubbish of vanity and self-love, of evil-thinking and evil-speaking, that we carry with us keeps us powerless and inefficient. *14LtMs, Ms 11, 1899, par. 19*

With self cherished, self petted, self exalted, we cannot work out our own salvation in harmony with the character of Christ. The service of Christ demands prompt obedience. We are to walk as He walked, learning His meekness, His loveliness, following in His footsteps. How can two walk together except they be agreed? The service of Christ is pure and elevated. The path He travelled was not one of self-pleasing, of self-gratification. He speaks to His disciples, saying, "He that will come after me, let him deny himself, and take up his cross and follow me. So shall he be my disciple." [See *Mark* 8:34.] The way [that] Jesus journeyed, we must journey, for that path leads to where Jesus is preparing mansions for us. *14LtMs, Ms 11, 1899, par. 20*

O, what privileges are ours if we will only believe and walk humbly before God, ever learning the will of God concerning us. The graces of the Spirit are love, joy, peace, long-suffering, gentleness, goodness. This is the fruit that a life hid in Christ will produce. As a people who have had great light, we should be far advanced in spirituality and holiness. "Neither pray I for these alone," Christ 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.] *14LtMs, Ms 11, 1899, par. 21*

It is our privilege to so fully partake of the divine nature that we may be one with Christ as He is one with the Father. When this is so, Christ can confess His people before His Father and before the heavenly angels. By our love and unity we show to the world the credentials that God sent His Son to this earth to save the human

race. *14LtMs, Ms 11, 1899, par. 22*

We have need of all the spiritual help possible, that we may do the work to be done in our world. We are to work the works of Christ. He prayed for His disciples and for us, "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." [*Verses 17, 18.*] Satan is taking the world captive through the use of liquor and tobacco, tea and coffee. The God-given mind, which should be kept clear, is perverted by the use of narcotics. The brain is no longer able to distinguish correctly. The enemy has control. Man has sold his reason for that which makes him mad. He has no sense of what is right. Yet the liquor curse is legalized, and works untold ruin in the hands of those who love to tamper with that which not only ruins the poor victim but his whole family. *14LtMs, Ms 11, 1899, par. 23*

The curse of liquor-drinking is demonstrated by the awful murders that take place. Intemperance is widespread. How much man's senses are perverted by intoxicating drugs it is impossible to say. Judges, senators, lawyers, who frame the laws of the land, are many of them working under the stimulus of liquor. What safety is there in their management, their judgment? Are the men who command the great ocean steamers, who have the management of railways, strict temperance men? Is their brain free from the influence of intoxicants. If not, the accidents that occur under their management will be charged to them by the God of heaven, whose property men are. No confidence can be placed in the judgment of liquor drinkers. Satan presents before them false scenes, false ideas of things. The liquor drinker is under the destroying influence of Satan. *14LtMs, Ms 11, 1899, par. 24*

As the time draws near that will decide the destiny of every soul, Satan will make strenuous efforts to corrupt the souls of the human family. But Christ gave His life to save human beings. He pledged His divine word that He might work in behalf of humanity. He encircled the race with His long human arm, while with His divine arm He laid hold of the throne of the infinite God. He was commander of the heavenly hosts, but He left the royal courts. He stepped down from His exalted throne, laid off His kingly crown and royal robe, that He might stand at the head of humanity and pay the

ransom for souls with His own life.<sup>14</sup>*LtMs, Ms 11, 1899, par. 25*

Yes; Christ gave His life for the life of the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] He sent His Son to be the propitiation for the sins of the world. How many appreciate the sacrifice sufficiently to touch not, taste not, handle not, accursed, intoxicating beverages? Who is co-operating with Christ by using all their power to practice self-abstinence in their lives, to keep their tables free from all drinks that will intoxicate?<sup>14</sup>*LtMs, Ms 11, 1899, par. 26*

The Lord calls for men who are partakers of His divine nature, having escaped the corruption that is in the world through lust. God would have every man step forth in His God-given manhood and every woman in her God-given womanhood. He would have them stand like faithful sentinels to keep back the tide of moral woe, to break the fetters that are binding human beings in chains of slavery. God calls for His ministers to do faithful work in presenting the great curse that man himself is manufacturing. In every pulpit the voice should be heard, "Abstain from fleshly lusts which war against the soul." [*1 Peter 2:11.*]<sup>14</sup>*LtMs, Ms 11, 1899, par. 27*

## Ms 12, 1899

### The Need of a Knowledge of God's Word

NP

February 22, 1899

Portions of this manuscript are published in *3SM 21*. +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 need to search the Scriptures diligently, that we may understand every word that proceedeth out of the mouth of God. From the pillar of cloud Christ gave directions as to how man should regard God and also one another. The children of Israel were enjoined to treat with love and compassion their own brethren and the stranger sojourning with them. It is essential that we understand and practice the principles given by the great Teacher to His servant Moses. *14LtMs, Ms 12, 1899, par. 1*

The Word of God is to be the great lesson book in all our schools. From *Genesis* to *Revelation* it is full of instruction in practical godliness. *14LtMs, Ms 12, 1899, par. 2*

“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. And now, O Father, glorify thou me with thine own self, with the glory that I had with thee before the world was.” [*John 17:1-5.*] *14LtMs, Ms 12, 1899, par. 3*

The prayer of Christ to His Father, contained in the *17th chapter of John*, is to be our church creed. It shows us that our difference and disunion are dishonoring to God. Read the whole chapter, verse by verse. “I have manifested thy name unto the men which thou gavest

me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” [Verses 6-8.]*14LtMs, Ms 12, 1899, par. 4*

Let us see that we observe the conditions that God has laid down, by observing the unity that should exist among brethren. When Christ abides in the heart, unity is seen. Divine love flows from the heart in a strong current. The privileges and opportunities given to every soul are appreciated.*14LtMs, Ms 12, 1899, par. 5*

“Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that the 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.” [Verses 20-22.]*14LtMs, Ms 12, 1899, par. 6*

If we have the mind and love of Christ in our hearts, it will be revealed by our treatment of one another. Our unity tells in powerful manner that we are children of God. It has an irresistible influence upon the world, showing that man in his humanity may be a partaker of the divine nature, having escaped the corruption that is in the world through lust.*14LtMs, Ms 12, 1899, par. 7*

Those who believe in Christ work out His character and act upon the principles given in the Old and New Testaments. “They are not of the world,” Christ said, “even as I am not of the world. Sanctify them through thy truth: thy word is truth.” [Verses 16, 17.]*14LtMs, Ms 12, 1899, par. 8*

The Word of God is to be studied, eaten. Thus we eat the flesh and drink the blood of the Son of God. This is Bible religion. Without this we cannot manifest godliness to the world.*14LtMs, Ms 12, 1899, par. 9*

“And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that

they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [Verses 22, 23.] This is the most wonderful promise that ever came from the lips of Christ. Why do we not show that we understand these words?*14LtMs, Ms 12, 1899, par. 10*

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world.” [Verse 24.] We are plainly shown that by receiving Christ a change takes place, and we reveal to the world that [God] has truly sent His Son into the world.*14LtMs, Ms 12, 1899, par. 11*

“In the beginning was the Word, and the Word was with God, and the Word was God ... In him was life; and the life was the light of men ... He was in the world, and the world was made by him, and the world knew him not.” [John 1:1, 4, 10.] How many who claim to be Christians are Christians in thought? How many have an abiding Christ? How many reveal to the world the glory that Christ declares He gave His people? Who among those who have been given great light reveal that light to the world in clear, distinct rays by their unity and love for one another?*14LtMs, Ms 12, 1899, par. 12*

All true Christians will carry out Christ’s principles. They will represent Him by their compassionate tenderness for each other. We read, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fullness have all we received, grace for grace.” [Verses 12, 14, 16.]*14LtMs, Ms 12, 1899, par. 13*

As we receive the precious gift of grace we are to impart the same to others. Thus we show that we are in partnership with Christ. God and man work in perfect harmony. When man receives the grace of Christ he cannot keep that grace from flowing forth in words and deeds to his fellow men.*14LtMs, Ms 12, 1899, par. 14*

Why do we not eat the bread of life? Why do we not drink the blood of the Son of God, that His life may be revealed in our lives, and that the world may see the wonderful privileges that are ours? If we



are one with Christ, we receive power to show the world that God loves human beings as He loves His only begotten Son.<sup>14</sup>*LtMs, Ms 12, 1899, par. 15*

Shall Christ be always disappointed in His people? Will they always refuse to comply with the conditions He has laid down? Shall we not change this feature of this experience, and believe that God will work with power if, as professed Christians, we do not hinder Him by disregarding His requirements? What could not God do if we would place ourselves in right relation to Him and to each other!<sup>14</sup>*LtMs, Ms 12, 1899, par. 16*

“The anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it has taught you, ye shall abide in him. ... When he shall appear, we may have confidence, and not be ashamed before him at His coming. If we know that he is righteous, we know that every one that doeth righteousness is born of him.” [*1 John 2:27-29.*]<sup>14</sup>*LtMs, Ms 12, 1899, par. 17*

“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. ... 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. ... We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.” [*1 John 3:9, 11, 12, 14.*]<sup>14</sup>*LtMs, Ms 12, 1899, par. 18*

Shall we not be doers of the Word? Shall we not work in partnership with Christ? “By one offering he has perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.” [*Hebrews 10:14-17.*] God desires us to have all He has provided for us at such an immense cost. The reason why the great and grand truths which have been

presented to us do not accomplish more is because we do not live these truths, and therefore they are powerless to influence us. We need a deeper appreciation of truth.<sup>14</sup>*LtMs, Ms 12, 1899, par. 19*

## Ms 13, 1899

Christian Perfection

NP

November 20, 1898 [typed February 23, 1899]

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The parable of the wedding garment opens before us a lesson of the highest consequence. It presents the marriage of humanity with divinity, and shows the standard of character each must reach to be accounted a fit guest at the wedding. This parable is to be studied carefully, and the full import of its meaning gathered. *14LtMs, Ms 13, 1899, par. 1*

Many are guilty of presumption in matters where their eternal interests are involved, which will result in the loss of their souls. All do not agree with the standard God has given. Many measure character according to their own ideas. As I consider this, I am afraid, not that God will fail to fulfil every specification of His promise, but that He will be hindered by our continuing in sin. A firm stand must be taken by all who decide for Christ. There must be a surrendering to God of that which is already His own. Unless we accept the righteousness of Christ, as defined in the *sixth chapter of John*, we have not on the wedding garment. *14LtMs, Ms 13, 1899, par. 2*

As Christ was about to leave His disciples, He illustrated by the symbol of the vine and the branches the relation which should exist between Him and His disciples. "Every branch in me," He said, "that beareth fruit, he purgeth (pruneth) it, that it may bring forth more fruit. ... Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do

nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” [*John 15:2, 4-7.*]*14LtMs, Ms 13, 1899, par. 3*

What fulness is expressed in these words! Why does not every soul understand their significance? We read them, but how little of their depth and breadth do we comprehend. This morning, November 20, 1898, I awaken with a great longing of soul that I and the people of God may comprehend this lesson, given to the disciples by their beloved Teacher to be given to the world. Certainly there is nothing hidden, nothing clothed in mystery, in these words. I have an intense longing that none who claim to believe in Christ shall work on the enemy’s side. Those who abide in Christ will reveal Him to the world. Thus only can they bear fruit to God’s glory.*14LtMs, Ms 13, 1899, par. 4*

Unbelief greatly dishonors God. We need to take in the real meaning of Christ’s words. We may read them over and over again, and yet miss their true significance. In this way we lose the blessing of the promises there given. Do not be satisfied to follow Christ a great way off. Many today are doing this. They think that they are trusting in the Saviour, but their faith resembles that of the multitude, who touched Him with only a casual touch.*14LtMs, Ms 13, 1899, par. 5*

In answer to an earnest invitation, Christ was on His way to exercise His divine skill as a compassionate physician. As He went, the multitude pressed as closely to Him as possible, anxious to get near the center of attraction. There was a woman in the throng who had long been troubled with a painful malady. For twelve years she had suffered. She had spent all she had on physicians, and was nothing bettered, but rather grew worse. She was told of Christ’s power, but she did not think herself worthy of His notice. She thought, “If I may but touch the hem of his garment, I shall be made whole.” [*Matthew 9:20, 21.*] She watched her opportunity, and knowing her heart’s desire, Christ in His infinite love moved in her direction. In faith she put forth her hand, and touching the hem of His garment, was instantly made whole. Her faith was not in the

garment, but in the virtue which the garment covered.<sup>14</sup>*LtMs, Ms 13, 1899, par. 6*

Happiness now filled the woman's soul, and she was seeking to escape from the crowd and go quietly on her way when Christ's voice, plain and distinct, was heard saying, "Who touched me?" As he looked round to see who had touched him, Peter and the other disciples said, "Master, the multitude throng and press thee, and sayest thou, Who touched me?" It seemed a strange question to ask, but Christ desired to teach a lesson which would sound down through the ages to our time, and He said, "Somebody hath touched me; for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately." "Daughter," Christ said, "be of good cheer; thy faith hath made thee whole; go in peace." [*Luke 8:45-48.*]<sup>14</sup>*LtMs, Ms 13, 1899, par. 7*

We need to understand this lesson, for it has a deeper meaning than many realize. It is possible to be in Christ's presence, and even to press close to Him, and yet receive no blessing, because we touch Him only with the casual touch of the multitude. There are hundreds and thousands who think they have faith in Christ, but they do not touch Him with the faith manifested by the suffering woman.<sup>14</sup>*LtMs, Ms 13, 1899, par. 8*

Why do we not show more faith? We do not know what blessings we are losing because of unbelief. To exercise faith it is not necessary that we become worked up into an ecstasy of feeling; this is not at all essential. Exercising faith means taking God at His word, believing in His power to save to the uttermost all who come to Him, relying upon His Word because He is behind the promise and can do all things. If we come to Him in living faith, we shall receive of His fulness. "If ye ask anything in my name," He says, "I will do it." Then comes the condition: "If ye love me, keep my commandments." [*John 14:14, 15.*] Our obedience makes us witnesses for God.<sup>14</sup>*LtMs, Ms 13, 1899, par. 9*

What a Friend we have at court. After His resurrection Christ spoke

to His disciples, saying, "All power is given unto me in heaven and in earth." [*Matthew 28:18.*] These words were spoken to all who will receive them as a living assurance. Do we not often forget this promise, and limit the Holy One of Israel? God cannot honor indifference, neither can He honor unbelief. Hear His words: "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, (not a few injunctions) whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." [*Verses 19, 20.*]*14LtMs, Ms 13, 1899, par. 10*

This promise is as surely given to the people in 1898 as it was to those in whose hearing Christ spoke. Why need any one be mystified? Why do human beings so often go to human beings with inquiries regarding their trials and temptations and their desire to please God? Where is their faith? Is it centered in human instrumentalities, or in the One who so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life? "God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth in him is not condemned." Shall we not remember this statement? Many are wearing continually the yoke of condemnation, because they do not take the Word of God as Yea and Amen in Christ Jesus. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." [*John 3:17, 18.*] He may have a casual faith in Christ as the Son of God, but that is of no avail.*14LtMs, Ms 13, 1899, par. 11*

"What think ye of Christ?" [*Matthew 22:42.*] What is He to you personally? Is your faith centered in Him as your Redeemer? Do you believe that He saves you from sin, that He imputes to you His righteousness?*14LtMs, Ms 13, 1899, par. 12*

"This is the condemnation that light is come into the world, and men loved darkness rather than light." [*John 3:19.*] They will not come to the light, for fear that their deeds will be reproved. This is the position taken by many. Their names are in the church books. They observe a round of ceremonies, but they do not love the truth. They have been satisfied to stand at the door. They do not press their

way into Christ's presence, to share with Him the glory of His royal life. Their characters are not brought into harmony with the truth. They have not the faith that works by love and purifies the soul. Evil-speaking, evil-surmising, dishonest actions, cast a dark shadow athwart their pathway. Their faith sinks into this shadow of shame, and they feel that they are separated from Christ. There is a sting in the conscience, a condemnation in the life. They feel a desire to hide away from God. Light has come into the world, but they love darkness rather than light, because their deeds are evil. *14LtMs, Ms 13, 1899, par. 13*

Is not this the reason [for] our dwarfed spirituality? Is not this the reason why we have so little faith? We live under a sense of condemnation. The time has come when it is for our eternal interest to believe in Christ. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [*1 John 1:9.*] He is the Lamb of God, which taketh away the sin of the world. He says, "I will write my law in their hearts." [*Jeremiah 31:33.*] He will create in those who come to him in faith a divine principle of holiness, which shall rule in the soul, enlightening the understanding and captivating the affections. *14LtMs, Ms 13, 1899, par. 14*

Full and free the invitation comes to 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.*] What an invitation! It was this invitation that He gave to Enoch before the world was destroyed by the flood. That time was no more favorable to the development of Christlike character than is the present time, yet we read that Enoch walked with God. Christ was as verily Enoch's Saviour as He is our Saviour, and in His power, notwithstanding the corruption of that degenerate age, Enoch perfected a Christian character. *14LtMs, Ms 13, 1899, par. 15*

The voice saying to us, "He that followeth me shall not walk in darkness" [*John 8:12*], said the same words to Enoch, assuring him that if he followed the Saviour, he would not walk in the darkness of ignorance. *14LtMs, Ms 13, 1899, par. 16*

The Lord instructed Enoch, and made him His watchman. He was a faithful witness for God. He warned the inhabitants of the old world not to follow the example of the Cain-worshippers, but to serve the living God. "Enoch also the seventh from Adam prophesied of these, saying, 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.*]*14LtMs, Ms 13, 1899, par. 17*

It is our privilege to walk as did Enoch. Christ has assured us that those who walk in His steps are His disciples, His true representatives. He says, "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.*] Is not this sufficient assurance? Should not these words fill us with holy peace and joy?*14LtMs, Ms 13, 1899, par. 18*

"Herein is my Father glorified," Christ declares, "that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you, continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [*John 15:8-11.*] The greatest sin we can cherish is the sin of unbelief. Many say, "I do not know how to be a Bible Christian." It is because you do not receive Christ a sin-pardoning Saviour. Therefore your experience is full of inconsistency and unbelief. No one can have joy and peace who does not receive and obey Christ's words.*14LtMs, Ms 13, 1899, par. 19*

We need the riches of faith and love. But we can only obtain these by surrendering the will to Christ. When we take the Saviour at his word, and do those things that are pleasing in his sight, complete unity will prevail. We shall constantly grow more like our Leader. His character has been plainly revealed, and we have been plainly told that we are to be like Him. Our watchword is, "Go forward." [*Exodus 14:15.*] Pressing onward to the Light of life means victory. Do not deplore the crookedness of your past life; for this does not bring strength but weakness. We see much in our hearts that is dark and



forbidding, and there is much we do not see at all, but God is greater than our hearts, and He knows all things. All unbelief is moral deformity. In bemoaning our past there is no healing balm, but only sorrow and sin, which makes the heart sick and faint. Thus we become more and more discouraged. Might we not better look to the Lamb of God, which taketh away the sin of the world?<sup>14LtMs, Ms 13, 1899, par. 20</sup>

Why did God permit the children of Israel to be bitten in the wilderness. Because of their wicked unbelief and continual murmuring, because of their perversity and rebellion. They did not stop to think how much God was saving them from, how many evils He was holding in check. He had forbidden the poisonous serpents to touch the people. He had restrained the wild beasts of the forest, and had saved his people from a thousand dangers.<sup>14LtMs, Ms 13, 1899, par. 21</sup>

God sent them test and trial, to see whether they had learned the lesson of submission and were prepared to receive the rich blessings he had in store for them. He was seeking to correct their selfishness, that they might take their place in His divine theocracy as a representative people. It was His purpose that they should reveal His character and bear a living testimony to the world that God honors those who honor Him. He desires them to be pure, holy, intelligent people, who could be used as light bearers to the world. But instead of remembering that the angel of the Lord was constantly guiding and protecting them, the children of Israel lost sight of God's merciful and wonderful dealings, and magnified the trials sent to prove them. God could not work with a people who continually lost sight of their advantages and dishonored Him by unbelief.<sup>14LtMs, Ms 13, 1899, par. 22</sup>

Sin and holiness are entirely opposite. They cannot harmonize. The children of light are those who have the righteousness of Christ. They are pure, holy, undefiled. God has made every provision that those who take hold of His strength shall make peace with Him, and be free [from] condemnation. He bids those who have the light live no longer in sin, but walk in the light. He promises that if they are obedient to His commandments He will give them every temporal and spiritual advantage.<sup>14LtMs, Ms 13, 1899, par. 23</sup>

Study the history of ancient Israel, and the words of counsel given them. In no case practice their sins, but practice the mercy, the love, the compassion they were enjoined to show, not only toward their brethren, but to the stranger within their gates. God does not promise freedom from temptation, but He charges His people to honor Him at all times, and He promises to honor them among all nations of the earth. He would have us put far from us all injustice, all fraud, all selfishness. *14LtMs, Ms 13, 1899, par. 24*

**Ms 13a, 1899**

Re Wessels Family

Duplicate of *Lt 141, 1898*.

## Ms 14, 1899

### To Every Man His Work

NP

February 28, 1899

Portions of this manuscript are published in *UL 68*; *6MR 384-385*.

+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.

Where is the strength of God's people? It is in their union with Him through His only begotten Son, and their union with each other. There are no two leaves of a tree precisely alike; neither do all minds run in the same groove. But in diversity there may be unity. Christ is our Root, and all who are grafted into this root will bear the fruit which Christ bore. They will reveal the fragrance of His character in the talent of speech, in the cultivation of kindness, of hospitality, of Christian courtesy, and true heavenly politeness. We are not all fitted to do the same kind of work, but each man's work is designed by God to help make up His plan. Look at the flowers in a carpet, and notice the different colored threads. All are not pink, all are not green, all are not blue. A variety of colors are woven together to perfect a design. So it is in the plan of God. He has a purpose in placing us where we must learn to live as individuals. *14LtMs, Ms 14, 1899, par. 1*

When the Lord commanded the children of Israel to build the tabernacle, and gave them the plan for its furniture, its curtains and everything pertaining to it, every man was not given the same work. The Lord chose His workers, and then fitted them for their work by giving them skill and imparting to them His wisdom. To each worker was apportioned work according to his ability. No man was to lay hold of one portion of the work and place himself in the way of his fellow laborer. Each was to do his appointed work with the strictest fidelity. The plan of the great Deviser was followed, and the tabernacle came forth from the hands of the workers complete, each part in harmony with the other. *14LtMs, Ms 14, 1899, par. 2*

Industry in a God-appointed work is as much a part of true religion as is devotion. We are not to think that in any of the work essential in the building of the different parts of the tabernacle, one part was menial and the other not. Every part of God's work means service. He declares of His people, Ye are laborers together with God. Whatever is essential to be done in this world must be done in a lawful manner, and we are to do nothing that would violate one principle of the law of God.*14LtMs, Ms 14, 1899, par. 3*

Angels of God are appointed to minister unto those who shall be heirs of salvation. But human beings, although professing to be followers of Christ, do not place themselves in a position where they can understand this ministry, and they make it very hard for the heavenly messengers to work. It would be far pleasanter for the heavenly angels to remain in the courts above, and do their work in a pure and holy atmosphere. But a work must be done in bringing this heavenly atmosphere to the souls who are tempted and tried, that Satan may not disqualify them for the place the Lord would have them fill in the heavenly courts. Principalities and powers in heavenly places combine with these angels in their ministration for those who shall be heirs of salvation. The truth of God is brought to bear upon the hearts of men.*14LtMs, Ms 14, 1899, par. 4*

The Lord desires to bring them as material from the quarry of the world, that He may work them. They are in need of the axe, the hammer, of planing and polishing; for if this work is not done, the stones will retain their roughness and will not become symmetrical. They will not be fitted to fill the place for every one who will enter the kingdom of God. Those, who under the education of Jesus Christ make it possible to reach the highest attainments, will take every divine improvement with them to the heavenly mansions Christ is preparing. Those who are unwilling to have the great work of fitting up a character after the divine similitude go on in them make the angels sad, for by clinging to their own sinful habits and practices, they spoil the design of God.*14LtMs, Ms 14, 1899, par. 5*

We are to bear in mind that this is the Lord's workshop. We are to bear the image of God, and every soul who is saved through the sacrifice of the Son of God must in this life have the work done for him that will make him complete in Christ. There is much to do in

order to fit us for the courts of the Lord. The roughness of spirit must be overcome, the coarseness of speech, the cheapness of character, must be put away, or we can never wear the wedding garment woven in the heavenly loom—the righteousness of Christ. The work of the ministering angels is to prepare the inhabitants of this world to become children of God, pure, holy, undefiled. But how sad for these angels to see the coarseness, the roughness of men and women who are so desirous of securing their own ends, of gratifying their own wishes, that they lose sight of the Word of God, which should be their instructor and their guide.<sup>14</sup>*LtMs, Ms 14, 1899, par. 6*

Let us learn from the experience of individuals the wonderful wisdom of God in His requirements of every soul. Let us study the results of following human wisdom and human judgment. If men would follow implicitly the way and will of God, which is their discipline in this life, they would secure for themselves the life which is to come.<sup>14</sup>*LtMs, Ms 14, 1899, par. 7*

The angels who do always behold the face of the Father in heaven would prefer to remain close by the side of God. But the Lord gives to every angel his work for this fallen world. Divine help is provided for men. They have the opportunity of co-operating with heavenly intelligences, of being laborers together with God. The possibilities of gaining a fitness for the presence of God, of being enabled to see His face, are placed before them. Heavenly angels are working to bring the human family into a close brotherhood, a oneness described by Christ as like to that existing between the Father and the Son. How can men so highly honored by God fail to appreciate their opportunities and privileges. How can they refuse to accept the divine help proffered. How much it is possible for human beings to gain if they will keep eternity in view. “What is a man profited,” Christ asks, “if he gain the whole world and lose his own soul? or what will a man give in exchange for his soul?” [*Matthew 16:26.*]<sup>14</sup>*LtMs, Ms 14, 1899, par. 8*

Satanic agencies are ever warring for the mastery over human minds. But the angels of God are constantly at work, strengthening the weak hands and confirming the feeble knees of all who call upon God for help. The promise to every child of God is, “Ask, and

ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.” [Matthew 7:7.] The Lord is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. Then ask; believe what God has said. He will surely fulfil His Word. Say from the heart, “My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.” [Psalm 73:26.] The victory must be gained day by day. *14LtMs, Ms 14, 1899, par. 9*

As followers of Christ we are to stand on vantage ground before the world as Christ’s representatives. Let us then engage in this part of the Christian warfare, determinedly overcoming every weakness of character. The path to destruction is broad, the gate wide; and many go in thereat. Strait is the gate, and narrow the way that leads to life, and few there be that find it. *14LtMs, Ms 14, 1899, par. 10*

The Lord has had truehearted men and women, those who have made a covenant with God by sacrifice. They have not swerved from their integrity; they have kept themselves unspotted from the world. These have been led by the light of life to defeat the purposes of the wily foe. Will human beings now act their part in resisting the devil? If they will do this, he will surely flee from them. Angels who will do for you the things you cannot do for yourselves are waiting for your co-operation. They are waiting for you to respond to the drawing of Christ. Draw nigh to God and then you will draw nigh to one another. By desire, by silent prayer, by resistance of satanic agencies, put your will on the side of God’s will. While you have one desire to resist the devil, and sincerely pray, Deliver me from temptation, you will have strength for your day. *14LtMs, Ms 14, 1899, par. 11*

It is the work of the heavenly angels to come close to the tried, the suffering, the tempted ones. They labor long and untiringly to save the souls for whom Christ has died; and when souls appreciate their advantages, appreciate the heavenly assistance sent them, the Holy Spirit’s working in their behalf, when they put their will on the side of Christ’s will, angels bear the tidings heavenward. Returning to the heavenly courts they report their success for the souls for whom they have ministered, and there is rejoicing among the heavenly host. “There is joy in heaven over one sinner that

repenteth, more than over ninety and nine just persons which need no repentance.” [Luke 15:7.]14LtMs, Ms 14, 1899, par. 12

The angels of God have seen a condition of things in the church that has grieved them and grieved the Spirit of God. It is a lack of unity, the lack of love the members have shown for one another. The apostle exhorts us, “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.” [Ephesians 5:1, 2.] Shall we not work on this principle?14LtMs, Ms 14, 1899, par. 13

Again the apostle says, “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone 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 like-minded 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.” [Romans 15:1-6.]14LtMs, Ms 14, 1899, par. 14

Please read the *twelfth chapter of Romans*. Here we are enjoined, “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, distributing to the necessity of saints, given to hospitality.” [Verses 9-13.]14LtMs, Ms 14, 1899, par. 15

This admonition has been strangely neglected. “Distributing to the necessity of the saints; given to hospitality.” [Verse 13.] What a change has been brought about in Battle Creek, that those who have entertained their brethren should receive pay for this work! This plan has been devised that the loving attentions shown by hospitality and visiting, a work which should bind heart to heart, is cut off. What does this mean? All may live on simple food, which



does not require much preparation; but if the entertaining is done with simplicity, it will bind the hearts of brethren and sisters together. The spirit of covetousness, O let it die! Let not methods and plans be invented which will give no opportunity for brotherly love to live. Our heavenly Father gives us of His bounty freely, and for His sake who gave His life for us, we should entertain our brethren and sisters. *14LtMs, Ms 14, 1899, par. 16*

The Lord designs that we shall care for the interests of our brethren and sisters. The apostle Paul gives us an illustration of this. Addressing the church at Rome he says, "I commend unto you Phoebe 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. Greet Aquila and Priscilla my helpers in Christ Jesus." [*Romans 16:1-3.*] Read also the *twelfth chapter of I Corinthians.* *14LtMs, Ms 14, 1899, par. 17*

Christ's admonition to His disciples is to be heeded by us. Almost His last words before He gave His life for the world were, "A new commandment I give unto you, that ye love one another." How much, Lord? "As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." [*John 13:34, 35.*] "This is my commandment that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you; and ordained you that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you." [*John 15:12-16.*] *14LtMs, Ms 14, 1899, par. 18*

## Ms 15, 1899

### Comments on Malachi Chapter Three

NP

February 23, 1899

Portions of this manuscript are published in *4BC 1182*.

In the *third chapter of Malachi* two parties are brought to view. Here the Lord denounces against His professed people who are not faithful sentinels. The charge and challenge of God against this people is marked and decided. "I will come near to you to judgment; and I will be a swift witness against the sorcerer and against the adulterer, and against the false swearer, and against those who oppress the hireling in his wages, the widow, and 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 ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." *14LtMs, Ms 15, 1899, par. 1*

"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." *14LtMs, Ms 15, 1899, par. 2*

"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 5-12.*] Man's duty to be faithful in giving the Lord the portion which He claims in tithes and offerings, that there may be a supply to carry forward the work without embarrassment or hindrance is plainly specified. *14LtMs, Ms 15,*

1899, par. 3

A people is brought to view who are not filled with the Holy Spirit, because they have not walked humbly with God and been faithful and clean and pure and holy in His sight. God says, "Your words have been stout against me. ... Yet ye say, what have we spoken so much against thee? Ye have said, It is vain to serve God, and what profit is it that we accept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; ... yea, they that tempt God are even delivered." [Verses 13-15.]<sup>14</sup>LtMs, Ms 15, 1899, par. 4

Who required them to walk mournfully? Not Christ. Their mournfulness is the fruit of their own will and unsanctified spirit. They complain of one another and of God, putting on an outside show as disappointed men, leaving the impression on the world that it does not pay to be Christians. To be envious and jealous of the brethren means to be envious and jealous of God.<sup>14</sup>LtMs, Ms 15, 1899, par. 5

While these poor, deceived, unconsecrated, jealous, envious souls are allowing Satan to take possession of their minds, while they voice his spirit and please and glorify him and dishonor God, a more pleasant picture is brought before us of another party. "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 spake upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." [Verses 16, 17.]<sup>14</sup>LtMs, Ms 15, 1899, par. 6

Here a different note is introduced. Testimonies of thankfulness, helpful testimonies, are borne. The believers encourage one another and glorify God by their patience, hope, and charity. The Holy Spirit is imparted to them, and as they receive they impart. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [Verses 17, 18.]<sup>14</sup>LtMs, Ms 15, 1899, par. 7

The time has come when the Holy Spirit will work upon mind and character. "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.*]14*LtMs, Ms 15, 1899, par. 8*

## Ms 16, 1899

The Marriage at Cana of Galilee

NP

February 19, 1899

This manuscript is published in entirety in *10MR 197-203*.

“And the third day there was a marriage at Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and his disciples, to the marriage.” [*John 2:1, 2*.] *14LtMs, Ms 16, 1899, par. 1*

Christ was present at the creation of the world, as Commander in the heavenly courts. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” [*John 1:1-5*.] Adam was appointed to be monarch of the world, under the supervision of God. “And God said, Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them.” *14LtMs, Ms 16, 1899, par. 2*

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of the tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and, behold, it was very good.” [*Genesis 1:26-31*.] *14LtMs, Ms 16,*

1899, par. 3

“And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. ... And the Lord said, It is not good that man should be alone; I will make him an help meet for him. ... And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”  
[Genesis 2:7, 18, 21-24.]*14LtMs, Ms 16, 1899, par. 4*

He who gave Eve to Adam as a help meet performed His first miracle at the marriage festival. In this festal hall, where friends and relatives rejoiced together, He commenced His public ministry.*14LtMs, Ms 16, 1899, par. 5*

By His presence at this gathering, our Saviour sanctioned marriage, recognizing it as an institution He Himself had formed. In the beginning, when the Sabbath law was given to man, the marriage law was also given. Then God bestowed on man His two great gifts—woman as a help meet, and the Sabbath as a day of rest.*14LtMs, Ms 16, 1899, par. 6*

Marriage has received Christ’s sanction and blessing, and it is to be regarded as a sacred institution. True religion does not counterwork the Lord’s plans. But God ordained that woman should be united with man in holy wedlock, to raise up families who would be crowned with honor, who would be symbols of the family in heaven.*14LtMs, Ms 16, 1899, par. 7*

Priests and popes have made laws forbidding priests to marry, and secluding them in monasteries. These laws and restrictions were devised by Satan to place men and women in unnatural positions. Thus Satan has tempted human beings to disregard the law of marriage as a thing unholy, but at the same time he has opened a door for the indulgence of human passion. Thus have come into existence the greatest evils that curse our world—adultery,

fornication, the murder of innocent children born out of wedlock.*14LtMs, Ms 16, 1899, par. 8*

Christ knew all about the human family, and at the beginning of His public ministry He gave Him decided sanction to the marriage He had sanctioned in Eden. Thus He witnessed to all that He will not refuse His presence on marriage occasions, and that marriage, when joined with purity and holiness, truth and righteousness, is one of the greatest blessings ever given to the human family.*14LtMs, Ms 16, 1899, par. 9*

Jesus came to our world to rectify mistakes and to restore the moral image of God in man. Wrong sentiments in regard to marriage had found a place in the minds of the teachers of Israel. They were making of none effect the sacred institution of marriage. Man was becoming so hard-hearted that he would, for the most trivial excuse, separate from his wife, or, if he chose, he would separate her from the children and send her away. This was considered a great disgrace, and was often accompanied by the most acute suffering on the part of the discarded one.*14LtMs, Ms 16, 1899, par. 10*

Christ came to correct these evils, and His first miracle was wrought on the occasion of the marriage. Thus He announced to the world that marriage, when kept pure and undefiled, is a sacred institution.*14LtMs, Ms 16, 1899, par. 11*

The Scriptures state that both Jesus and His disciples were called to this marriage feast. Christ has given Christians no sanction to say when invited to a marriage, We ought not to be present on so joyous an occasion. By attending this feast Christ taught that He would have us rejoice with those who do rejoice in the observance of His statutes. He never discouraged the innocent festivities of mankind when carried on in accordance with the laws of heaven. A gathering that Christ honored by His presence it is right that His followers should attend. After attending this feast, Christ attended many others, sanctifying them by His presence and instruction.*14LtMs, Ms 16, 1899, par. 12*

The feast was in progress, and an important point in the ceremony had been reached, when it was discovered that the supply of wine had failed. Mary at once went to Jesus, saying, They have no wine.

She had an interest in this ceremony, and Christ had ever been to her a wise counsellor. The answer was, “Woman, what have I to do with thee?” [*John 2:4.*] This should be, What hast thou to do with me? This was not in any sense disrespectful. Christ was always respectful, and courteous to all, but He was especially so to His mother. Christ was engaged in His Father’s work, and He must follow the dictation of no one but God. *14LtMs, Ms 16, 1899, par. 13*

Mary understood His words as encouragement, not rebuke, and she said to the servant, “Whatsoever he saith unto thee, do it.” [*Verse 5.*] *14LtMs, Ms 16, 1899, par. 14*

“And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.” [*Verse 6.*] In those days the Jewish religion was composed largely of forms and ceremonies. A certain amount of washing was required by the law, but they carried this matter to an extreme, prescribing certain forms never required by God, and making a tedious process of that which was intended to cleanse and refresh. Seeing the stone jars standing there, Christ bade the servants fill them to the brim. This was done, and He said, “Draw out now, and bear unto the governor of the feast. And they bare it.” [*Verse 8.*] *14LtMs, Ms 16, 1899, par. 15*

“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 hast kept the good wine until now.” [*Verses 9, 10.*] *14LtMs, Ms 16, 1899, par. 16*

The wine created by Christ at this time was the best wine those present had ever tasted. But it was free from all fermentation. Christ himself had forbidden the use of fermented drink, 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: t 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 has spoken unto them by the hand of Moses.”  
[*Leviticus 10:9-11.*]*14LtMs, Ms 16, 1899, par. 17*

Fermented liquor confuses the senses, and perverts the powers God has given. He is dishonored when men have not sufficient respect for themselves to practice strict temperance. Fermented wine is not a natural production. The Lord never made it, and with its production He has nothing to do. When Paul advised Timothy to take a little wine for his stomach sake, and often infirmities, it was the unfermented juice of the grape that he meant.*14LtMs, Ms 16, 1899, par. 18*

The use of fermented wine caused Nadab and Abihu to confuse the sacred and the common, and death was their penalty. After this severe restriction was placed on those connected with the sacred service. They were prohibited from touching wine or using grapes in any way, when they came before the Lord in sacred service, that they might avoid the consequence of becoming familiar with fermented wine. When food or drink which bewilders the brain is placed in the mouth, the destroyer sees his opportunity to enter and dethrone reason. Be assured that Paul never advised Timothy to use what the Lord had prohibited.*14LtMs, Ms 16, 1899, par. 19*

Some who claim to be Christians clothe themselves with fig leaves and feel at liberty to use intoxicating drinks, and they claim to be in harmony with Christ in this particular. But Christ did not set the example they claim to imitate. Be assured that Christ would not have made intoxicating wine on the occasion of His first miracle. He give to those present a safe drink to give to all humanity—the pure juice of the grape.*14LtMs, Ms 16, 1899, par. 20*

Christ never placed a glass of fermented liquor to His lips or to the lips of His disciples. Drunkenness was rare in Palestine, but Christ looked down the ages, and saw in every generation what the use of wine would do for the users. Therefore at this feast He set a right example.*14LtMs, Ms 16, 1899, par. 21*

He did not give publicity to His action, and at first only a few knew of the embarrassment of the governor. But after the wine made by Christ was brought in, great astonishment was expressed by the guests regarding its superiority over the wine first placed before

them. The knowledge of the miracle became known, and the very work Christ desired to see done was accomplished. The faith of the disciples was confirmed. This miracle was to them a convincing testimony that He was the world's Redeemer.<sup>14</sup>*LtMs, Ms 16, 1899, par. 22*

Christ's future work shows the influence of this miracle. "When he was come into Galilee," we read, "the Galileans received him, having seen all the things he did in Jerusalem at the feast; for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum, when he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman said unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; they son liveth."<sup>14</sup>*LtMs, Ms 16, 1899, par. 23*

"And the man believed the word that Jesus spoke unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea unto Galilee." [*John 4:45-54.*]<sup>14</sup>*LtMs, Ms 16, 1899, par. 24*

Christ did not touch the water in the jars. He simply looked upon it, and once became like wine fresh from the cluster. Only a few days before Christ had refused to work a miracle to satisfy His hunger. He was weak and emaciated, for He had been without food for forty days and forty nights; but He would not command the stones to become bread to satisfy His appetite. To the temptation of the enemy He answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:4.*] Neither would He accept a challenge to imperil His life by casting Himself down from the pinnacle of the temple to prove that He was the Son of God. In answer to the challenge He

said, "It is written, Thou shalt not tempt the Lord thy God." [Verse 7.] But on the occasion of the wedding feast Christ desired to show that marriage is not forbidden by God. *14LtMs, Ms 16, 1899, par. 25*

The divine love emanating from Christ never destroys human love, but includes human love, refined and purified. By it human love is elevated and ennobled. Human love can never bear its precious fruit until it is united with the divine nature, and trained to grow heavenward. Jesus wants to see happy marriages, happy firesides. The warmth of true friendship and the love that binds the hearts of husband and wife is a foretaste of heaven. *14LtMs, Ms 16, 1899, par. 26*

God has ordained that there should be perfect love and perfect harmony between those who enter into marriage relation. Let bride and bridegroom in the presence of the heavenly universe pledge themselves to love one another as God has ordained they should. Let no draught of unkindness chill the atmosphere which should exist. The wife is to respect and reverence her husband, and the husband is to love and cherish his wife. As the priest of the household, the father should bind his wife and children to his heart. The wife should feel that the large affections of her husband sustain her before the children are born, and after their birth he should cooperate with her in the management of the little ones, who should be wisely, tenderly, lovingly educated. *14LtMs, Ms 16, 1899, par. 27*

The family relationship should be sanctifying in its influence. Christian homes, established and conducted in accordance with God's plan are a wonderful help in forming Christian character. Families here should be a symbol of the great family above. Parents and children should unite in offering loving service to Him who alone can keep human love pure and noble. *14LtMs, Ms 16, 1899, par. 28*

"Wives, submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and give himself for it; that he might sanctify

and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies.<sup>14</sup>*LtMs, Ms 16, 1899, par. 29*

“He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth it and cherisheth it; even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.” [*Ephesians 5:22-33.*] If this instruction had been heeded by those who enter into the marriage relation, the home life would be pure and elevated, garrisoned by a holy love.<sup>14</sup>*LtMs, Ms 16, 1899, par. 30*

Christ came not to destroy the law, but to fulfill its every specification. He came to pull down and destroy the works of oppression that the enemy had raised up everywhere. It was in perfect harmony with His character and work to make known the fact that marriage is a sacred and holy institution.<sup>14</sup>*LtMs, Ms 16, 1899, par. 31*

God made from the man a woman, to be a companion and help meet for him, to be one with him, to cheer, encourage, and bless him, and he in turn to be her strong helper. All who enter into matrimonial relations with a holy purpose, the husband to obtain the pure affections of a woman’s heart, the wife to soften and improve her husband’s character and give it completeness, fulfill God’s purpose for them.<sup>14</sup>*LtMs, Ms 16, 1899, par. 32*

Christ came not to destroy this institution, but to restore it to its original sanctity and elevation. He came to restore the moral image of God in man, and He began His work by sanctioning the marriage relation. He who made the first holy pair, and who created for them a paradise, has put His seal upon the marriage institution, first celebrated in Eden, when the morning stars sang together, and all

the sons of God shouted for joy.<sup>14</sup>*LtMs, Ms 16, 1899, par. 33*

## Ms 16a, 1899

Cooperation

NP

March 1, 1899

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“Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure.” [*Philippians 2:12, 13*.] The work of salvation is a work of co-partnership, a joint operation. No man can work out his own salvation without the aid of the Holy Spirit. The co-operation of divine and human forces is necessary for the formation of right principles in the character. Man is to make the most strenuous efforts to overcome the tempter, to subdue natural passions; but he is wholly dependent upon God for success in the work of overcoming the propensities that are not in harmony with correct principles. Success depends wholly upon willing obedience to the will and way of God. Character develops in accordance with conformity to the divine plan. 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.<sup>14</sup>*LtMs, Ms 16a, 1899, par. 1*

God has originated and proclaimed the principles on which divine and human agencies are to combine in temporal matters as well as all spiritual achievements. They are to be linked together in all human pursuits, in mechanical and agricultural labor, in mercantile and scientific enterprises. In all lines of work it is necessary that there be co-operation between God and man. God has provided facilities with which to enrich and beautify the earth. But the strength and ingenuity of human agencies are required to make the very best use of the material. God has filled the earth with treasure, but the gold and silver are hidden in the earth, and the exercise of man’s powers is required to secure this treasure which God has provided. Man’s energy and tact are to be used in connection with the power of God in bringing the gold and silver from the mines and trees from the forest. But unless by His miracle-working power God

co-operated with man, enabling him to use his physical and mental capabilities, the treasures in our world would be useless.*14LtMs, Ms 16a, 1899, par. 2*

We cannot keep ourselves for one moment. We are kept by the power of God through faith unto salvation. We are utterly dependent upon God every moment of our lives.*14LtMs, Ms 16a, 1899, par. 3*

God desires every human being in our world to be a worker together with Him. This is the lesson we are to learn from all useful employment, making homes in the forest, felling trees to build houses, clearing land for cultivation. God has provided the wood and the land, and to man He has given the work of putting them in such shape that they will be a blessing. In this work man is wholly dependent upon God. The fitting of the ships that cross the broad ocean is not alone due to the talent and ingenuity of the human agent. God is the great Architect. Without His co-operation, without the aid of the higher intelligences, how worthless would be the plans of men! God must aid, else every device is worthless.*14LtMs, Ms 16a, 1899, par. 4*

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 body may be supplied. He has given the earth different properties adapted to the growth of good 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 in us His moral image unless we co-operate with Him, making painstaking effort to know ourselves, to understand how to care for the delicate human machinery. Man must diligently help to keep himself in harmony with nature's laws. He who co-operates with God in the work of keeping 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.*14LtMs, Ms 16a, 1899, par. 5*

God has given man land to be cultivated. But in order that the

harvest may be reaped, 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.*14LtMs, Ms 16a, 1899, par. 6*

So it is in spiritual things. We are to be laborers together with God. 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. There is to be co-partnership, a divine relation, between the Son of God and the repentant sinner.*14LtMs, Ms 16a, 1899, par. 7*

We are made sons and daughters of God. "As many as received him, to them gave he power to become the sons of God." [*John 1:12.*] Christ provides the mercy and grace so abundantly given to all who believe in Him. He fulfills the terms upon which salvation rests. But we must act our part by accepting the blessing in faith. God works and man works. Resistance of temptation must come from man, who must draw his power from God. Thus he becomes a co-partner with Christ.*14LtMs, Ms 16a, 1899, par. 8*

The infinitely wise and all-powerful God proposes co-operation with His frail, erring creatures, whom He has placed on vantage ground. On the one side there is infinite wisdom, goodness, compassion, power; on the other, weakness, sinfulness, absolute helplessness, poverty, dependence. We are dependent upon God, not only for life and all its blessings, but for our entrusted talents, and for all the resources required in the work we must do if we accept the invitation to work with God. Man's intellect, his understanding, his every valuable thought, the opportunities and privileges that are placed within his reach, all come from Him who is the Way, the Truth, and the Life. We have nothing of ourselves. Our success in the Christian life depends upon our co-operation with Christ, and our submission to his will. It is not a sign of pure, consecrated service for a worker to follow his own way. Every worker is to willingly obey his Leader, to receive and practice every Word of God.*14LtMs, Ms 16a, 1899, par. 9*



We are to be individual toilers. Character cannot be bought or sold. It is formed by patient, continuous effort. Much patience is required in the striving for that life which is to come. We may all strive for perfection of character, but all who come into possession of it will earn it step by step, by the cultivation of the virtues which God commends. The Holy Spirit presents before man the agencies provided for his transformation. If he heeds the words, "He that will come after me, let him deny himself, and take up his cross, and follow me," he will receive help from a power that is infinite. [*Mark 8:34.*] *14LtMs, Ms 16a, 1899, par. 10*

Man is given the privilege of working with God in the saving of his own soul. He is to receive Christ as his personal Saviour and believe in Him. Receiving and believing is his part of the contract. This means abiding in Christ, showing in him at all times and under all circumstances a faith that works by love and purifies the soul from all defilement. Christ is the Author of this faith, and He demands that it be constantly exercised. Thus we receive a constant supply of grace. *14LtMs, Ms 16a, 1899, par. 11*

The apostle Paul declares, "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] The material for the building is plainly specified in the words, "Giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [*2 Peter 1:5-8.*] Here we are shown how we may co-operate with God. Man is to work constantly upon the plan of addition, while God works on the plan of multiplication. Thus man grows in spirituality, until he presents to the world, to angels, and to men such perfection of character that in the heavenly courts the words are spoken, "Ye are complete in him." [*Colossians 2:10.*] *14LtMs, Ms 16a, 1899, par. 12*

The plan of redemption was arranged in the counsels between the Father and the Son. Then Christ pledged Himself to render an account for man if he proved disloyal. He pledged Himself to make an atonement which would unite every believing soul to God. He

who lays his sins upon the Substitute and Surety, thus becoming a partaker of the divine nature, can unite with the apostle in saying, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places." "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." [*Ephesians 1:3; 2:7.*]*14LtMs, Ms 16a, 1899, par. 13*

In His infinite love Christ devised the plan of salvation. This plan He stands ready to fulfil in behalf of all who will cooperate with Him. In their behalf He says to the Father, Do not impute their sins to them, but lay them on me. Be merciful to their unrighteousness, and their sins and their iniquities remember no more. They have accepted My merits and made peace with Me; and they shall make peace with Me. My righteousness is theirs; for My sake bless them with all spiritual blessings.*14LtMs, Ms 16a, 1899, par. 14*

## Ms 17, 1899

### The New Commandment

NP

March 2, 1899

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“A new commandment I write unto you, which thing is true in him and in you, because the darkness is passed, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.” [1 *John 2:8-10*.] *14LtMs, Ms 17, 1899, par. 1*

God desires us to learn the lesson that we are to love Him supremely and our neighbor as Christ has loved us. To do this, we must practice self-control. If we would be true lights, to light every man which cometh into the world, we must manifest the loving, compassionate spirit of Christ. *14LtMs, Ms 17, 1899, par. 2*

What a world of evil has resulted from evil-speaking and evil-surmising. As the inclination to criticize and accuse is indulged, it will strengthen. Those who yield to this inclination place themselves under the training of the priests of Satan's synagogue. He is the accuser of the brethren, and he improves every opportunity to imbue men and women with his spirit and make them wise to do his work. Shall we not hate his attributes and refuse to be co-partners with him? *14LtMs, Ms 17, 1899, par. 3*

God would have His children realize that in order to glorify Him their affection must be given to those who most need it. None with whom we come in contact are to be neglected. No selfishness, in look, word, or deed, is to be manifested when dealing with those of like precious faith, whatever may be their position, whether they be high or low, rich or poor. The love that gives kind words to only a few,

while others are treated with coldness and indifference, is not love, but selfishness. It will not in any way work for the good of souls or the glory of God. Our love is not to be confined to one or two objects. It is not to be sealed up for special ones, to the neglect of others. Break the bottle, and the fragrance will fill the house.*14LtMs, Ms 17, 1899, par. 4*

Those who gather the sunshine of Christ's righteousness, and do not let it shine forth into the lives of others, will soon lose the sweet, bright rays of heavenly grace, selfishly reserved to be lavished only upon a few. Those who possess much affection, are responsible to God to bestow this affection, not merely upon the members of their own family—for this is selfishness, which has no place in the life of Christ—but on all who need help. Self should not be placed first, gathering to itself a select few, but giving nothing to those who need help the most. Those who do this in no way represent Christ.*14LtMs, Ms 17, 1899, par. 5*

To love as Christ loved means to manifest unselfishness at all times and in all places, by kind words and pleasant looks. These cost those who give them nothing, but they leave behind a fragrance that surrounds the soul. Their effect can never be estimated. Not only are they a blessing to the receiver, but to the giver, for they react upon him. Genuine love is a precious attribute of heavenly origin, which increases in fragrance in proportion as it is dispensed to others.*14LtMs, Ms 17, 1899, par. 6*

While our words are ever to be kind and tender, no words should be spoken that will lead a wrongdoer to think that his way is not objectionable to God. This is a kind of sympathy that is earthly and deceiving. No license is given for undue manifestation of affections, for sentimental sympathy. Wrongdoers need counsel and reproof, and must sometimes be sharply rebuked.*14LtMs, Ms 17, 1899, par. 7*

Coldness and hardheartedness are not to be regarded as virtues. Those who cherish Christ's attributes of character will never be cold and stern and unapproachable in their demeanor, confining their sympathies to a favored few. The souls of those who love Jesus will be surrounded with a pure, fragrant atmosphere. There are those

who hide their soul hunger. These will be greatly helped by a tender word or a kind remembrance. The heavenly gifts, freely and richly bestowed by God, are in turn to be freely bestowed by us upon all who come within the sphere of our influence. Thus we reveal a love that is heaven-born, and which will increase as it is freely used in blessing others. Thus we glorify God.*14LtMs, Ms 17, 1899, par. 8*

Christ's love is deep and earnest, flowing like an irrepressible stream to all who will accept it. There is no selfishness in His love. If this heaven-born love is an abiding principle in the heart, it will make itself known, not only to those we hold most dear in sacred relationship, but to all with whom we come in contact. It will lead us to bestow little acts of attention, to make concessions, to perform deeds of kindness, to speak tender, true, encouraging words. It will lead us to sympathize with those whose hearts hunger for sympathy.*14LtMs, Ms 17, 1899, par. 9*

“God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (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.*14LtMs, Ms 17, 1899, par. 10*

“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 covenant of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”  
[*Ephesians 2:4-13.*]*14LtMs, Ms 17, 1899, par. 11*

“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 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 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.*]*14LtMs, Ms 17, 1899, par. 12*

### **“Ye Are Complete In Him”**

The Lord would have all quick to remember His favors and blessings, that by studying His dealing, so merciful and compassionate, their experience may be enriched. He would teach this lesson from the record of what the children of Israel were to do after passing over Jordan.*14LtMs, Ms 17, 1899, par. 13*

“Moses and 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 into 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 upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers promised thee. Therefore it shall be when ye shall 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.*14LtMs, Ms 17, 1899, par. 14*

“And there shalt thou build an altar unto the Lord thy God, at altar of stones: thou shalt not lift up an iron tool upon it. 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.” [*Deuteronomy 27:1-8.*]*14LtMs, Ms 17, 1899, par. 15*

Under the inspiration of the Holy Spirit Peter writes, “Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting

kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things though ye know them, and be established in the present truth.” [2 *Peter* 1:10-12.]*14LtMs, Ms 17, 1899, par. 16*

And Paul declares, “Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready for every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. ... But after that the kindness 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 have believed in God might be careful to maintain good works. These things are good and profitable unto men.” [*Titus* 3:1, 2, 4-8.]*14LtMs, Ms 17, 1899, par. 17*

These words are a call to life and liberty, freedom and happiness. There is work for all to do in co-operating with God to build up characters which will fit them to unite with the royal family in the kingdom of God.*14LtMs, Ms 17, 1899, par. 18*

Christ came to draw sinners to Himself, by His words and by His Spirit. Those who depend upon Him for guidance will not remain in ignorance and sin, but will climb round after round of the ladder Jacob saw. Divine illumination will come to God’s believing, hungering children.*14LtMs, Ms 17, 1899, par. 19*

The Word of God brings to view a people who are overcomers. “These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” [*Revelation* 14:4, 5.]*14LtMs, Ms 17, 1899, par. 20*

“God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” [2 *Corinthians* 4:6.] In Christ are

hid all the treasures of wisdom and knowledge. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation." [*Exodus 19:3-6.*] *14LtMs, Ms 17, 1899, par. 21*

This pledge was given not only to Israel, but to all who are obedient to God's Word. Those who live amid the perils of the last days may realize that just as at the beginning of their experience the truth united them to the Saviour, so He who is the Author and Finisher of their faith will perfect the work he has begun for them. God is faithful, by whom we are called to fellowship with His Son. As men and women co-operate with God in doing the work He has given them, they go forward from strength to greater strength. As they exercise simple faith, believing day by day that God will not fail to establish them in Christ, God says to them as He did to ancient Israel: "Thou art an holy people unto the Lord thy God, the Lord hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." [*Deuteronomy 7:6.*] *14LtMs, Ms 17, 1899, par. 22*

Thus God is able and willing to lead all who will be led. He desires to teach each one a lesson of constant trust, unwavering faith, and unquestioning submission. He says to each one, I am the Lord thy God. Walk with me, and I will fill thy path with light. He comes to all with priceless gifts, inviting them to companionship with Himself. He would make them members of His royal family. *14LtMs, Ms 17, 1899, par. 23*

But God requires obedience to all His commands. The only way in which it is possible for men to be happy is by rendering obedience to the laws of God's kingdom. *14LtMs, Ms 17, 1899, par. 24*

Life, with its privileges and endowments, is God's gift. Let us remember that all we have comes from God, and is to be wholly



and freely consecrated to Him. Paul declares, "I count all things but loss for the excellency of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, but the righteousness which is of God by faith." [*Philippians 3:8, 9.*] The sacrifice of our ideas, our will, is necessary if we would be one with Christ in God. All we have and are must be laid at Christ's feet. Shall we not give up all selfishness, and learn the lesson of abiding in Christ? *14LtMs, Ms 17, 1899, par. 25*

## Ms 18, 1899

### The Call to the Feast

NP

March 3, 1899

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.

“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. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 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 shall 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.” [*Matthew 22:2-10.*]*14LtMs, Ms 18, 1899, par. 1*

The king sent his messengers first to the higher classes, those who were called his chosen people. But these, wholly intent on securing worldly gain, sent in their refusal, saying, “I pray thee, have me excused.” [*Luke 14:18, 19.*] They did not feel sufficient respect for the master of the feast to respond to his invitation. They are represented by the words. “Them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him.” Thinking their own wisdom sufficient, they have much to say, as though they were oracles of wisdom. The Lord declares, “Hold thy peace at the presence of the Lord God; for the day of the Lord is at

hand; for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass, in the day of the Lord's sacrifice, that I will punish the prince, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit." [*Zephaniah 1:6-9.*]*14LtMs, Ms 18, 1899, par. 2*

When the princes of the land refused the invitation, the king sent his messenger into the highways, where were found those who were not so absorbed in the work of buying and selling, planting and building. Building transactions were not made of such importance that eternity was left out of the reckoning. "The wedding is ready," the king said, "but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall 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." [*Matthew 22:8-10.*]*14LtMs, Ms 18, 1899, par. 3*

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king, 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.*]*14LtMs, Ms 18, 1899, par. 4*

This teaches us that there are those who come in to enjoy the privileges of the banquet of truth who have not eaten the flesh and drank the blood of the Son of God. They claim to believe and teach the Word to others, but they work the works of unrighteousness. "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus, that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. Be ye angry, and sin not: let not the sun go down upon

your wrath: neither give place to the devil. *14LtMs, Ms 18, 1899, par. 5*

“Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to 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.” [*Ephesians 4:20-32.*]*14LtMs, Ms 18, 1899, par. 6*

And Paul writes to Titus, “Put them in mind ... to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward men 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.” [*Titus 3:1-7.*]*14LtMs, Ms 18, 1899, par. 7*

Those first called, who refused the invitation, represent the Jewish people. God declares, “Since the day that your fathers came forth out of Egypt unto this day, have I even sent unto you all my servants the prophets, daily rising up early and sending them; ... but ye heard not.” [*Jeremiah 7:25, 13.*] Had they heeded the call which meant so much to them, they could have united with the messengers in giving the invitation. But they with one consent they began to make excuses. Still the blessing of the truth must be set before them, to give them an opportunity to heed the message. *14LtMs, Ms 18, 1899, par. 8*

The invitation was first given to those in the higher walks of life. Let

the Lord's messengers bear this in mind. It comes to the shepherds of the flock, the teachers divinely appointed, as a word to be heeded. Those belonging to the higher ranks of society are to be sought out with tender affection and brotherly regard. This class have been too much neglected. Men in business life, in positions of trust, men with large inventive faculties and scientific insight, men of genius, are to be the first to hear the gospel call. It is the Lord's will that men to whom he has entrusted many talents shall hear the truth in a manner different from the way in which they have heard it in the past. *14LtMs, Ms 18, 1899, par. 9*

There are men of the world who have God-given powers of organization, which are needed in the carrying forward of the work for these last days. All are not preachers; but men are needed who can take the management of institutions where industrial work is carried on, who can act as leaders, captains, and educators in our conferences. God needs men who can look ahead and discern what needs to be done, men who can act as faithful financiers, as presidents of conferences, men who will stand as solid as a rock to principle in the present crisis and in the future perils that may arise. *14LtMs, Ms 18, 1899, par. 10*

We need and have needed talent that it was God's purpose we should have. But so much selfishness has been woven into our institutions that the Lord has not wrought to connect those with the work who should be connected with it, because He has seen that they would not be recognized or appreciated. *14LtMs, Ms 18, 1899, par. 11*

There are conscientious men who have not yet seen the light of truth, who need to be taught. Those who have labored in the temperance cause, who in their work have had the Lord behind them, should have had far more labor put forth in their behalf. We need to feel our responsibility in this work. Do not go to those in the higher ranks of life and call them in such a disrespectful manner that they will not listen. *14LtMs, Ms 18, 1899, par. 12*

Those in the highways must first be warned. The teachers, the leading men among the people, must be called. To them the invitation must be given. They must be dealt with personally and

earnestly; for if one teacher is gained, he will be able to communicate the light received to many others. More work should have been done for those in high places. Those who give the last message of mercy to a fallen world are not to pass by the ministers. God's servants are to approach them as those who have a deep interest in their welfare, and then plead for them before God in prayer. If they refuse to accept the invitation, tell the Master about it, and then your duty is done. *14LtMs, Ms 18, 1899, par. 13*

Lest we should think only of great and gifted men, to the neglect of the poorer classes, those who are in humble circumstances, Christ instructed His messengers to go also to those in the byways and hedges, to the poor and lowly of this earth. When those first invited refuse the invitation, the command is given, Go ye to those in gross darkness, and as many as ye shall find, bid to the feast. This is the work we are to do. Labor is to be put forth for all classes. The guests who come are a mixed company. Some are true believers; others have not on the robe of Christ's righteousness. Many will accept the invitation, and apparently take their stand as believers who have never put on Christ. But the work of separation is not given to any human being. The servants cannot take the responsibility of refusing admittance to any who may come. Yet there is laid upon them the work of carrying out the Bible rule in regard to disorderly members. *14LtMs, Ms 18, 1899, par. 14*

Those in the byways and hedges came in response to the call of the messenger. They had no fitness for the feast in their common, inappropriate dress; and therefore fitting apparel was provided for them. So we must put on the righteousness of Christ before we shall be ready for the banquet He has prepared. "As many as received him, to them gave he power to become the sons of God." [*John 1:12.*] *14LtMs, Ms 18, 1899, par. 15*

The humblest men and women have their appointed work. The most lowly, if they will receive the truth for this time, will be accepted by Christ to do His work. The Lord will do a great work through humble men in reaching humble men. He will accept the talents of the greatest men in the world, but if these refuse to return to him their entrusted gifts, he uses humbler workers. It is God who has given men all the power they possess. Those who refuse to use

God's gifts in his appointed way will be left to their own finite wisdom, to lose the powers they possess. God will accept the humble, patient, loving service of lowly people. Through the skill of a multitude of humble workers He will carry on His work. *14LtMs, Ms 18, 1899, par. 16*

From the arrangements made for the building of the tabernacle we see from whence man gets his strength, skill, and education. We read, "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and 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. And I, behold, I have given with him Aholiab, the son of Ahismach, of the tribe of Dan, and in the hearts of all who are wise hearted I have put wisdom, that they may make all that I have commanded them." [*Exodus 31:1-6.*]*14LtMs, Ms 18, 1899, par. 17*

Christ must be all and in all to every soul. Those who try in their own strength to solve the mystery of the creation of men, the mystery of mercy in redemption, the mystery of eternity will be baffled. The wedding garment was prepared for us at infinite cost. It is the righteousness of Christ, provided for every soul who comes to the supper. Those who have put on Christ have on the wedding garment. *14LtMs, Ms 18, 1899, par. 18*

The man who came in to the feast without the wedding garment represents those who violate God's law. Christ gave his life to make it possible for God to pardon sin. Violation of the law caused Adam to lose Eden. The disobedient can never enter in through the gates of the city. They can never have a right to the tree of life. The Lord has made every provision that no one shall in any way dishonor him. He was provided the wedding garment, the righteousness of Christ, and it is essential that we be clothed with this garment, that we may show faith in Christ. Those who think they are complete without the righteousness of Christ will find in the end that they have lost their souls. Faith is made perfect by works. Those who make no change in character, yet claim the privilege of being called

Christians, are without the wedding garment. They think they are good enough, virtuous enough, in themselves. Without faith in Christ, they rest upon their own merits. True repentance for sin they have never felt. Therefore when Christ comes in to examine the guests, the command goes forth, "Bind him hand and foot, and cast him into outer darkness." [*Matthew 22:13.*]<sup>14</sup>*LtMs, Ms 18, 1899, par. 19*

"Many are called, but few chosen." [*Verse 14.*] This is a true statement of the final outcome. Many come in not having on the wedding garment. They do not accept Christ's righteousness. They have not repented and made peace with God. They have not received the free gift. Man is very dear to the heart of God, and all are invited to the feast. Those who clothe themselves in the garment provided find abundant entrance. As they receive the righteousness of the Saviour, God places His stamp upon them.<sup>14</sup>*LtMs, Ms 18, 1899, par. 20*

We are to receive Christ's righteousness as a free gift, and in receiving it we acknowledge that in bestowing it God confers on us a great favor. The wedding garment was prepared for us at an infinite cost. Only one can bestow this priceless gift, but all may receive it, and thus become entitled to a place at the feast. The call to the feast is a call to partake of the richest spiritual provision. All who respond to this call find awaiting them an abundant supply of grace, and the more grace they receive the more they desire. Those who partake of this feast may turn to their heavenly Father, and say, Thou has kept the best wine until now.<sup>14</sup>*LtMs, Ms 18, 1899, par. 21*



## Ms 19, 1899

“Compel Them to Come In.”

NP

March 6, 1899

Portions of this manuscript are published in *WM 286-288*. +<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.

“Seek ye the kingdom of God; and all these things shall be added unto you. 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, that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is there will your heart be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he may 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 sit down to meat, and will come forth and serve them.<sup>14</sup>*LtMs, Ms 19, 1899, par. 1*

“And if he shall come in the second watch, or come on 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 in an hour when ye think not. ... 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? Blessed is that servant, whom his lord when he cometh shall find so doing.” [*Luke 12:32-40, 42, 43.*]<sup>14</sup>*LtMs, Ms 19, 1899, par. 2*

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but

lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.” [*Matthew 6:19-24.*]14LtMs, Ms 19, 1899, par. 3

“The end of all things is at hand. Be ye therefore sober, and watch unto prayer. And above all things, have fervent charity among yourselves; for charity shall cover a multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God; if any man speak, let him speak as the oracles of God; if any man minister, let him do it as with the ability that God giveth: that God in everything may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.” [1 *Peter 4:7-11.*]14LtMs, Ms 19, 1899, par. 4

“The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord’s money.14LtMs, Ms 19, 1899, par. 5

“After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto 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. He also that had received two talents came and said, Lord, thou deliveredst unto me

two talents, behold, I have gained two other talents beside them. His lord said unto him, well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.<sup>14LtMs, Ms 19, 1899, par. 6</sup>

“Then he which had received the one talent came and said, Lord, I knew 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. His lord answered and said unto him, thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance. But from him that hath not shall be taken away, even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.” [*Matthew 25:14-30.*]<sup>14LtMs, Ms 19, 1899, par. 7</sup>

We are to work earnestly and vigilantly to prepare the way for the second coming of the Lord. There is much to be done in preparation for that solemn event. Waiting, watching, praying and working—this is what we are to do as servants of God. Personal consecration is necessary, and this cannot be unless heart-holiness is cultivated and cherished.<sup>14LtMs, Ms 19, 1899, par. 8</sup>

God requires us to be faithful in His service. There is to be no spiritual declension. The apostle exhorts us to be “not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] All are to strive to increase their capabilities, that they may continually do better work for the Master. He has provided every facility so that His servants can work intelligently.<sup>14LtMs, Ms 19, 1899, par. 9</sup>

Christ is our Master. By definite instructions he prepared his followers for their work before leaving them. As soon as he could talk, Christ used the talent of speech, in the family circle, and among friends and acquaintances, in a way that was without fault.

Not one impure word escaped his lips. Never did he do a wrong action; for he was the Son of God. Although he possessed a human form, yet he was without a taint of sin.*14LtMs, Ms 19, 1899, par. 10*

When invited, as his work commenced, to a dinner or feast, by Pharisee or publican, he accepted the invitation. He was accused by the religious leaders of eating with publicans, and they cast the imputation upon him that he was like them. But on such occasions Christ controlled the table talk, and gave many precious lessons. Those present listened to Him; for had He not healed their sick, comforted their sorrowing, taken their children in His arms and blessed them? Publicans and sinners were drawn to Him, and when He opened His lips to speak, their attention was riveted on him.*14LtMs, Ms 19, 1899, par. 11*

Christ taught His disciples how to conduct themselves when in the company of those who were not religious and those who were. He taught them by example that when attending any public gathering, they need not want for something to say. But His conversation differed most decidedly from that which had been listened to at feasts in the past. Every word He uttered was a savor of life unto life to His hearers, and they listened with subdued attention, as though desirous of hearing to a purpose.*14LtMs, Ms 19, 1899, par. 12*

The respect shown to Christ at the feasts He attended was in marked contrast to the manner in which the scribes and Pharisees were treated, and this made them envious. Christ gave lessons adapted for the needs of His hearers. It was when He was at a feast that He gave the parable of the great supper, and [showed] the way in which the invitation of the king was treated.*14LtMs, Ms 19, 1899, par. 13*

“It came to pass, as he went into the house of one of the chief Pharisees, to eat bread on the Sabbath day, that they watched him. ... And he put forth a parable to them 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 thou be bidden of thee. And he that bade him and thee 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 14:1, 7-11.] *14LtMs, Ms 19, 1899, par. 14*

The great Teacher spoke as one having authority. He instructed His disciples in regard to the duties and regulations of true social life, which are the same as the laws of the kingdom of God. Christ spoke His words with great clearness and simplicity, and with no uncertain sound. His words were as apples of gold in pictures of silver. *14LtMs, Ms 19, 1899, par. 15*

In His parables Christ held up the mirror of His Father’s mind. Every insult shown by man to his fellow man only made Him more conscious of their need of His divine sympathy. He realized the harm Satan was trying to do through power of position and wealth. He felt in His human nature the need of the ministration of heavenly angels. He felt the need of His Father’s help, as no other human being has ever felt it. He was Himself winning, as a powerful warrior, a victory in behalf of the world that He had created. Under the most trying circumstances, His faith did not fail. He placed Himself in the hands of His Father, and every insult He endured made Him understand better man’s great need. As the Substitute and Surety of the human race, He felt every pang of anguish that man can ever feel. He Himself suffered being tempted. *14LtMs, Ms 19, 1899, par. 16*

“He was despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our grief, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; and the Lord hath laid on him the iniquity of us all.” [Isaiah 53:3-6.] These words describe the experience of the afflicted Son of God. *14LtMs, Ms 19, 1899, par. 17*

In everything Christ sought first the kingdom of God and His righteousness; and that which He did He commands His followers to do. This example He gave to the human race that they might in His strength render to God the obedience He requires, and in the end present themselves perfect before His throne. He was one with the Father. His life was a fulfilling of the law, a continual obedience to God's commands. *14LtMs, Ms 19, 1899, par. 18*

Christ's humanity made Him very tender toward humanity. The lesson He gave His disciples was in perfect harmony with His announcement of His life work. We read that after being tempted in the wilderness, Christ returned into Galilee, "and he taught in their synagogues, being glorified of all. 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 4:15-19.*]*14LtMs, Ms 19, 1899, par. 19*

Christ opened before His disciples the principles to be maintained. "When thou makest a dinner or a supper, call not thy friends," He said, "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: but thou shalt be recompensed at the resurrection of the just. And when one of them that sat at meat with him heard these things he said unto them, Blessed is he that shall eat bread in the kingdom of God." [*Luke 14:12-15.*] The eating of bread seemed to be the great lesson to him. *14LtMs, Ms 19, 1899, par. 20*

Christ in answer gave the parable of the supper. He made the matter of the invitation to be given [the] work for all to do. The class first invited refused to come, and none of them, He declared, would be invited again. This answer shows that the spirit of the man who

made himself prominent by saying, "Blessed is he that shall eat bread in the kingdom of God," was similar to the spirit manifested by Balaam, when he said, "Let me die the death of the righteous, and let my last end be like his." [*Numbers 23:10.*] Christ's answer plainly reveals the spirit of the man who had expressed his seeming piety. *14LtMs, Ms 19, 1899, par. 21*

The second invitation was given to the poor and needy. "Go out quickly into the streets and lanes of the city," the master said, "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. For I say unto you, That none of those men which were bidden shall taste of my supper." [*Luke 14:21-24.*] *14LtMs, Ms 19, 1899, par. 22*

The great feast is prepared. The first class honored by the invitation refused to respond. The feast would be abundantly provided with guests, but not one of those who refused would taste of the supper. *14LtMs, Ms 19, 1899, par. 23*

"Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. *14LtMs, Ms 19, 1899, par. 24*

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the

joy of the heart ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in.” [Isaiah 24:1-10.] *14LtMs, Ms 19, 1899, par. 25*

Here is described a class to be labored for. Many of them were once in possession of wealth. Some are highly educated, but the pollutions of the world, strong drink, indulgence in the lusts of the flesh, have brought them to the lowest depths. They are still, thank God, prisoners of hope, for among those sunken in the lowest depths of degradation the Lord sees those who cannot restore themselves. They may hear the call, but their ears are too dull to take in its meaning; their eyes are too blind to see anything good in store for them. They are dead in trespasses and sins. They are to be laid hold of, and compelled to come in. *14LtMs, Ms 19, 1899, par. 26*

Medical missionary workers are fulfilling this phase of the work. Poor outcasts are admitted to places prepared for them. They are taken to bathrooms, washed, and dressed in clean clothing. Their hunger is satisfied, and then the gospel is preached to them, simply and earnestly. They are told that Christ, the Son of God, is their Restorer. Thus those who were homeless and hopeless are encouraged to believe in Jesus Christ, and to realize that He will receive them. They are invited to sign the temperance pledge, and the hope is held before them that Christ the Restorer, the great Medical Missionary, will relieve their suffering bodies, and restore to soundness the abused intellect. *14LtMs, Ms 19, 1899, par. 27*

Some grasp quickly the hope presented; others not so readily. Let the workers remember that the invitation is to be given to all. Practical work is to be done. “Compel them to come in.” [Luke 14:23.] Active work must be done in laying hold of the poor souls who have scarcely enough sense left to know whether they have souls to be saved. They have lost their sense of eternal realities. Then let the workers act as Christ would were He in their place. *14LtMs, Ms 19, 1899, par. 28*

Some say, Where are you going to take me? They realize their great degradation. They say, I am not fit to be helped. Leave me



alone. But because of this the workers must not desist. By ministering to publicans and sinners they are co-operating with God. These poor outcasts are to hear the voice of prayer in their behalf. Take them, and lay them at the feet of Christ. Compel them to come by your kindness. You can see clearly the end which you desire them to reach. They cannot see what you see. They cannot hear Christ's call, but you hear it, and you must act in His stead. Christ's great love must be your law, impelling or compelling, as the case demands. You must hold fast to those you are trying to help, else victory will never be yours. Only as you can get them to look upon the Saviour hanging on the cross, in His inexpressible love, will they, as they become sane, make the kingdom of heaven their choice. *14LtMs, Ms 19, 1899, par. 29*

When they do this, the goal of your endeavor is reached, for Christ's righteousness goes before you, and they are clothed with the wedding garment. There must be appointed over these outcasts those who watch for souls as they that must give an account. Those who have decided to make an effort to live for Christ must have the weakened willpower carefully guided, closely guarded. Be sure that they have work to do. They have lost their manhood and womanhood, and this they must win back. *14LtMs, Ms 19, 1899, par. 30*

Everyone is born into the world with hereditary tendencies that must be closely watched and guarded against. Evil and good, from within and without, keep up a constant struggle for the supremacy. Few know the overmastering power of appetite, and the fury of the collision between habits of self-indulgence and the determination to be temperate in all things. *14LtMs, Ms 19, 1899, par. 31*

Let all remember that ministering angels are beside every truehearted son and daughter of God. You do not work alone. Christ is the Restorer. Those who work for the suffering and needy, under the supervision of Christ, will see great results. But all workers must learn constantly in the school of Christ. They must use faithfully the talents God has given them. Thus they will grow in grace and in the knowledge of God and Jesus Christ. *14LtMs, Ms 19, 1899, par. 32*

Let no selfishness mingle with the service done for fallen humanity. The Lord calls for faithful workers. The fascinating witcheries of evil present themselves in disguise. Each worker must be wide awake to the bewitching power of Satan, as he seeks to rescue men from deadly evils. He must be sure that he is a partaker of the divine nature, having escaped the corruption that is in the world through lust. *14LtMs, Ms 19, 1899, par. 33*

Let all who work for those sunken low in degradation keep mind and heart in the love of God. Let them stay their minds upon a divine presence, which is always beside them, ever looking on with pitying tenderness. Let them think of a Father's heart that ever grieves over sin, of a Father's hand stretched out still, a Father's voice saying, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.] "I will punish the world for their evil, and the wicked for their iniquity; I will cause the arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible." "I will make a man more precious than gold, even a man than the golden wedge of Ophir." [Isaiah 27:5; 13:11, 12.] *14LtMs, Ms 19, 1899, par. 34*

The whole world is to hear the gospel invitation. Those who have fallen through sin to the very lowest depths are not to be excluded. They are to hear the invitation, "Come." They are to be brought in where the light of truth shines forth. They will think when the invitation is made that they are not fit to be in such company, that their dress is not appropriate. The Lord says, "Compel them to come in." [Luke 14:23.] Listen to no excuse. Make them come as they are. Take right hold of them. *14LtMs, Ms 19, 1899, par. 35*

"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." [Jude 20-25.] *14LtMs, Ms 19, 1899, par. 36*

“Compel them to come in, that my house may be filled.” [*Luke 14:23.*] What a message for the ministers of Christ! Our Lord now removes the veil and proclaims the supper His own. The time will come when those who refuse the invitation would give all for another opportunity. But He will not allow one of them to taste of His supper. Paul declares, “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 wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord.” [*Ephesians 3:8-11.*]<sup>14</sup>*LtMs, Ms 19, 1899, par. 37*

## Ms 20, 1899

### The Second Advent

NP

March 8, 1899

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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 people of God are to bear in mind that the great day of the Lord is at hand. The signs which Christ declared would be given just prior to His second appearing are now being fulfilled. Speaking of this time the Saviour said, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." [*Matthew 24:37-44.*]*14LtMs, Ms 20, 1899, par. 1*

"Of that day, and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

[Mark 13:32-37.]14LtMs, Ms 20, 1899, par. 2

Christ gave this information, these cautions and warnings, for us. He has told us the signs which are to herald His second advent, and now He calls for faithful watchmen who will give their attention to the fast-fulfilling prophecies and stand, not in idle contemplation, but watching and waiting for the second appearing of Christ in the clouds of heaven. The events taking place in this world will be recognized by these faithful watchmen. They will not be found surprised and unready.14LtMs, Ms 20, 1899, par. 3

The day and hour of Christ's coming is unknown to the people of God. By lips that never make a mistake it has been declared, "Of that day and hour knoweth no man, no, not the angels which are in heaven." For this reason the solemn charge comes to each of us, "Watch." "Be ye also ready; for in such an hour as ye think not the Son of man cometh." [Matthew 24:36, 42, 44.]14LtMs, Ms 20, 1899, par. 4

"Who then," Christ asks, "is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season." Who will be on the watch and, tracing the signs of Christ's coming point by point, give the right message to the people? "Blessed is that servant, whom his lord when he cometh shall find so doing." [Verses 45, 46.]14LtMs, Ms 20, 1899, par. 5

There is a great work to be done, and those who are doing God's service must not employ their time in preparing a variety of foods for the table. They are not to be slaves in the kitchen. Christ exhorts all: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of man." [Luke 21:34-36.]14LtMs, Ms 20, 1899, par.

6

**The Gift of God's Grace**

The parable of the talents presents a most important truth, which all should understand. God has not distributed His talents capriciously. To every man are given abilities which will fit him for the work God calls him to do. There is to be no sleeping at the post of duty. Every soul is to understand that he has work to do for God. *14LtMs, Ms 20, 1899, par. 7*

Study carefully the *fourth chapter of Zechariah*, and learn what the two olive trees there referred to mean. Read it carefully verse by verse, for in this chapter the features of the work in which we are engaged are plainly set forth. *14LtMs, Ms 20, 1899, par. 8*

“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, and 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 to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my Spirit, saith the Lord.” [*Verses 1-6.*] Our power and efficiency are not in ourselves; we receive them from a higher source. *14LtMs, Ms 20, 1899, par. 9*

“The answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.” [*Verses 11-14.*] *14LtMs, Ms 20, 1899, par. 10*

“Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth

thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for everyone that stealeth shall be cut off as on this side according to it; and everyone that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.”  
[Zechariah 5:1-4.]*14LtMs, Ms 20, 1899, par. 11*

The events that are taking place on earth are critically watched in heaven; for by them human beings are being tested and proved. Every individual soul, if he would receive the seal of the living God, must hear the Word of the Lord, and do it with exactitude. There must be no such thing as haphazard religion if men would have a place in the family of God. All who are brought into connection with God will be pure and holy. They will receive the holy oil from the heavenly messengers, and will impart it to their fellow men.*14LtMs, Ms 20, 1899, par. 12*

The talents entrusted to men are not to be employed to please and glorify self, but to honor Him from whom those talents come; and as these gifts of God are appreciated and valued and used, they will increase. The fulness of Christ awaits every receiver. Of our own selves we are poor, but if we come to Christ, and ask Him in faith, we shall receive eternal riches. Christ stands waiting for us to ask Him for the gift of the Holy Spirit. I may say, You will receive; but my word is not enough. You must take the words of Christ, and understand his willingness to bless and strengthen and give to you the fulness of his riches. The more the precious treasures of grace are discovered and drawn upon, the more anxious will we be for all to enjoy these heavenly riches. According to our capacity for understanding and appreciating these great gifts of God will be our ability to communicate, to enlighten the minds of those who are in the darkness of error. We are to draw from the inexhaustible source, and gladden hungry starving souls by presenting to them the living bread which comes down from heaven.*14LtMs, Ms 20, 1899, par. 13*

Every man should consider himself of value with God, because he

has been entrusted with the richest gift that can be obtained. The soul is thrilled with the love of Christ as it drinks deep from the inexhaustible fountain. "This is the will of God concerning you, even your sanctification." [1 *Thessalonians* 4:3.] Although our sins may be as a mountain before us, if we humble our hearts and confess our sins, trusting in the merits of a crucified and risen Saviour, He will forgive, and cleanse us from all unrighteousness. As the soul yearns after God, he will find more and still more of the unsearchable riches of His grace. *14LtMs, Ms 20, 1899, par. 14*

The salvation of one soul reveals the depths of a Saviour's matchless love. If all church members who have known the truth would accept this salvation, they would bear the testimony, "We have redemption through his blood. The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death. We are more than conquerors through him that loved us and gave himself for us. Believing in him, we rejoice with joy unspeakable and full of glory." [See *Ephesians* 1:7; *Romans* 8:2-4, 37; *Titus* 2:14; 1 *Peter* 1:8.] *14LtMs, Ms 20, 1899, par. 15*

This should be the expression of every soul whose name is on the church books. But many are not in communication with God, and therefore they cannot give life to the church. It is the privilege of every soul to be a living channel through which God can communicate the treasures of His grace, the unsearchable riches of Christ. When God's people occupy this position, light will shine forth to the world, and blessed experiences will be made known. Confessions of Christ will be made which will reveal that hearts are burning under the reception of the holy oil that comes from the two olive trees. *14LtMs, Ms 20, 1899, par. 16*

It is here, right here in this world, that our talents are to be used in helping the souls who need help, those who desire to be led by the Lamb of God. It is not enough that we ourselves enjoy the riches of God's grace. We are to lead others to the fountain of living waters. We are to point souls to the Lamb of God, which taketh away the sin of the world. This is the work which God designs shall come first. And when Christ shall come, He will gather the redeemed from every nation, kindred, tongue, and people, and lead them Himself to fountains of living waters. *14LtMs, Ms 20, 1899, par. 17*



The talents God has given carry with them an accountability. It is the work, and should be the pleasure, of every one who believes in Christ, to present to the world, in his own life, the unsearchable riches he finds in his Saviour. We may make daily progress in the upward path to holiness, and yet we find still greater heights to be reached; but every stretch of the spiritual muscles, every taxation of heart and brain, brings to light the abundance of the supply of grace essential for us as we advance. The more we contemplate these riches, the more we will come into possession of them, and the more we shall reveal the merits of Christ's sacrifice, the protection of His righteousness, His inexpressible love, the fulness of His wisdom, and His power to present us before the Father without spot or wrinkle or any such thing. *14LtMs, Ms 20, 1899, par. 18*

The words of the apostle Paul to Timothy, "Take heed to thyself and to the doctrine," may be addressed to every member of the church. [*1 Timothy 4:16.*] The golden oil is the pure, unadulterated truth in doctrine and practice. Received, believed, and practiced, this truth forms character that will prepare us to do the great work to be done in this life, and will give us a fitness for the service we shall render to God in eternity. Again the apostle exhorts, "Wherefore, my beloved, ... 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." [*Philippians 2:12-16.*]*14LtMs, Ms 20, 1899, par. 19*

"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, ... full of grace and truth. ... And of his fulness have all we received, and grace for grace." [*John 1:12-14, 16.*]*14LtMs, Ms 20, 1899, par. 20*

Man can do nothing of himself. He cannot advance or retard the work. The work must be done through the power of the Spirit of God. The Spirit's grace is imparted to the church to be given to the

world. Zerubbabel could not understand this mystery, and as a little child he confessed his ignorance. He longed to understand, and he placed himself where he could understand. Then the word of the Lord came to him, "Not by might, nor by power, but by my Spirit, saith the Lord." [*Zechariah 4:6.*]*14LtMs, Ms 20, 1899, par. 21*

The work is the Lord's, and man must be His faithful instrument. If he will cease to look at appearances, and trust in the living God, he will have all the help he needs. He is to go forward in faith. Man's weakness is no obstacle in this work, for God can perfect his strength out of weakness. He can save by many or by few.*14LtMs, Ms 20, 1899, par. 22*

This is a representation of the work of the truth. Zerubbabel is represented as the chief authority in directing the work. Man is to do his appointed work, but he must move forward in faith; for a lack of faith will leave his work incomplete. Mountains of difficulties will be removed, and the work will be completed, but it must be acknowledged as wholly of grace. We are living amid the perils of the last days. That period of time is no longer in the future; it is right upon us. There is need of men who will not fail nor be discouraged. There must be no negligence now. Every attention must be given to the spiritual necessities of men and women, lest the day of God shall overtake them as a thief. We must be diligent in using the talents entrusted to us, that we may give back to God His own with usury. All are to be workers. On every soul rests the most solemn responsibility to use his opportunities and privileges for the glory of God.*14LtMs, Ms 20, 1899, par. 23*

## Ms 21, 1899

“Give Unto the Lord the Glory Due Unto His Name.”

NP

March 8, 1899

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We are all living on probation. Those who have passed into their graves have been tested and tried, to see if they would realize their responsibility to serve God. This should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, that we may understand how to use wisely the Lord's goods. It should lead us to keep brain, bone, muscle, and nerve in the most healthful condition, that our physical strength and mental clearness may make us faithful stewards. Selfish interest must ever be made subordinate, for if given room to act, it becomes a controlling power which contracts the intellect, hardens the heart, and weakens the moral power. Then disappointment comes. The man has divorced himself from God and sold himself to unworthy pursuits. He cannot be happy for he cannot respect himself. He has lowered himself in his own estimation. He is an intellectual failure.<sup>14</sup>*LtMs, Ms 21, 1899, par. 1*

Daniel was regarded by the Lord as a man, because he was a steward who traded faithfully on his Lord's goods. He did not forget God, but placed himself in the channel of light, where he could commune with God in prayer. And we read that God gave Daniel and his fellows knowledge and skill in all learning and wisdom.<sup>14</sup>*LtMs, Ms 21, 1899, par. 2*

Nebuchadnezzar, the king of Babylon, dreamed a dream which none of his wise men could interpret. The secret was revealed to Daniel in a night vision, and we read, “Daniel answered and said,

Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and seasons; he removeth kings and setteth up kings. He giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee and praise thee, O thou God of my fathers, who hath given me wisdom and might, and hast made known unto me now what we desired of thee: for then hast now made known unto us the king's matter." [*Daniel 2:20-23.*]*14LtMs, Ms 21, 1899, par. 3*

Daniel did not stand before king Nebuchadnezzar to glorify human power, to dishonor God by failing to acknowledge His goodness. Had he not acknowledged God as the source of his wisdom, he would have been an unfaithful steward. Those who follow the example set by Daniel will connect with the Lord. They will consult Him as a son consults a wise father. Not all human fathers possess wisdom; but God may always be trusted and depended on. With perfect assurance we may commit the keeping of our souls to Him as unto a faithful Creator.*14LtMs, Ms 21, 1899, par. 4*

Did Daniel's faithful recognition of God before kings, princes, and statesmen detract from his influence? No. Read his firm, bold testimony, and then follow his example. Let the clear-cut testimony, like a sharp, two-edged sword, cut to the right and to the left. Make appeals that will bring foolish, wandering minds back to God.*14LtMs, Ms 21, 1899, par. 5*

After Daniel had given Nebuchadnezzar God's warnings in regard to self-exaltation, he said to him, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thy iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." [*Daniel 4:27.*] Had the king heeded this counsel, the threatened evil might have been averted, but he went on with proud superiority, until his reason was taken from him, and he became as the beasts of the field. God allowed him to suffer seven years of deplorable degradation, and then removed His chastening hand. Then the king acknowledged his wrong.*14LtMs, Ms 21, 1899, par. 6*

“At the end of the days,” the record reads, “I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me, and for the glory of my kingdom, mine honor and brightness returned unto me, and my counsellors and my lords sought unto me, and I was established in my kingdom, and excellent majesty was added unto me. Now I, Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth, and whose ways judgment; and those that walk in pride he is able to abase.” [*Verses 34-37.*] *14LtMs, Ms 21, 1899, par. 7*

Said the great apostle Paul, “Let a man so account of us as ministers of the kingdom of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful.” [*1 Corinthians 4:1, 2.*] Those who act a part in the work of God do good only because God is behind them, doing the work. Shall we then praise men, and give thanks to man, neglecting to recognize God? If we do, God will not co-operate with us. When man puts himself first and God second, he shows that he is losing his wisdom and righteousness. All that is ever done toward restoring the moral image of God in man is done because God is the efficiency of the worker. Christ declares in His prayer to His Father, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [*John 17:3.*] *14LtMs, Ms 21, 1899, par. 8*

Let every steward understand that as he strives to advance the glory of God in our world, whether he stands before infidels or princes, he is to make God first and last and best in everything. The true Christian will realize that he has a right to his name only as he uplifts Christ with a steady, persevering, and ever-increasing force. No ambitious motive will chill his energy, for it comes from an inexhaustible source—the Light of life. *14LtMs, Ms 21, 1899, par. 9*

“It is required of stewards, that a man be found faithful.” [*1*

*Corinthians 4:2.]* When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. But when men enter into a confederacy to exalt men, and have little to say of God, they are weakness itself. God will leave those who do not recognize Him in every effort made to uplift humanity. It is Christ's power alone that can restore broken-down human machinery. Everywhere and in every place let those around you see that you give God the glory. Let man be put in the shade, let God appear as the only hope of the human race. Every man must rivet his building to the eternal Rock, Christ Jesus; then it will stand amid storm and tempest.<sup>14</sup>*LtMs, Ms 21, 1899, par. 10*

God prepares the mind to recognize Him who alone can help the striving, struggling soul. He will educate all who stand under His banner to be faithful stewards of His grace. Man cannot show greater weakness than by thinking he will find more acceptance in the sight of men if he leaves God out of his assemblies. God must stand the highest. The wisdom of the greatest man is foolishness with Him.<sup>14</sup>*LtMs, Ms 21, 1899, par. 11*

God has given to man immortal principles, to which every human power must one day bow. We have truth that has been given us in trust. The precious beams of this light are not to be hid under a bushel, but are to give light to all that are in the house. Truth, imperishable truth, is to be made prominent. Show those with whom you come in contact that the truth is of consequence with you. It means much to you to stand by principles which will live through the eternal ages.<sup>14</sup>*LtMs, Ms 21, 1899, par. 12*

God has given every man talents, that His name may be exalted, not that man may be lauded and praised, honored and glorified, while the Giver is left out of their counsels. All have been entrusted with God's gifts, from the lowest and most poverty-stricken to the highest and wealthiest, who walk in haughty pride. To every man has been given physical, mental, and moral powers. Let none waste their God-given time in regrets that they have only one talent. Spend every moment in using the talents which you have. They are the Lord's to be returned to Him. It is not your own property you are handling, but the Lord's. He will one day come, to receive His own

with usury. Fulfill faithfully your appointed stewardship, that you may meet Him in peace.*14LtMs, Ms 21, 1899, par. 13*

Have we consecrated all our talents to God? We cannot be excused in withholding one from Him. Reason is a precious gift. Do not abuse it, for God can remove it. The gift of speech is a valuable talent. Never despise or demerit this gift. Thank God for entrusting it to you. It is a precious gift, to be sanctified, elevated, and ennobled. As a sacred trust, the voice should be used to honor God. It should never utter harsh, impure words or words of faultfinding. The gospel of Christ is to be proclaimed by the voice.*14LtMs, Ms 21, 1899, par. 14*

With the talent of speech we are to communicate the truth as we have opportunity. It should ever be used in God's service; but this talent is grievously abused. Words are spoken which do great harm. Christ declared, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."  
*[Matthew 12:36, 37.]14LtMs, Ms 21, 1899, par. 15*

Our means are a talent, which is to be placed in God's treasury to be invested in His cause. But many are robbing God in tithes and offerings. God says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."  
*[Malachi 3:8-10.]14LtMs, Ms 21, 1899, par. 16*

The ministers of Christ are in a special sense ministers of the mysteries of God. Are we as individuals searching the Word of God carefully and prayerfully, lest we shall depart from its precepts and requirements? The Lord will not look upon us with pleasure if we withhold anything, small or great, that should be returned to Him. If we desire to spend money to gratify our own inclinations, let us think of the good we might do with that money. Let us lay aside for the Master smaller and larger sums, that the work may be built up in

new places. If we spend selfishly the means so much needed, the Lord does not, cannot, bless us with His commendation.<sup>14</sup>*LtMs, Ms 21, 1899, par. 17*

As stewards of the grace of God, we are handling the Lord's money. It means much, very much to us, to be strengthened by His rich grace day by day, to be enabled to understand His will, to be found faithful in that which is least as well as that which is great. When this is our experience, the service of Christ will be a reality to us. God demands this of us, and before angels and men we should reveal our gratitude for what he has done for us. We should reflect back God's benevolence to us in praise and deeds of mercy. Read the *eighth* and *ninth chapters of second Corinthians*. These words show the impression made upon those for whom we work when we act as Christ would have acted in our place. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound, toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad, he hath given to the poor, his righteousness remaineth forever. <sup>14</sup>*LtMs, Ms 21, 1899, par. 18*

"Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness:) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God through your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." [<sup>2</sup> *Corinthians 9:10-15.*]<sup>14</sup>*LtMs, Ms 21, 1899, par. 19*

Do all church members realize that all they have is given them to be used and improved. God keeps a faithful account with every human being in our world. When the day of reckoning comes, the faithful



steward takes no credit to himself. "Thy pound," he says, "has gained other pounds." [Luke 19:16.] He does not say, "My pound." He knows that without the entrusted gift no increase could have been made. He feels that in faithfully discharging his stewardship he has only done his duty. The capital was the Lord, and by His power he was enabled to trade upon it successfully. His name only should be glorified. Without the entrusted capital he knows that he would have been bankrupt for eternity. The approval of the Lord is received almost with surprise; it is so unexpected. But Christ says to him, "Well done good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." [Matthew 25:23.] *14LtMs, Ms 21, 1899, par. 20*

Are we, as members of the Lord's family, striving to be among the number who shall walk with him in white because he finds in them true obedience? The testimony of the one who strives earnestly for the crown of life may be, I study for eternity. His steady purpose will not only aid himself, but will help others to practice industry. The Lord will cooperate with the worker who puts his heart into his work, who walks in all humility of mind. Such a worker will work in the love and fear of God. A sense of the gratitude due to God will lead him to improve every opportunity for expressing his thanksgiving, which will be accepted as a testimony of loyalty. *14LtMs, Ms 21, 1899, par. 21*

Faithfulness toward God in the discharge of every good work will bring God's blessings. As we show ourselves faithful in fulfilling our trust, our influence leads others to do likewise. They are filled with thanksgiving and praise to God as the one to whom praise is due. Those who are not with us in the faith are given a practical evidence of the power of the truth to sanctify the naturally selfish heart. God calls upon us to work for him in a world of sin, where men are given to idolatry. They have no thought of their obligation to their Creator. They act as though they had created themselves and their blessings. *14LtMs, Ms 21, 1899, par. 22*

God bestows His bounties upon the evil and upon the good. He gives [to] all sunshine and showers of rain. He carefully watches the seed put into the soil, that from it may spring the living germ. But

very few have any realization of the blessings God bestows upon them from day to day. Still less do they realize the greatness of the gift of God's only begotten Son. If they only comprehended the sacrifice that was made in order that our world might be blessed with the light of truth, how many conversions would be made in a day! How many would rally round the standard of the Redeemer!*14LtMs, Ms 21, 1899, par. 23*

By earnest, faithful work the gospel is to be carried to regions beyond, to cities and towns, into the highways and byways. And as souls are converted, let all glory be given to God. "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom the Lord commendeth." [2 *Corinthians 10:16-18.*] Earnest effort should be made to present before men and women the example that Christ has left them in His life of sacrifice. He laid aside His royal crown and kingly robe, and yielding up His high position as Commander of the heavenly host, He clothed His divinity with humanity, and for our sake became poor, that we through His poverty might come into possession of eternal riches.*14LtMs, Ms 21, 1899, par. 24*

Paul writes to Timothy, "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 pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." [1 *Timothy 6:6-11.*] Who will take these words into the inmost soul and for Christ's sake, for their soul's sake, awaken to the perils that are threatening all who fail to find refuge in Christ?*14LtMs, Ms 21, 1899, par. 25*

The apostle continues, "I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the

blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, to whom be honor and power everlasting. 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.”  
*[Verses 13-19.]14LtMs, Ms 21, 1899, par. 26*

Christ declares, “He that will come after me, let him deny himself, and take up his cross and follow me.” *[Mark 8:34.]* Those who have on the wedding garment, the robe of Christ’s righteousness, will not question whether they should lift the cross and follow in the footsteps of the Saviour. Willingly and cheerfully they will obey His commands. Souls are perishing out of Christ. How inconsistent then is all striving after position and wealth! How feeble are the motives which Satan may present, which selfishness and ambition can furnish, in comparison with the lessons which Christ has given in His Word! How worthless the reward the world offers beside that offered by our heavenly Father!*14LtMs, Ms 21, 1899, par. 27*

“After this, I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. 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.*14LtMs, Ms 21, 1899, par. 28*

“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 7:9-17.]14LtMs, Ms 21, 1899, par. 29

“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 words perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.14LtMs, Ms 21, 1899, par. 30

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. ... I know thy works; 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 words, and hast not denied my name. ... 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. 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 3:5, 8, 10-12.]14LtMs, Ms 21, 1899, par. 31

“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 that wert cold or hot. So then because thou art

lukewarm, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.*14LtMs, Ms 21, 1899, par. 32*

“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. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath ears to hear, let him hear what the Spirit saith unto the churches.” [*Verses 14-22.*]*14LtMs, Ms 21, 1899, par. 33*

These words are being fulfilled today. Read and understand the revealed truth of God. A heavenly Watcher marks our words and deportment, and reads the motives which prompt us to action. We have no time now to be idle and indifferent. We must strive to develop a Christian character. Our spiritual understanding must be cleansed, purified, sanctified, and ennobled. All are now taking sides. It is ours now to choose a blessing or a curse. Now is the time for us to purify the mind by obeying the truth.*14LtMs, Ms 21, 1899, par. 34*

Christ is to be our example in all things. He alone had the power to reclaim important truth from the rubbish under which it had been buried, making it shine forth in its original loveliness. In His parables, in order that He might awaken interest and sympathy, He drew His illustrations from the things of nature. Plucking a lily in its glowing beauty, He said, “Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” [*Matthew 6:28, 29.*] In all His teaching Christ sought to impress His hearers that all true knowledge leads heavenward, and that all nature’s lessons, rightly understood and interpreted, are the lessons of the Creator.*14LtMs, Ms 21, 1899, par. 35*

There is a great work to be done in our world, and Christian educators are needed, men and women who are partakers of the divine nature, having escaped the corruption that is in the world through lust. These can enter cities and towns, and plant the standard of truth, glorifying God by their humility and faith, by their faithful performance of every duty. In the work to be done in the Lord's vineyard discouragements will come, but these may prove instructive to the worker, teaching him to wait patiently, and endure trial nobly. Those who keep God's glory in view will not fail nor be discouraged.*14LtMs, Ms 21, 1899, par. 36*

The Lord needs men who are true, who will not seek for promotion, but whose course of action is marked by self-sacrifice. The nature of our trust demands that self be lost in Christ, that in the daily life we seek to illustrate in the very best way possible the character of Christ.*14LtMs, Ms 21, 1899, par. 37*

All sin, from the least to the greatest, may be overcome by the Holy Spirit's power. God desires us to lift up the Saviour as One who has been crucified among us. We are to think and talk of Christ, praising and magnifying His name. As servants of God, we need to put away all self-importance, and abide in Christ, taking not one jot or tittle of credit to ourselves. If we are abiding in Christ we shall reveal Him in character. Thus we become channels through which God can communicate light. We are made workers together with God.*14LtMs, Ms 21, 1899, par. 38*

**Ms 22, 1899**

Diary/"I spoke this evening..."

Refiled as *Ms 29, 1890*.

## Ms 23, 1899

### True Prayer

NP

March 9, 1899

Portions of this manuscript are published in *OHC 18, 36, 82, 130; 1MCP 262-263; 6BC 1058; 7BC 942-943; CTr 140; 12MR 255-256; 17MR 27*. †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.

“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 Jesus taught them to pray in the words of the Lord’s prayer. “When ye pray,” He said, “say, Our Father, which art in heaven, hallowed by 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.” [*Luke 11:1-4.*]*14LtMs, Ms 23, 1899, par. 1*

Christ did not give this prayer for men to repeat as a form. He gave it as an illustration of what our prayers should be—simple, earnest, and comprehensive. Neglect prayer, and you cannot come to the light. This is the only way by which we can approach God, and every other way is not the way of the Lord. God’s way and will must be done. True prayer, offered in faith, is a power to the petitioner. By prayer, whether offered in the public assembly, or at the family altar, or in the desert, man places himself directly in the presence of God.*14LtMs, Ms 23, 1899, par. 2*

Christ continues, “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, That though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give as many as he needeth. *14LtMs, Ms 23, 1899, par. 3*

“And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened. 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 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 shall your heavenly Father give the Holy Spirit to them that ask him?” [*Verses 5-13.*] *14LtMs, Ms 23, 1899, par. 4*

The Lord does not say to us, If any man lack wisdom, let him go to his pastor, or his neighbor, and pray to them for help. Lay your burden upon finite men as weak as yourself, and seek their wisdom. He 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, ... and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] “If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven of the wind and tossed. But let not that man think that he shall receive anything of the Lord.” [*James 1:5-7.*] *14LtMs, Ms 23, 1899, par. 5*

Shall we not cease from man, and ask the Lord to give us His wisdom? We cannot obtain from our fellow men that help which cometh alone from God, in whom is no variableness, neither shadow of turning. *14LtMs, Ms 23, 1899, par. 6*

The Lord invites us to ask of Him. Shall we turn from God’s wisdom, to ask of man? They may advise us to do what is best, but unless they receive their light from heaven, finite men can have no certain light to give us. The Lord is acquainted with our ignorance and darkness, and He bids us come unto Him, the source of all light and

all wisdom. *14LtMs, Ms 23, 1899, par. 7*

The prayer meeting, if conducted properly, may be a power for good. But in these assemblies, one man is not to pray all over the world. The long, spiritless prayers that are offered do not bring blessing to any; they are no strength to the praying one, and give no glory to God. In our prayers we are to come right to the point. We are to ask for the divine presence, and that the Lord will bless the preaching of the Word. *14LtMs, Ms 23, 1899, par. 8*

In the place of bearing your perplexities to a brother or a minister, take them to the Lord in prayer. Do not place the minister where God should be, but make him a subject of your prayers. We have all erred on this point. The minister of Christ is like other men. True, he bears more sacred responsibilities than a common businessman, but he is not infallible. He is compassed with infirmity, and needs grace and divine enlightenment. He needs the heavenly unction to do his work with exactitude and success, giving full proof of his ministry. There are those who are ignorant of the way of life and salvation, and these will find in the godly minister one who will teach them what they shall do to be saved. *14LtMs, Ms 23, 1899, par. 9*

Those who know how to pray, who know what are the invitations of the gospel of Christ, who know the immutability of His promises, show dishonor to God when they lay their burden upon finite men. It is right, always, to counsel together. It is right to converse together. It is right to make the difficulties that present themselves in any enterprise plain before your brethren and your minister. But do not so greatly dishonor God as to depend on man for wisdom. Seek God for the wisdom that cometh from above. Ask your fellow laborers to pray with you, and the Lord will fulfill His word, "Where two or three are gathered together in my name, there am I in their midst." [*Matthew 18:20.*]*14LtMs, Ms 23, 1899, par. 10*

As a people we have become weak and dwarfed in religious growth, because we have sought the strength of finite, erring men, when we might have had the strength of an unerring, infinite God. The displeasure of God is upon the churches in every conference, because they do not come to Jesus and learn of Him, seeking for that wisdom which He alone can give. Ministers who have labored

zealously in the work have gone prematurely to the grave, because church members have clung to them, making them responsible for the work which God alone could do. They have not been able to do all that should have been done to teach the people the way of the Lord, to point them to Him who is man's sure Helper. Why do we not go to the mighty Helper, instead of to weak, erring man? Why do we place man where God should be? Let every church member closely examine his own heart, and see if he really has confidence in the promises of God?<sup>14</sup>*LtMs, Ms 23, 1899, par. 11*

The gift of God's dear Son makes the promises of God ours of a surety. Christ clothed His divinity with humanity and paid the ransom for man, and He desires that man shall estimate the life thus provided for him by the infinite price paid. Man is to understand by an experimental knowledge the tender love of God for His creatures. God expressed this love in a wonderful way. He could not make man a partaker of the divine nature until His only begotten Son, One equal with Himself, should stoop to human nature and reach man where he was. God did not withhold His Son. In Christ humanity touched humanity, while divinity laid hold upon humanity. In Him man becomes a child of God, an heir to all the treasures of heaven.<sup>14</sup>*LtMs, Ms 23, 1899, par. 12*

Before the humblest is opened the promises of the Word of God. God declares, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." [*James 1:5.*] He will never be sent away empty. And the man who lives by every word of God will improve in mental and moral capabilities. He will have a clearer understanding than he manifested before he opened his heart to the entrance of the Word of life. Connected by faith with the living Source of wisdom and knowledge, the mental powers will grow and expand. While the powers of the intellect were under the sway of Satan, the whole man was deformed. But when the power of the truth is brought into the heart, it influences the entire being.<sup>14</sup>*LtMs, Ms 23, 1899, par. 13*

It is the absence of the grace of Christ in the heart that causes men to make wrong decisions. It leads those who have had light and rejected it to regard light as darkness. They call error truth and truth

error, because they walk in the sparks of their own kindling. God declares that such shall lie down in sorrow. The reception of the word of God in sincerity and simplicity will renew the mind and awaken it to understand clearly the Word of God. The blindness passes away, the darkness is removed, and the true light shines forth.<sup>14</sup>*LtMs, Ms 23, 1899, par. 14*

Promises are estimated by the truth of the one who makes them. Many men make promises only to break them, to mock the heart that trusted in them. Those who lean upon such men lean upon broken reeds. But God is behind the promises He makes. He is ever mindful of His covenant, and His truth endureth to all generations. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promises which he promised by the hand of Moses his servant." [*1 Kings 8:56.*]<sup>14</sup>*LtMs, Ms 23, 1899, par. 15*

The Lord is always the same. He keepeth truth forever, and there is no unfaithfulness in Him. We have confidence in our fellow men; then why are we so apt to distrust the promises of God? Christ declared that heaven and earth should pass away, but not one word of God should fail. Why then do we not honor the Lord by believing His Word, which is not Yea and Nay, but Yea and Amen in Christ Jesus? Why do we express our wants to men, and thus say, I can trust my fellow men, but I cannot trust the Lord? Why do we not come to our heavenly Father as a child comes to an earthly parent, and ask Him for the things we need? 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." [*Luke 11:13.*]<sup>14</sup>*LtMs, Ms 23, 1899, par. 16*

Do not let us grieve the Spirit of God any more. Do not let us show distrust in His Word, for He alone is to be depended upon. He is the blessed and only Potentate, the King of kings, and Lord of lords. He has a mighty arm; strong is His hand, and high is His right hand. He is a mighty God, who is able to do exceeding abundantly above all that we can ask or think. He is wonderful in counsel, the only wise God. If He be for us, who can be against us? Then trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.<sup>14</sup>*LtMs,*

*Ms 23, 1899, par. 17*

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The Lord has revealed the power of His Word to His people in the past as He did to ancient Israel. But we have been pained to see men and women who were resolved not to see the evidences of truth. How difficult it is for the truth to make a favorable impression on the mind when that truth is not in harmony with men's ideas. There are few who will investigate the Word of God with that spirit that led the noble Bereans to compare Scripture with Scripture. When will those men in responsible positions recognize the voice of the true Shepherd, and follow Him rather than a stranger?<sup>14</sup>*LtMs, Ms 23, 1899, par. 18*

If those who are still on the stage of action, who have had an experience in the dealings of God in the rise and progress of the work, would stand as did Joshua to strengthen the faith of the people of God, by reviewing past blessings and mercies a great deal more, they themselves would be blessed, and they would prove a blessing to those who have not had this experience. If they would recount the sacrifices made by those who led out in the work, and would keep before the people the simplicity of the early workers, and the power of God that was manifested to keep the work free from error and delusion and extravagance, they would have a molding influence upon the workers at this time.<sup>14</sup>*LtMs, Ms 23, 1899, par. 19*

When we lose sight of what the Lord has done in the past for His people, we lose sight of His present working in their behalf. Those who enter the work now know comparatively nothing of the self-denial and self-sacrifice of those upon whom the Lord laid the burden of the work at its commencement. This should be told them again and again. Those who engage in the work now will need to carry it forward in the same humble spirit, with the same self-sacrificing principles that have characterized the true worker in the past.<sup>14</sup>*LtMs, Ms 23, 1899, par. 20*

A stern conflict is in progress between the Prince of life and the prince of darkness, and this battle calls for constant vigilance on the part of devoted workers. There must be no indolence, no sleepy

watchmen on the walls of Zion. The workers in the cause of the Lord must allow God to choose His own instruments for the work He has to do. If men refuse to accept the ways of the Lord, if they resist for any cause the light sent them by heaven, they will be found among the workers of iniquity. Those who, after serving on the side of Christ, take this position, exert an influence as much more dangerous than the one who has never professed Christ as his light and office of trust have been greater. *14LtMs, Ms 23, 1899, par. 21*

When these see the error they have made, they realize that they have not had a right spirit, that they have tried to kill that which the Lord would have live, let them honestly and frankly acknowledge their error. A review of the past will be highly beneficial to such men. When they humble their hearts before God as did David, confessing that they have erred, they have the sure Word of God that they will find pardon. But if they refuse to acknowledge their mistakes, if they refuse to seek pardon, their sins stand registered against them, to come up against them in the day of judgment. In that day these men will not stand in a favorable light before the great Intercessor. *14LtMs, Ms 23, 1899, par. 22*

Those who have laid stumbling blocks before the inexperienced who have clouded the minds of those who have not had a personal knowledge of the Lord's dealings with His people in the past, who have opened the door of temptation through which doubts and questions have come in, and have left the impression upon minds that the testimonies of the Spirit of God are not reliable, can only help to undo their work by making their confession as full, decided, and broad as their influence has been by reaching those upon whom they have brought confusion and uncertainty by resistance of the Spirit of God. *14LtMs, Ms 23, 1899, par. 23*

At the present time, God's Spirit is being grieved. Satan has been encouraged in his special work for this time. Those who have erred in the past, and have not humbled themselves to fully confess their wrongs and make them right, will continue to move in their own spirit. They will call truth error and error truth. These men will eventually be found on Satan's side of the controversy. The Lord has declared to me that thus it will be. Our God is a jealous God;

He will not be trifled with. *14LtMs, Ms 23, 1899, par. 24*

If men would make straight paths for their feet lest the lame be turned out of the way, they will confess their mistakes and sins. Then they will see that the hand of God is leading His people in the right way. They will see His wisdom overrule even [their] mistakes and errors for their own good and for the good of God's people as a whole. When they have the heavenly anointing, they will see the dangerous path they have entered upon when Satan had power over their minds and hearts. They will see that if they do not work in harmony with God their influence will be exerted against God's work and His workmen. *14LtMs, Ms 23, 1899, par. 25*

As God in faithful in His promise, so also will He be faithful in his threatenings. Brethren, I may be silent in the grave before these warnings from God may have the desired effect upon your minds and hearts; but in the words of Paul I say to you, "Knowing the terrors of the Lord we persuade men;" everywhere to repent. [2 *Corinthians 5:11.*] "Choose ye this day whom ye will serve." [*Joshua 24:15.*] *14LtMs, Ms 23, 1899, par. 26*

What a humiliation it was to Paul to know that all the time he was using his powers against the truth, thinking he was doing God's service, he was persecuting Christ. When the Saviour revealed himself to Paul in the bright beams of his glory, he was filled with abhorrence for his work and for himself. The power of Christ's glory might have destroyed him, but Paul was a prisoner of hope. He was made physically blind by the glory of the presence of Him whom he had blasphemed, but it was that he might have spiritual sight, that he might be awakened from the lethargy that had stupefied and deadened his perceptions. *14LtMs, Ms 23, 1899, par. 27*

His conscience, aroused, now worked with self-accusing energy. The zeal of his work, his earnest resistance of the light shining upon him through God's messengers now brought condemnation upon his soul, and he was filled with bitter remorse. He no longer saw himself as righteous, but condemned by the law in thought, in spirit, and in deeds. He saw himself a sinner, utterly lost, without the Saviour he had been persecuting. In the days and nights of his blindness he had time for reflection, and he cast himself all helpless

and hopeless upon Christ, the only One who could pardon him and clothe him with righteousness. *14LtMs, Ms 23, 1899, par. 28*

This wonderful example I present before you my brethren. You have guilt upon your souls. You have been doing as did Paul, despising the messages and the messengers God has sent for the benefit and salvation of his people. You have intercepted your finite capabilities, entrusted to you by God, to make of none effect his work. The same blindness and deception that was upon Paul is upon you. You need this work of repentance and forgiveness as verily as did Paul, and unless you have it, you cannot be saved. To do as you have done, notwithstanding the light in warnings and reproofs given you from heaven, will leave you in greater darkness than was Paul. O that the converting power of God might come to your souls, and you like Paul pass through the deep work of repentance. *14LtMs, Ms 23, 1899, par. 29*

From a proud Pharisee who thought himself justified by the law, Paul was changed to a humble supplicant for mercy. He felt the far-reaching claims of the law of God take hold upon the most secret things and reach even to the thoughts and emotions of his sin-corrupted heart. He realized that he had been breaking the law, while he flattered himself that he was keeping it. Writing of this later he says, "I was alive without the law once, but when the commandment came (home to his conscience) sin revived, and I died." [*Romans 7:9.*] His past life he saw with eyes anointed by the grace of Christ. Did Paul then pass right on, as though he had done no wrong? What was the result of the divine enlightenment? "I, Paul, died." Was not the sword of the Spirit a discerner of the thoughts and intents and purposes of his heart? *14LtMs, Ms 23, 1899, par. 30*

It was a hard struggle for Paul, who could say of himself as far as outward acts were concerned, "As touching the law, blameless" [*Philippians 3:6*], to come to the place where he saw himself, with all his supposed goodness swept away, where, having offended in one point, he was a transgressor before God. It was a severe struggle for him to give up his imagined goodness and supposed perfection, to be saved by the One whose name he had despised, and upon whom he had poured his contempt. But God designed



that Paul should see that his good name, his virtue, were as nothing, and that he must repent and confess his sins, and seek pardon from Christ for the work he had done in warring against the Spirit of God and the messengers He had sent.*14LtMs, Ms 23, 1899, par. 31*

This is the only way by which those who have had great light, great opportunities, but who have closed their eyes lest they should see and be converted, can have pardon written against their names. There is no way provided by which men entrusted with large responsibilities can commit errors, and then pass over them lightly.*14LtMs, Ms 23, 1899, par. 32*

These mistakes, through blindness to the truth, through a refusal to acknowledge the way in which God works through His appointed agencies, leaves a mold upon other minds, and thus a channel is opened through which Satan can convey his doubts and questionings to those who are weak in moral power, those who look to the men they regard as pious, for example. These sins stand registered against God's people in the books of heaven. The only way for them to do is to send their sins beforehand to judgment by coming to Christ with the humility and simplicity of a little child. They must confess their sins, else they will be left to hardness of heart. The light they refuse will become to them blacker than midnight darkness.*14LtMs, Ms 23, 1899, par. 33*

The reasoning powers of men, given them as a holy trust from God, are being perverted. They view everything in a distorted light. That which might be to them peace and joy in the Holy Ghost appears inconsistent and unreasonable, and they put on the armor of Satan to war against anything of this character that may arise. The testimony of the Spirit of God is no more, nor half as much to them, as the word of men, because they are too blind to discern truth from error.*14LtMs, Ms 23, 1899, par. 34*

Paul declared, "When the commandment came, sin revived, and I died." [*Romans 7:9.*] The tongue of him who had blasphemed the name of Christ, the only name given under heaven whereby men may be saved, was converted, and became eloquent in sounding forth the praises of Him who had called him out of darkness into His

marvelous light. O, that the same power might go forth to impress and soften and subdue hearts today by its transforming energy. Then there would be something done in sincerity and in truth. Wrongs would not be varnished over. Open-hearted confessions, just such as you have advised your brethren to make, just such repentance and confession of wrong as the Lord has directed those who have committed errors to make, will be heard.*14LtMs, Ms 23, 1899, par. 35*

No one is safe unless he walks in humility of mind and true contrition of soul, unless he repents of the sins he has committed. Men cannot pass over this matter in silence and still receive the favors of God. True greatness in the sight of the Lord is only to be obtained by becoming as a little child, not in understanding, but in spirit. The humble heart will not think confession beneath him. He will not feel it a disgrace to confess if he has in any way, even in thought, hurt his brother or hindered God's work through him.*14LtMs, Ms 23, 1899, par. 36*

The mission God gives to His workers He expects them to respect. But in the experience of the past two years, a spirit has been manifested, a course of action pursued, which has been more than displeasing to God. He has abhorred their course of error. The messengers God has seen fit to send were not infallible. They were weak, erring men; but the Lord wrought through them as they gave themselves up to His service. They gave the message with ability and earnestness. The truth spoken was adapted to the necessities of God's people; evidences of truth were given in clear lines, and adapted to the wants of the church, as only divine Inspiration could make them. The reason that the Word did not have its designed effect on the minds and hearts of the hearers was not because of lack of evidence from the Word of God to sustain the word spoken, for link after link was produced until the chain of evidence was complete.*14LtMs, Ms 23, 1899, par. 37*

Some of the hearers were convinced that this heaven-sent message was for them, but their hearts were filled with prejudice and jealousy and evil thinking, and would not accept it. They were not willing to admit the evidence, and tried to make the Bible sustain their evidence instead of bringing their ideas to the Bible. So great

is the opposition of the natural heart to the truth, that when men have once combatted it, they will hold to their own ideas. The plan of salvation, which they ought to know, they are not humble enough to acknowledge. They have seen the fruits, they have witnessed all the proof they will ever have of the power of the Holy Spirit, but like the Jews, they catch up some word spoken, and take offense at it. *14LtMs, Ms 23, 1899, par. 38*

The Jews watched Christ, that they might catch some word from His lips at which they could take offense. Has not the same work been done by men today? They have exerted an influence over the minds of men who ought to look to God in the place of hanging their souls on finite men. Cut yourselves loose from the work of God. When His wisdom is not given, you will become too blind to discern any change, too self-sufficient to feel the absence of the Sun of Righteousness. You ask, What does Sister White mean by placing us in such a position? It is not Sister White who places you in this unfavorable light. You have placed yourself there by your own resistance of the deep movings of the Spirit of God. You know not that you are wretched and miserable and poor and blind and naked. *14LtMs, Ms 23, 1899, par. 39*

The Lord must be among us, else no arguments we can use, no power of human intelligence or eloquence, can convert the soul. Some will acknowledge the truth, some will be converted; but men need not take the credit for it, for it is not so written in the books of heaven. God has sent other humble instrumentalities to work, and it is the humble doer of the Word in whose crown the stars will shine. There is a divine agency at work in every assembly to draw the souls who are seeking for light to the Source of all light. *14LtMs, Ms 23, 1899, par. 40*

The Lord knows who are these souls. He hears their prayers and makes them the recipients of truth. They do not require the evidence of miracles as did the Pharisees. They acknowledge the light as it comes to them. The Spirit of God sets home the truth with power to the hearts of all who do not close the door against it. Pride of position and intellect lead men to harden their hearts and reject the precious message sent, which would make them wise unto salvation and would give to their teaching the power that the Lord

desires it to have. *14LtMs, Ms 23, 1899, par. 41*

Christ rejoiced in spirit because those things, which men refused because they thought themselves wise, were clearly comprehended by those in humble stations and of far less experience—those who might be called babes in comparison with the men who rejected the light. The man who feels secure in his knowledge must become as a little child in humility and simplicity of spirit, else he will lose eternal life. He who has intellect should remember that it is God's gift. However distinguished he may be, there will be no time in his experience when, if he would have the spirit, the power and grace of Christ, he will not have to come to Jesus as humbly as any poor sinner, with the humility of a child. He must ask and be willing to learn the lessons that God has for him to learn. Those who come to Christ in this way will constantly say, "He must increase, and I must decrease." [*John 3:30.*]*14LtMs, Ms 23, 1899, par. 42*

What words can my pen trace that will arouse our ministering brethren to a sense of the mighty responsibilities that rest upon them? How fearful their work if, while professing to be watchmen on the walls of Zion, they lay stumbling blocks in the way of their less experienced brethren, and lead them to question the Word of God and doubt the precious message He sends.*14LtMs, Ms 23, 1899, par. 43*

Christ never promised success to His disciples, only as they should place themselves under the bright beams of the Sun of Righteousness. They were not authorized to preach a single discourse except under the influence of the Holy Spirit. They had strict orders to tarry in Jerusalem until they were imbued with power from on high. Is this considered essential for the success of the worker today? We have had sermonizing and theorizing until the churches are ready to die. The Holy Ghost must come upon the people, and then the truth will be a power, sanctifying the soul of the receiver.*14LtMs, Ms 23, 1899, par. 44*

**Ms 24, 1899**

“God’s servants are to impress...”

Refiled as *Ms 30, 1890*.

## Ms 25, 1899

### Faithfulness in the Work of God

NP

March 12, 1899

Portions of this manuscript are published in *Ev 354; TDG 80; 5MR 358-359; 9MR 102*. + 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.

“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.] *14LtMs, Ms 25, 1899, par. 1*

It is a terrible strain on mind, soul, and body to be on missionary ground and to see the large work to be done, with so few prepared to engage in it. It is a terrible strain to be cramped continually for facilities and means, and we must be well-balanced in judgment, else we will make mistakes. If great precaution is not taken, men will respond to the call, saying, “Here am I send me” [*isaiah 6:8*], who know very little of the spirit in which the work should be conducted. The work must be laid, as an unction from the Holy One, upon the soul. The training must be after God’s order, and every man and woman must be educated to bear responsibilities, discharging in the fear of God their personal responsibilities. *14LtMs, Ms 25, 1899, par. 2*

Every child of God is to be watched over and disciplined as a faithful mother watches over and disciplines her child. The Holy Spirit is not to be worked by the human agent; the human agent is to be worked and fashioned and molded by the Holy Spirit. Discipline means repression, submission, the bending of the will in a certain direction after the will and way of God. It is just as distasteful to the child of God to be disciplined as it is to the child of earthly parents, but God must discipline every man and woman to act a part in His service (*Revelation 3:15-21*), for not one can retain

his own perverse character in a single line and yet be led and taught by God.<sup>14</sup>*LtMs, Ms 25, 1899, par. 3*

Those who feel irritated because they are reprov'd, because they are hindered from having their own selfish way, cannot be used by God. Their pride of temperament, their self-esteem, their masterly spirit of subordinating everything to their own ideas, all this must change. Self must die. All errors and imperfections, all crude manners, and uncourteous, unchristlike words, all unsanctified practices, are not of God and must be separated from the character that God is assimilating to resemble His own, that His family of children shall be workers together with Him.<sup>14</sup>*LtMs, Ms 25, 1899, par. 4*

We are to impress on every soul newly come to the faith that our work is aggressive. We are to carry out the principles of Protestantism. Popery is represented all around us, and unless every eye is singled to the glory of God, this enormous system of popery will be interwoven with our faith and practice. Just as far as any of its deluded principles and practices shall insinuate themselves into our religious management and organizations, we are disabled and weakened, and hindered from doing our first work in personal reformation of character; for the principles of the papacy are directly opposed to religious freedom, and wherever they are cherished, an effort is made to control the conscience.<sup>14</sup>*LtMs, Ms 25, 1899, par. 5*

Personal diligence must be constantly practiced, that we may be kept from the delusive infatuations that will be pressed in upon us on every side. "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 is confirmed in you, so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." [1 *Corinthians*

1:2-8.]*14LtMs, Ms 25, 1899, par. 6*

There is to be a greater self-denial and far less self-glorification, far more devotion in prayer and far less self-pleasing. Those to whom the Lord has entrusted even one talent are required to do their very best with that talent. See *Luke 19:20-24*. Those who fail to serve God faithfully are robbing Him of the talents they should use to increase the Master's revenue. These are the men who have the most complaints to make about God and their brethren.*14LtMs, Ms 25, 1899, par. 7*

The Lord shows us the truth in unmistakable principles. The professed believer who fails in little things will fail to gain eternal life. Apparently to him they are small, but this is his only opportunity to do that little. As he works on the plan of addition in the littles God will work on the plan of multiplication, that those littles will become the most precious influences in the work of God if all is done heartily as unto the Lord. No offering is small that is given with a pure-heartedness and gladness of soul. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 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 1:9, 10.*]*14LtMs, Ms 25, 1899, par. 8*

This is a wonderful mission field in which to work. Seek to be at peace with your brethren. But that peace must not be secured by failing to do the work which Paul the apostle charged Timothy to do: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." [*2 Timothy 4:1, 2.*]*14LtMs, Ms 25, 1899, par. 9*

Personal responsibility, personal activity in seeking the salvation of others, must be the education given to all newly come to the faith. Spiritual despotism is in the very atmosphere, which is impregnated with the subtilty of Satan's oppression. This despotism becomes more and more pronounced as we near the close of this earth's



history. Personal faith is to be acted and practiced, personal holiness is to be cultivated, and the meekness and lowliness of Christ is to become a part of our practical life. The work is to be thorough and deep in the heart of every human agent. *14LtMs, Ms 25, 1899, par. 10*

Those who profess to receive and believe the truth are to be shown the deadly influence of selfishness and its tainting, corrupting power. The Holy Spirit must work upon the human agent, else another power will control mind and judgment. Spiritual knowledge of God and Jesus Christ whom He hath sent is the only hope of the soul. Each soul is to be taught of God, line upon line, precept upon precept; he must feel his individual accountability to God to engage in service for his Master, whose he is, and whom he is required to serve in the work of saving souls from death. *14LtMs, Ms 25, 1899, par. 11*

All must use their God-entrusted powers as faithful stewards of the grace of Christ. They are not their own. They have been bought with a price, and must act not their own will but the will of God. The subduing nature of the Spirit of God must be felt in heart, life, and character. The love of Christ must constrain their actions. They must present themselves a living sacrifice to God, which is their reasonable service. Every soul who has a knowledge of the truth is under responsibility to make known the truth to others. He is ordained to diffuse the light given just as verily as is the minister who is ordained to preach. *14LtMs, Ms 25, 1899, par. 12*

The members of the church of God in every place are organized in order that they may do their work intelligently in church capacity. They must realize the fact that if they constitute members of Christ's body, of His flesh and of His blood, they are to receive from the living head capabilities, light, and efficiency to bless the world. Missionary responsibilities are to be studied, information is to be obtained and seriously considered. What can the church do in this time of peril and obligation, as the Macedonian cry comes from every quarter, "Come over and help us"? [*Acts 16:9.*] *14LtMs, Ms 25, 1899, par. 13*

The mouth of Satan's pit is open to receive every soul, and if

selfishness and covetousness, which is idolatry, exist in the church, the members will not sense the necessities of the regions beyond. The interposing grace of God can move upon the heart of every child of God to do his utmost to diffuse light. The needless expenditure of money for the many little idols should be given up. Needless expense in clothing, needless expense in houses and furniture, needless expense in eating and drinking, must be given up. Every one who claims to believe the truth is required to practice his faith as did Jesus. He was the Majesty of heaven, the King of Glory, but He laid aside His majesty and splendor, and clothing His divinity with humanity came to our world. For our sakes He became poor that we through His poverty might be made rich. He was a man of sorrow and acquainted with grief. *14LtMs, Ms 25, 1899, par. 14*

The fields now destitute will never be worked until the professed believers in Christ lay these destitute fields on their naked souls and empty their hearts of every vestige of selfishness. Self must die. "He that will come after me," Christ declared, "let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] Contemplate the situation for Christ's sake. When He beheld the impenitent city of Jerusalem, He wept over it, saying, "O that thou hadst known, even thou in this thy day, the things that belong to thy peace! but now they are hid from thine eyes." [*Luke 19:42.*]*14LtMs, Ms 25, 1899, par. 15*

It would be well for all our churches to see afar off, as well as nigh. When you in counsel shall appropriate ten or twelve thousand dollars to enlarge your buildings when there are already more than you can command ability to work, seriously consider how far such a sum would go toward erecting the banner of truth in new fields. O, for Christ's sake be ashamed. One section of the vineyard is not to be overloaded with advantages, for then it is impossible to do justice to far off fields. *14LtMs, Ms 25, 1899, par. 16*

Shall any of us have the covetous spirit of Judas? Consider the expenses that have been incurred in these fields, and think also of the useless outlay of the means that might be used in home missions. Look, for Christ's sake look, on these destitute fields, and let the eye of your understanding be so enlightened that it will affect

your hearts, and that the soul temple will be so full of divine mercy and compassion for perishing souls who have never heard the message that you will be aroused to put forth practical efforts in their behalf. Having our eyes thus opened to the wants of the destitute field around us, we shall be led to bind about our own imaginary wants. Our work in missionary lines must be far more extensive. Self-denial and self-sacrifice must be practiced as they have not yet been. *14LtMs, Ms 25, 1899, par. 17*

It is in working actively to supply the necessities of the cause of God that we shall bring our souls in touch with the Source of all power. But let no one entertain the idea that those who have embraced the truth will be engaged in imparting more than in receiving. Your spiritual expenditures need not exceed your spiritual income. The one is essential to the other. Neglect the one, and the other will be neglected. The most interested, active servants of God in every age have been those who have had most living, practical piety. Their spiritual wants were supplied from the never failing Source of power, that they might impart to others. When we have an eye single to the glory of God, we shall cultivate personal piety. *14LtMs, Ms 25, 1899, par. 18*

There is danger of our religious activity losing in depth as it gains in surface. There is danger of our workers depending upon human agents, upon facilities, and great preparations for work, and losing their firm faith in God, in making every outward show of prosperity, while the work in the heart is neglected. Philanthropy, however widespread, cannot take the place of personal piety. Danger is on every hand, and we need to be constantly depending upon God, that His Holy Spirit may make our hearts pure, unselfish, and quick to hear the orders from above. When personal piety presides in the hearts of the men and women connected with the work and cause of God, every gathering for counsel will be regarded as sacred. *14LtMs, Ms 25, 1899, par. 19*

God calls for every one to work. There are many in this present time who neglect the small opportunities for serving God, neglect to serve Him in little things. There is nothing insignificant in the work of God, and the faithfulness with which the work is done decides the reward of each. The work of the one who has but one talent is as

valuable in the sight of God as the one who has five talents.*14LtMs, Ms 25, 1899, par. 20*

Our self-denial and self-sacrifice do not keep pace with the growing demands of the work. But there are individuals who are so in love with God and the truth that they are constantly seeking to economize their resources, that they may use all they possibly can to advance the cause of truth, and thus lay up treasure for themselves in heaven. The spirit of self-denial and of benevolence will characterize the lives of all who believe the truth as it is in Jesus. They will practice the truth. They will not only receive, but they will impart. God cannot bless a self-indulgent church.*14LtMs, Ms 25, 1899, par. 21*

All who are looking unto Jesus as their Pattern will be changed into the same image. They will turn from selfishness to liberality, because the work of God must go to regions beyond. They will realize that that which the Lord has placed in their hands is to be used judiciously, that the grace of salvation may go to all men, and as faithful stewards of God's means they will place all their possessions at His disposal.*14LtMs, Ms 25, 1899, par. 22*

The work of God is to be carried forward in God's way. He gave His Son to our world to show us the true way, and if we perseveringly follow this example, we shall show to the world that we are learning of Jesus. As we co-operate with Christ we shall see the necessity of working with all our capabilities, for we shall see the demand for this work constantly increasing. The little trifles of life, which hitherto have absorbed our time, will seem very small as we catch the spirit of the great Teacher. As we learn His lessons, His meekness and lowliness of heart, we shall be more and more constrained by His love, by His high and heavenly motives. It is because men have failed to copy the life of Christ that the great Head of the church has been restrained from bestowing His blessings largely, for they [such men] cannot be used by the heavenly agencies in transforming the world to Christ's divine image.*14LtMs, Ms 25, 1899, par. 23*

May our heavenly Father give us a right understanding in all things. God will never let go His hold of us if we will hold to Him in faith. He is our Leader. He has separated us from the world, from

objectionable habits, and given us His rich grace, and He bids us strive for life eternal. Shall we?<sup>14</sup>*LtMs, Ms 25, 1899, par. 24*

## Ms 26, 1899

Hearing

NP

March 14, 1899 [typed]

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.

[1894]

“When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and snatcheth away that which was sown in his heart.” [*Matthew 13:19.*]<sup>14LtMs, Ms 26, 1899, par. 1</sup>

Brethren, take heed how ye hear. Are men in responsible places trying to hear what God says to them, and to understand His words and His works? There are many, professedly the guardians of sacred trusts, to whom the Lord has sent His warning, “Do not.” But they do the very things He has warned them not to do. They would, they thought, let everybody know that they could do great things. Every expression disparaging the light God gave you, in your spirit, in your words, or in your actions, was a seed sown to spring up and to bear its fruit.<sup>14LtMs, Ms 26, 1899, par. 2</sup>

Hearts have been growing hard as adamant. Men who ought to have stood firm as a rock to principle were deceived. They were divided. They were betraying the work and cause of God. Their very action in sustaining men who they knew were not spiritual men made them responsible for the evil work. That work was in a great measure the result of the apparent sanction of those men who had not accepted the word of the Lord to them. What will be the result of this failure to be true to God and the light He has graciously given? Time will tell.<sup>14LtMs, Ms 26, 1899, par. 3</sup>

“The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained beside them five talents more.<sup>14</sup>*LtMs, Ms 26, 1899, par. 4*

“His lord said unto 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. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew 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.<sup>14</sup>*LtMs, Ms 26, 1899, par. 5*

“His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.” [*Matthew 25:14-30.*]<sup>14</sup>*LtMs, Ms 26, 1899, par. 6*

Christ's servants are those who stand toward Him in the relation of service. His goods mean all the gifts and endowments called

talents, whether they be original or acquired, natural or spiritual. All are to be employed in the actual service of Christ. The Lord gave His life for the world. "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.] The Lord calls upon every soul to bear a share of the burdens in His cause, that prosperity may attend the preaching of the gospel as an important part of the great work. There is some duty enjoined upon every soul. We are to think most earnestly, What is our lifework to be? *14LtMs, Ms 26, 1899, par. 7*

The Lord Jesus, whose we are by creation and by redemption, has pointed out our duty. All through our life we are to heed His words, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [*Matthew* 6:33.] We are strictly charged, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." [*Verse* 19.] "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 that find it." [*Matthew* 7:13, 14.] To every man is given a talent, and he cannot dispose of that talent to another to do his trading. He must be a faithful steward. *14LtMs, Ms 26, 1899, par. 8*

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A selfish course of action on the part of responsible men in our publishing houses has brought in a whole train of evils. They threatened, and twisted, and planned every device in order to get possession of books, taking advantage of circumstances, and God says, Such men cannot come into the courts of the Lord. While looking out for their own interests, they have brought men into close places. They have had the power in their hands for those who were seeking to advance the cause of God. God says, "Shall I not judge for these things?" [*Jeremiah* 5:9.] The managers of the Pacific Press are not guiltless in these matters of dealing. High, pure principles have been sacrificed for gain. I pray you to consider that you have touched only the border. The true, vital questions have not been canvassed. Where is the blind man, Elder Littlejohn? He



appealed to me, supposing I could help him. I could have sent a package of copies to be read to him that would have told its own story, but I did not do this. He did not know that I was acquainted with the situation. *14LtMs, Ms 26, 1899, par. 9*

These men had received warning after warning, testimony after testimony, and if they had dared to do it, some would have torn them into shreds if they could have got hold of them. I have exercised too great caution in not sending these things to our churches. I knew that if I did, the enemies of our faith would get hold of them, and triumph over the defection and corruption of the publishing house in particular. I see now that I might better, far better, have sent the words of caution to the churches in testimonies, and then they would not have been leavened with the very same spirit that has had a controlling influence in Battle Creek. *14LtMs, Ms 26, 1899, par. 10*

When Christ wept over Jerusalem, there were presented to His infinite eye the very same influences that have corrupted the cause of God at the heart of the work. Men who are vitalized by the Spirit of Christ will never in a single transaction comply with maxims of business which are based upon false principles. But I can never make blind men see. When they are convicted and converted, they may see some things in an altogether different light. *14LtMs, Ms 26, 1899, par. 11*

Councils and committee meetings and the Foreign Mission Board have used largely of the common fire. They have walked in the sparks of their own kindling. The Book Committee has pronounced upon the value of books, accepting or denouncing, when they themselves had not experience, intellectual fitness, or knowledge that would fit them to judge correctly of that which they were denouncing or commending. I know what I am talking about. As far as any spiritual understanding was concerned, they were like blind men. The things which they supposed would bring an income to replenish their depleted treasury would be eagerly grasped. But O, the methods, the sharp financiering, the secret conniving to make a good thing, as they supposed, for the printing office. *14LtMs, Ms 26, 1899, par. 12*

And what about the publishers? Did they maintain the principles of justice? There was scheming and planning and devising to turn their brethren from their rights. They bought men and the productions of their brains, saying, "It is naught, it is naught." [*Proverbs 20:14.*] And when the matter was in their possession, they eagerly gathered in the revenue. *14LtMs, Ms 26, 1899, par. 13*

These deceptive workings were laid open before me. It seems that the father of lies has invented every device to corrupt justice. Honesty, fair dealing, integrity, and truth have been put aside. Conscience has been prevented from lifting her voice in effective protest by the plea, "It is for the cause of God. All that we can do to save for the cause is just and right." The very fact that they were working for the cause of God should have been sufficient to keep the work from one spot of defilement. The ones they wronged would have served the cause of God far more effectively if left to render to God His own. *14LtMs, Ms 26, 1899, par. 14*

High wages have been paid to men for their responsibilities in working for the cause of God. They accepted the highest wages while they were turning things upside down and by fallacious reasoning making right appear wrong, and sin righteousness. Even those institutions that have not the light of truth for these last days would from worldly policy deal more justly and honorably with the talents brought into their bookmaking. The managers of such institutions are generally men who possess ability to judge the merit and value of publications. Some of the managers of our publishing interests, when any man has interfered with their scheming, and has pointed out the dishonesty or unfairness, have resented the interference, and have considered the reprover as righteous overmuch. *14LtMs, Ms 26, 1899, par. 15*

My heart burns within me when I hear such men claim to be serving the Lord's cause. Nothing has done so much as this to make our faith an offense and our work, as a people believing and handling sacred, eternal interests, a subject of scorn and derision to honest men who do not believe the truth. The covetous, grasping spirit manifested, and the methods employed to take advantage of authors, is written in the books of heaven. It has not brought the blessing of God to the work. These managers have, by their

example, been educating others in practices that are dishonest as viewed by the Lord God of heaven. *14LtMs, Ms 26, 1899, par. 16*

And those who claimed to be in the service of God, yet indulged this grasping spirit for advantages irrespective of the position in which they placed their brethren, have by their dealing brought into the office a dearth of means. The Lord has not stirred the hearts of His people to give. God has not prospered men with means, that they should maintain a corrupt policy. In the retaining of unconsecrated men as managers, there has been a sustaining of the ungodly in their unrighteous course, and these men are now claiming larger wages for ruining the confidence of God's people. God has sent dearth and a want of funds when He could have multiplied means for human agents had they acted with true liberality, as many have done in the past. *14LtMs, Ms 26, 1899, par. 17*

I speak that which I do know from the Lord God of heaven. Compliance with the supposed customs and practices of men who act from a worldly policy, practicing false methods, should be cut out of all our institutions. None is to work on the confederacy plan, "You help me, speaking good words for me, and I'll do the same by you. You need not mention my lack of intelligence in some things, and I will cover your defects." All should be as transparent as the sunlight. Let none seek to prevent the detection of wrong in matters small or great in the institutions God has established. To be called trustworthy men is very different from being strictly and conscientiously honest and upright. A man who will defraud in time and ability in accomplishing those things he is supposed to be master of, is a fraud. He has committed himself to a course of action opposed to that which is pure, lovely, and of good report. He has worked in Satan's lines. *14LtMs, Ms 26, 1899, par. 18*

There are temptations to meet in every line. We may truly say, "Justice hath fallen in the streets, and equity cannot enter, ... and he that departeth from evil maketh himself a prey." [*Isaiah 59:14, 15.*] Among worldly-wise men gold and silver and possessions of houses and lands measure the value of character. And this has been leavening those men in our very midst who claim to be Christians. But shall those who call themselves Christians bring in corrupting principles and dishonor Christ? *14LtMs, Ms 26, 1899, par.*

There are men connected with the Lord's work and institutions in Battle Creek who would not be corrupted. But they knew that if their voice should be heard calling things by their right names, they would soon for some pretense be left out of the councils. So Joseph and Nicodemus were appointed to do some apparently important work, that they might not be present at the mock trial of Christ. Some have felt great anxiety to carry out their own methods, and it was not pleasant to have others present who would oppose their measures. *14LtMs, Ms 26, 1899, par. 20*

There were men who were not willing to go into things as an experiment, and who would not cheer on the spirit of covetousness, and the determination to rule or ruin. They could not smile at a glossed-over falsehood, but they dare not speak their minds. They thought they made the Word of God their standard of duty, but they failed to unveil the evil. The leaven was working. Reverence for God and integrity to His cause should have led them to make determined remonstrance. But this exposure was feared. They would have been wanted in some important business transaction somewhere in regions beyond. *14LtMs, Ms 26, 1899, par. 21*

God calls for staunch, loyal, faithful men in His work, men who will not be bought or sold, men not slothful in business, fervent in spirit, serving the Lord. "One is your Master, even Christ." [*Matthew 23:8.*] To God we are individually responsible, and that responsibility is a sacred trust which can be discharged only when these words are firmly followed, "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus." [*Colossians 3:17.*]*14LtMs, Ms 26, 1899, par. 22*

Captain Eldridge was young in experience, and his course of action was determined largely by the course that others pursued. When he takes a position, even if wrong, he has learned the captain's policy to maintain that it is right. He sets his stakes, and will hold to them. He may succeed for a time; others may venture to stand for the right and lose all, while the one who apparently succeeds is really on the losing side. Satan is playing the game of life for his soul. If he is awakened to his peril, and in the fear of God will repent and

be converted, the Lord will hear him. *14LtMs, Ms 26, 1899, par. 23*

He who dismisses the fear of God will pursue a course of recklessness and fail of gaining eternal life. God has no use for double-minded and two-sided men. Those who by their departure from the Word of God have helped these inexperienced souls in a wrong course will be chastised and greatly humbled. The Word of God is to be the standard for all human beings. *14LtMs, Ms 26, 1899, par. 24*

I want it understood: Those who have been connected with the work of largest importance in our world have been terribly blinded. The Word does not set the boundary to man's activity and his progress, but the right way is put before him in distinction from the wrong. The prevailing iniquities surrounding the Christian are to be shunned. There is God's call and the devil's call, he professing to be as God. Will the still, small voice calling, attracting, inviting, "Come unto me, take my yoke upon you," be heard? [*Matthew 11:28, 29.*] Will the many exciting enterprises and selfish, ambitious pursuits in every branch of business lead us to run after the evil in the place of choosing the good? All who have received the endowment of God from on high will have their eyes fixed on the Captain of their salvation, and will advance. As Christ walks, they will walk. Confidence placed in man will prove a snare. He who sets the Lord ever before him will be sustained by Him who hath said, "All power is given unto me in heaven and in earth." [*Matthew 28:18.*] *14LtMs, Ms 26, 1899, par. 25*

Those who claim to stand under the banner of the third angel have no sanction from God to engage in any business transaction that will oppress their brother or neighbor, or will obscure their discernment as to what is due to Jesus Christ in regard to himself. The world is reading the history of Seventh-day Adventists. The world is watching to see what principles our religious faith will develop. Some have been deceived by choosing false theories, by the hollow, corrupting maxims which prevail around us, and have lost sight of the distinction between the frauds of men, the cunning artifice, the shrewd methods, and the entirely opposite—the truth of the living God. The child of God is not to soil his purity by stepping upon Satan's flattering premises. *14LtMs, Ms 26, 1899, par. 26*

The world has a right to watch Seventh-day Adventists. They mark any deviation from Bible principle, and then they take courage. They say, "These people are no better than ourselves. I think that in the long run I shall come out as well as Seventh-day Adventists." They watch, they talk, and when professed believers depart from righteousness and seek not first the kingdom of God, the world does not forget this inconsistency. They point to the various signs of the great center of the work, and say, "Look ye, they are a set of sharpers." What pleasing satisfaction it has been to them. They want just such encouragement as these unsanctified, professional men give them. *14LtMs, Ms 26, 1899, par. 27*

I tell you there are serious accounts to settle with God for thus placing His truth in jeopardy and becoming the sport of Satan's temptation. In many departments of business there have been deeds done that angels of God have written in the books of heaven, which are a shame to those who claim to be Seventh-day Adventists. Very fair names are given to business transactions which are simply deception, fraud, and robbery. Men are selling the truth of Christ as verily as did Judas when he sold his King for thirty pieces of silver. *14LtMs, Ms 26, 1899, par. 28*

The progress of the missions in foreign countries has been impeded by the diverting of means from the true object, to be invested according to men's ambitious designs. Will these men repent and be converted, and do those things worthy of the name of Christian, or will they go with that party who consider that gain is godliness, and will practice any method to please their lust for gain and power? *14LtMs, Ms 26, 1899, par. 29*

Those who have so benumbed their sensibility that they mingle human wisdom with the divine and confuse other minds as to right and holy methods in business transactions, those who unjustly acquire means at the expense of another, do they love God with their whole heart and their neighbor as God requires? Do they meet the holy standard of character? They prove that they have not yet learned the holy law of God, and the explanation of that law in the pure gospel given upon the Mount. The Lord calls for a cleansing process, a purging of the soul temple. *14LtMs, Ms 26, 1899, par. 30*

“Moreover it is required of stewards that a man be found faithful.” [1 *Corinthians 4:2.*] Some are richly endowed with ten pounds, and others are endowed with only one. But the man with one talent is to be just as faithful with that one as the man with two, five, or ten talents. Because he has only one talent to trade upon, he is not to bury that one in the earth, and then accuse God of being unfair and partial. Those who have the smallest gift may bear the test of character by their trading with the one talent. They need not expect the improvement of ten or five. The one entrusted with the smallest talent is to be thankful that he has not to answer for the responsibility of five or ten. The responsibility is exactly proportionate to the amount of the gifts, graces, or talents received in trust from his absent Lord. All are to be diligent workers; there are to be no idlers, no man who is a makeshift for another. Each is first to give himself to the Lord. *14LtMs, Ms 26, 1899, par. 31*

But the heaviest obligation rests upon the worker who has been made steward in trust of the greatest means and abilities, as were the Jews. Let no man talk of equality in the revenue that is received by faithful trading. Character is to be developed by diligent trading upon that which a man has. If one has ten pounds, he is responsible for all that ten pounds would do if properly used. If only pence are entrusted, that man’s character depends upon his use of the pence and farthings. *14LtMs, Ms 26, 1899, par. 32*

All our people are to act a part in consecrating the tithe. It is God’s money, and He will reward their faithful return to Him of His own. The unfaithful steward bound up his one talent and hid it in the earth. Thus he refused to give the Lord an opportunity to cooperate with Him in greatly increasing that talent. And he tried to make the Lord responsible for his own neglect. *14LtMs, Ms 26, 1899, par. 33*

The Lord in His distribution of His gifts proves every character. If that man with one talent had been entrusted with five, he would have placed them where they could not increase, just as he did with the one. That unfaithful steward of one pound made light of his natural and entrusted capabilities, and trifled with his moral responsibilities. He despised the trusts of heaven. The varied trusts are proportioned to the varied capabilities of the human agent. The Lord gave the parable to correct existing evils, and if the Lord had

been honored and glorified, that unfaithful servant would never have charged upon God his own deficiencies. He would not have tried to prove the Lord the cause of his own neglect to improve his talents. *14LtMs, Ms 26, 1899, par. 34*

There are many to whom this parable applies today. Many are complaining of their brethren, and of the inequality of facilities. They bring charges against God just as did the unfaithful servant. God gave to His servants every man according to his ability. God is infinite in wisdom, and He knows perfectly what He is about, and how to put His tests upon men. He apportioned His trusts according to the known powers and capacities of His servants. To every man is given his work, and if he works faithfully, he may gain two talents to use, and then double the two to four. *14LtMs, Ms 26, 1899, par. 35*

The Lord will reward diligent, honest service. If men will put their trust in Him and not in themselves, if they will recognize His compassion and benevolence and will walk humbly before Him in the place of complaining, He will cooperate with them and will delight to open ways before them. He will increase their intellect. He entrusts the talents according to the known power to use them. To every man He has given His trust, His talents, to improve, and He expects and requires corresponding returns. *14LtMs, Ms 26, 1899, par. 36*

There is a diversity of gifts. There will never be equality in the distribution of the Lord's trust, neither will there be equality in the trusts returned. But the Lord has a right to our best and holiest service. If one has done his best with the one or with the two, or with the five, his work will be accepted and approved. It is not the number of the gifts returned, but the faithfulness with which the trust has been improved, that wins the Lord's commendation. Every man is responsible for the abuse of his entrusted gifts. He must do thorough, consecrated work for the Master if he would be acknowledged as a good and faithful servant. *14LtMs, Ms 26, 1899, par. 37*

I have no time to pursue the subject farther, but I have a few more things to say. When men took upon them the responsibility of



blocking the way largely for nearly two years, so *The Great Controversy* and *Patriarchs and Prophets* could not be put in circulation, did they realize that they were working to prevent [the light God had given] through the humble instrument from reaching the people? They were withholding from one of the Lord's stewards the talents she was to trade upon. Yet how narrow the ideas they even now have of this matter. The veil of deception is still upon their eyes. *14LtMs, Ms 26, 1899, par. 38*

The Lord had a work to be done, and His voice should have been recognized by the men in responsible positions. They should have used every means in their power that the light of heaven might not be hindered. Through their blindness of mind and hardness of heart they showed precisely how much they valued the light God had given to shine amid the moral darkness and press back the workings of the enemy. Works should have come first that were left to the last. This hindrance of men, not a thread of it of God, gave opportunity for minds uninformed to take the position on the wrong side of the question. It is well known that the works coming from my pen are claimed to be light given from the Source of all light, and the Word of the Lord never returns unto Him void. *14LtMs, Ms 26, 1899, par. 39*

I am instructed to say to you that you felt very much amused over my deep burden and anxiety. You robbed me of means, but this was the least thing. You hedged up the way so that I could not bring the truth in my publications before the people. You robbed God by placing something of far less consequence than the message He has given to come before the people. You showed that you had no sense of your important stewardship, and you would be removed unless you should repent. *14LtMs, Ms 26, 1899, par. 40*

There was a condition of things that made it essential for the message to be given without delay. If you had not closed your hearts against light, you would have recognized the moving of the Spirit of God and the time for the Word of the Lord to be heard and find its way to the people. The Word of the Lord in the books from the press would have made an impression upon hearts. It was the voice of warning to them, and many who have heard my voice at camp meetings would have been impressed that the Lord was back

of the message. An immediate giving to the people of the message from the Lord in warnings would have worked upon minds and hearts. The book which was crowded in by selfish devising closed the way for the voice of appeal to the people. The way will never be opened again as before. That book was carried so enthusiastically because it would bring to the publishers some returns. God said, "I will blow upon the revenues." *14LtMs, Ms 26, 1899, par. 41*

Those who withdrew the circulation of my book had no sense of the importance of the matter that should have been given to the people. The way that the canvassers used *Bible Readings*, the course taken by presidents of conferences, showed that all needed to become familiar with the very truths contained in the book *Great Controversy*. Canvassers would have had altogether a different spirit had they been educated in the important matters contained in that book. Those who read the book would have had a different mold upon them, and those handling the book would not have had, because of their unfaithful stewardship, the sentence, "Weighed in the balance and found wanting." [*Daniel 5:27.*] *14LtMs, Ms 26, 1899, par. 42*

The sale of *Bible Readings*, had it been preceded by the sale of *Great Controversy*, would have had far more weight than it had in going first. The Lord knew all about this. He knew what principles were violated. He knew the falsehoods told and reiterated, that the books bearing the vital truth to the people would not sell. He knew that ministers and presidents were advised to recommend that all handle the one book, and the keeping of *Great Controversy* from the field has done a work that men will have to answer for in the judgment. *14LtMs, Ms 26, 1899, par. 43*

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When these men put in a plea to be remunerated for working in their own human judgment, and closed their ears and eyes to the warnings of the Spirit of God, some would never see clearly again. These men have shown their blindness. They have imperiled the cause, and brought about the withdrawal of the Spirit of God from giving prosperity to His work. All this is the result of the unsanctified inventions of men. Please read *Exodus 31:1-6; 21:29.* *14LtMs, Ms*

*26, 1899, par. 44*

The Lord has made the hearts of His people willing to put their talents to use. God gave this wisdom. The Lord also stirred hearts to give willingly. The Lord has the work in His hands. He has not stirred their hearts as He once did, because of the unfaithfulness of those who were in the highest places, who were working at cross-purposes with God, hedging up His way, and bringing discouragement upon His people. The Lord has removed the wisdom of these men, as I wrote in 1896. In all this has been shown the displeasure of God. What will bring the people to humble their hearts before Him—the men upon whom is the rebuke of God, which has been upon some of His stewards up to this time, 1899? See *1 Chronicles 28:8.14* *LtMs, Ms 26, 1899, par. 45*

## Ms 27, 1899

### The Great Standard of Righteousness

NP

March 19, 1899

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The Lord has taken infinite pains to teach men by giving them His law. This law is to govern the world. It demands perfect obedience from rich and poor, high and low. Its divine requirement is that we love God supremely and our neighbor as ourselves. Its principles are binding upon the angels and upon all human intelligences. "Sin is the transgression of the law." [*1 John 3:4*.] This is the only definition of sin. Without the law there can be no transgression. "By the law is the knowledge of sin." [*Romans 3:20*.] The standard of righteousness is exceeding broad, prohibiting every evil thing.<sup>14</sup>*LtMs, Ms 27, 1899, par. 1*

Satan sees that to call the attention of human beings to the righteousness of the law barricades the soul against his specious devices. His only hope for securing the world is to lead men to ignore the law, to make them believe that the law is null and void, that belief in Christ is all that is necessary. If Satan can so deceive the world that sin will not appear exceeding sinful, he has gained all he tried to gain in heaven. He has succeeded in leading multitudes to believe this falsehood. Ministers preach against the law, especially the fourth commandment, which links together the precepts specifying man's duty to his God and those specifying his duty to his fellow man.<sup>14</sup>*LtMs, Ms 27, 1899, par. 2*

We are nearing the close of this earth's history. Satan is making desperate efforts to make himself God, to speak and act as God, to appear as one who has a right to control the consciences of men.

He strives with all his power to place a human institution in the position of God's holy rest day. Under the jurisdiction of the man of sin, men have exalted a false standard in complete opposition to God's enactment. But God has put His seal upon His royal requirement. Each Sabbath institution bears the name of the Author, an ineffaceable mark that shows the authority of each. The first day of the week has not one particle of sanctity. It is the production of the man of sin, who strives in this way to counterwork God's purposes. *14LtMs, Ms 27, 1899, par. 3*

God has designated the seventh day as His Sabbath, the memorial of the creation. He declares. "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. ... It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed. ... Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." [*Exodus 31:13, 17, 16.*]*14LtMs, Ms 27, 1899, par. 4*

This is the distinction drawn between the loyal and the disloyal. Those who would have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. This is what distinguishes them from the disloyal, who have accepted a man-made institution in the place of the true Sabbath. The observance of God's rest day is the mark of distinction between him that serveth God and him that serveth Him not. *14LtMs, Ms 27, 1899, par. 5*

When men make the assertion that a change has been made in the law of the divine government, they cast a reflection upon God's character. If the law was just when given to Adam, it is just today. Heaven and earth shall pass away, Christ declared, sooner than that one jot or tittle of the law shall fail. *14LtMs, Ms 27, 1899, par. 6*

The substitution of the false for the true is the last act in the drama. When this substitution becomes universal, God will reveal Himself. When the laws of men are exalted above the laws of God, when the first day of the week is exalted above the seventh, know that the time has come for God to work. He will arise in His majesty to

shake terribly the earth. He will come out of His place to punish the inhabitants of the earth for their iniquity, the transgression of His law. And the earth shall disclose her blood, and shall no more cover her slain.*14LtMs, Ms 27, 1899, par. 7*

The belief that the law of God is not the standard of character is now almost universal in the Christian world. Professing Christians think that the more contempt they place upon the law, the more commendable are they in God's sight. Each human being exerts an influence, either for good or ill, upon those with whom he associates. Those who are willing to be led by false theories and unsound doctrines, who build their hopes for eternity on sliding sand, will find when trial comes that storm and tempest will sweep away their refuge of lies. Their structure falls and they perish; they are lost, lost for eternity.*14LtMs, Ms 27, 1899, par. 8*

Adam listened to the words of the tempter and, yielding to his insinuations, fell into sin. Why was not the death penalty carried out at once in his case? Because a ransom was found. God's beloved Son volunteered to take the sin of man upon Himself, and to make an atonement for him. There could be no pardon for sin without an atonement being made. Had Adam's sin been pardoned without an atonement, sin would have been immortalized. It would have been perpetrated with a boldness and constancy that would have been without restraint. Consider how soon after the transgression of Adam the apostasy of his posterity became so marked that God declared that it repented Him that He had made man. They followed the imaginations of their evil hearts, and the striving of the Spirit was not heeded. They refused to be admonished. They had an abundance of blessings for their own enjoyment, and they soon forgot that their immortality had been forfeited.*14LtMs, Ms 27, 1899, par. 9*

God granted them one hundred and twenty years of probation in which to consider, and during that time preached to them through Seth, Enoch, and Noah ["Methuselah, Noah, and many others of His servants" *The Review and Herald, April 23, 1901*]. They were represented as men shut up in prison. Had they listened to the testimony of these faithful witnesses, had they repented and returned to their loyalty, God would not have destroyed them. But

warnings made an impression on them only for a time. Christ was their atoning sacrifice, their mediator, but His intercessions were unavailing because they had no faith, and as the time of probation drew nearer to its close, the service due to God from them passed entirely from their thoughts; and the word went forth, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [*Genesis 6:13.*] *14LtMs, Ms 27, 1899, par. 10*

Again the earth was corrupted under its inhabitants, and the signal judgments of God fell upon Sodom and Gomorrah. But soon this punishment was forgotten, and once more men corrupted their way before God, turning from the worship of the Creator to idols. God called out the Hebrew people from slavery, and from Sinai gave them His living oracles. But Egypt was desolated with plagues before Pharaoh would consent to listen to the great I AM. He persisted in his stubbornness till Egypt was ruined, and the Egyptians, from the lowest serf to the king upon his throne, looked upon the dead bodies of their firstborn. Then Pharaoh consented to let the children of Israel go, but he followed them immediately with an imposing display of chariots and men of war. Another exhibition of God's power was required. The Red Sea was opened to the Israelites, and the Egyptians who pursued them were drowned. *14LtMs, Ms 27, 1899, par. 11*

The terrible judgments of God which were visited upon the idolaters in the lands through which the children of Israel passed caused a fear and dread to fall upon all people living on the earth. But Israel, for whom so much had been done, apostatized in the very sight of Sinai. Aaron, who had been left in charge, was afraid to stand firm against the vast host who were clamoring for gods to lead them back to Egypt. *14LtMs, Ms 27, 1899, par. 12*

After entering Canaan the children of Israel gradually went into idolatry. By His prophets God sent them message after message. But they forgot the instructions of their Leader, and followed their own inclination and the imagination of their own hearts until the Lord could no longer protect them. He permitted their enemies to overcome them, and to scatter them as captives in strange lands. But still He was willing to pardon. He promised that if they would

return to Him, He would heal all their backslidings, and reinstate them in His favor. He sent them warnings, reproofs, judgments, to save them from ruin. But notwithstanding these efforts, they wandered farther and farther from Him.<sup>14</sup>*LtMs, Ms 27, 1899, par. 13*

As represented in the parable given by Christ, God sent His messengers to them, but these were persecuted and put to death. Last of all He sent His only begotten Son, "The Word was made flesh and dwelt among us ... full of grace and truth." [*John 1:14.*] But the people He came to save refused to receive Him. They rewarded Him evil for good, and in Pilate's judgment hall He was condemned to crucifixion. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me." [*Isaiah 63:1-3.*]<sup>14</sup>*LtMs, Ms 27, 1899, par. 14*

Christ gave His life to redeem humanity, and He calls upon men and women to make every sacrifice in their power to glorify God by placing light in contrast with darkness. Christ gave His life as a sacrifice, not to destroy God's law, not to create a lower standard; but that justice might be maintained, and that man might obtain a second probation. But no one can keep God's commandments except in Christ's power. He bore in His body the sins of all mankind, and He imputes His righteousness to every believing child.<sup>14</sup>*LtMs, Ms 27, 1899, par. 15*

Christ is our example in all things. He has magnified the law and made it honorable. By His unwavering obedience He testified to the truth that God's law is the standard of righteousness for all men. God requires nothing of man that it is not possible for him to do. "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.*] Possessing our nature, though untainted by sin, and tempted in all points like as we are, Christ kept the law, proving beyond controversy that man can keep it also.<sup>14</sup>*LtMs, Ms 27, 1899, par. 16*



The fiat has gone forth: “The wages of sin is death, but the gift of God is eternal life.” [*Romans 6:23.*] The sinner must feel his guiltiness, else he will never repent. He has broken the law, and in so doing has placed himself under its condemnation. The law has no power to pardon the transgressor, but it points him to Christ Jesus, who says to him, I will take your sin and bear it Myself. If you will accept Me as your Substitute and Surety, you will return to your allegiance and I will impute to you My righteousness. Thus you will be led to obedience and will become loyal and true and complete in Christ. *14LtMs, Ms 27, 1899, par. 17*

Sin is the transgression of the law. “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.” [*Matthew 7:16, 17.*] Notwithstanding all the professions of lip and voice, if the character is not in harmony with the law of God, those making profession of godliness bear evil fruit. *14LtMs, Ms 27, 1899, par. 18*

“Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven,”—the will made known in the Ten Commandments, given in Eden when the morning stars sang together and all the sons of God shouted for joy, and spoken with an audible voice from Sinai—“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.” [*Verses 21-23.*] Many mighty works are done under the inspiration of Satan and these works will be more and more apparent in these last days. *14LtMs, Ms 27, 1899, par. 19*

“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 wind 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.*]*14LtMs, Ms 27, 1899,*

*par. 20*

The mischief done by the professed believers in God, who are not doers of the Word but transgressors of His commandments, cannot be estimated. Their lawless, unholy principles corrupt many, leading them away from the path of obedience to transgression. *14LtMs, Ms 27, 1899, par. 21*

A life of conformity to the Christ-life cannot be a life of disobedience to God's commands. In answering his own question, the lawyer 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.*] Sin cannot reign in the life of the one who loves God supremely. Love to God is the fruit borne by obedience. Christ is not at war with Christ, and love to our neighbor prevents us from working ill to him. "The fruit of righteousness is sown in peace of them that make peace." [*James 3:18.*] The law of God lays its claims upon the whole man. There is no period of time when the law does not make this demand upon every son and daughter of Adam. *14LtMs, Ms 27, 1899, par. 22*

Complete obedience is the only condition that meets the requirement of the law. The question is asked, "Is God a man, that he should lie?" [See *Numbers 23:19.*] God has given the definition of sin. His law is the rule of government. God says, "Do this, and thou shalt live." [*Luke 10:28.*] But to the disobedient He says, "Cursed is every one that continueth not in the things written in the book of the law to do them." [*Galatians 3:10.*] "The soul that sinneth, it shall die." [*Ezekiel 18:4.*] God has given the promise that those who do this law will be rewarded, not only in the present life, but in the life to come. He declares just as decidedly that those who do not obey His requirements shall not see life, but the wrath of God abideth on them. By lips that never lie the obedient are blessed, and the disobedient are pronounced guilty. *14LtMs, Ms 27, 1899, par. 23*

There are only two classes in the world today, and only two classes are recognized in the judgment,—those who violate God's law and those who keep that law. Two great opposing powers are revealed

in the last great day of battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His every command. On the other side stands the Prince of darkness, with those who have chosen apostasy and rebellion. *14LtMs, Ms 27, 1899, par. 24*

When the judgment shall sit, and every one shall be judged by the things written in the books, the authority of God's law will be looked upon in a light altogether different from that in which the Christian world now regards it. Satan has blinded their eyes and confused their understanding, as he blinded and confused Adam and Eve, and has led them into transgression. The law of Jehovah is great, even as its Author is great. In the judgment it will be recognized as holy, just, and good in all its requirements. Human laws are supposed to be framed according to the precepts of God's law. The thief, the burglar, the murderer, are distinguished as such by the moral law. Those who transgress this law will find that they have a serious account to settle with God, for His claims are decisive. *14LtMs, Ms 27, 1899, par. 25*

Christ has borne our sin in His own body, and those who accept Him as a personal Saviour are free from the penalty of the law. Jesus has been made the propitiation for our sin, and not for ours only but for the sins of the whole world. "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." [1 John 2:3-6.] *14LtMs, Ms 27, 1899, par. 26*

To the obedient child of God, the commandments are a delight. David declares, "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes always, even unto the end. I hate vain thoughts, but thy law do I love. Thou art my hiding place and my shield; I hope in thy word. Depart from me, ye evildoers; for I will keep the commandments of my God. ... I am thy servant; give me understanding that I may know thy testimonies." [*Psalm 119:111-115, 125.*] [See also] *Psalm 119:1-8, 44-48, 77, 97-100.* *14LtMs, Ms*

27, 1899, par. 27

Did the contempt shown to the law of God extinguish David's loyalty? Hear his words. He calls upon God to interfere and vindicate his honor, to show that there is a God, that there are limits to His forbearance, that it is possible to so presume upon the mercy of God as to exhaust it. "It is time, O Lord, for thee to work," he says; "for they have made void thy law." [*Verse 126.*]<sup>14</sup>*LtMs, Ms 27, 1899, par. 28*

David saw the divine precepts thrown aside, and obstinacy and rebellion increasing. Was he swept away by the prevalence of apostasy? Did the scorn and contempt cast upon the law lead him to cowardly refrain from making an effort to vindicate the law? On the contrary his reverence for the law of Jehovah increased as he saw the disregard and contempt shown for it by others. "They have made void thy law," he exclaims; "therefore I love thy commandments above gold, yea, above fine gold; therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." [*Verses 126-128.*] As man studies and contemplates the precious statutes of the Most High, as he meditates upon them, and realizes their value, he exclaims, "Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy word giveth light; it giveth understanding unto the simple. ... Great peace have they that love thy law, and nothing shall offend them." [*Verses 129, 130, 165.*]<sup>14</sup>*LtMs, Ms 27, 1899, par. 29*

## Ms 28, 1899

Think Not That I Am Come to Destroy the Law

NP

March 19, 1899

Portions of this manuscript are published in *TDG 87*. +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 listen to the words of Christ, the divine Teacher, as they fall from His lips upon the ears of the disciples, who press closely round Him, and upon the ears of the scribes and Pharisees, who watch His every movement, and listen to every word, hoping to hear something which they can use to make an accusation against Him. The vast multitude listen also to words full of grace and truth, spoken in a clear, musical voice. Such words they had never heard from the Rabbis.*14LtMs, Ms 28, 1899, par. 1*

“Think not that I am come to destroy the law, or the prophets,” Christ says; “I am not come to destroy, but to fulfil.” [*Matthew 5:17.*]*14LtMs, Ms 28, 1899, par. 2*

Our eternal well-being has not been left in uncertainty. We need not depend on the writings of “the fathers,” or upon commentators for explanations regarding the law of God. When these men have told us all that they in their human intelligence can, we find that they do not agree. We see such a diversity of opinions that were we to follow, in deciding what is truth, we would be left in confusion and uncertainty. The Lord has told us not to follow these human guides, but to take everything claiming to be Bible doctrine to the Scriptures.*14LtMs, Ms 28, 1899, par. 3*

“Bind up the testimony; seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold I, and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say

unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God, for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” [Isaiah 8:16-20.] *14LtMs, Ms 28, 1899, par. 4*

“The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.” [Isaiah 9:2.] This light was shining forth as Christ in His sermon on the mount gave the true exposition of the law. The traditions, maxims, and false interpretations, which had been brought in, had buried the precious jewels of truth beneath a mass of rubbish. Christ rescued these precious jewels, and placed them in the framework of truth. He bade them stand fast forever, to shine in their natural lustre, commending themselves to the intellect, arousing the slumbering conscience, leading the people away from human tradition, from asking, “What saith the Rabbis? What saith my minister?” *14LtMs, Ms 28, 1899, par. 5*

Christ taught them to ask instead, “What saith the Word of the Lord? I have a soul to save or a soul to lose. I cannot afford to be mystified and befogged when my eternal well-being is at stake. Because my minister refuses to examine the Scriptures with a heart free from cruel prejudice and from stubborn purpose, because he will not understand the binding claims of the Sabbath, shall I do the same? Shall I refuse to lift the cross? Shall I be determined to believe only my preconceived opinions, to continue in rebellion against God, which are not substantiated by sure evidence? Shall I miss my way to heaven because the shepherd cries in my ears, Peace, peace. The Fathers, The Fathers? Shall I turn from the cool snow waters of Lebanon to the turbid streams of the valley?” *14LtMs, Ms 28, 1899, par. 6*

Many in that vast assembly were not seeking for evidence. Of this they had had altogether too much. They wished they had less, for to obey involved a cross. What they desired was not evidence but an excuse to evade truths of eternal importance, which had for their foundation a “Thus saith the Lord.” And today many refuse to put their will on the side of God’s will. They refuse to conform their lives

to the great standard of righteousness. They have educated and trained their God-given intellect to make of none effect the law of Jehovah, treating it as a code of moral embarrassment, a yoke of bondage. They see the sum worked out on the characters of all who transgress the law, yet they will not yield. They are not able to reason from cause to effect, because the sophistry of Satan is urging itself upon their minds, confusing everything clear and distinct, and mystifying the truth till it is clothed with a shadow of darkness. Writing to the Galatians, Paul exclaimed, "Who hath bewitched you, that ye should not obey the truth?" [*Galatians 3:1.*] These words sound down along the ages to our time.*14LtMs, Ms 28, 1899, par. 7*

But whether the world or the church, which has joined hands with the world, obey or disobey, the law of God maintains its binding claims upon them, notwithstanding the controversy over it, notwithstanding that men claim to have answered every argument in its behalf. The truth still lives; the light still shines on; it cannot be put out. The Bible was set aside; it was burned. Men tried to banish it from the earth, but it still remains. The law of God may be ignored, despised, rejected, trampled upon, but it is still the great standard of righteousness, for it is immutable, indestructible. It is as eternal as the character of Jehovah.*14LtMs, Ms 28, 1899, par. 8*

The keenest intellect may try to the utmost of its capacity to make void the law, but behold, the intellect of the greatest men perishes. Men dare to put "Reverend" before their names—a word once only used in the Bible, and then as applying to God. Men build themselves up, full of a desire for high titles rather than for a growth in grace, but they go down to the grave. Their ambition perishes with them. Their eloquence and genius is gone. But God's holy law, unchangeable, eternal and immortal, will stand firm forever and ever.*14LtMs, Ms 28, 1899, par. 9*

Every human being will be tested as were Adam and Eve, to see whether they will be obedient. Our loyalty or disloyalty decides our future destiny. Since the fall of Adam men in every age have excused themselves, charging God with their sin, saying that they cannot keep His commandments. This is the insinuation Satan cast at God in heaven. But the plea, "I cannot obey the commandment"

need never be presented to God, for before Him stands the Saviour, the marks of the crucifixion upon His body, a living witness that the law can be kept. It is not that we cannot keep the law, but we will not yield up our stubborn wills. See *John 15:10; 14:15, 21, 23, 24.14LtMs, Ms 28, 1899, par. 10*

Today ministers dare to charge Christ with being a Sabbath-breaker. Those who make this charge, made by the scribes and Pharisees, place themselves on the side of the great accuser, and directly contradict Christ's teaching. With sacrilegious words the Pharisees charged Him with transgression, and if they could have fastened crime upon Him, as they flattered themselves they could do, they would have been able to prove that He should have been sentenced to death by the very law He had given. But they could not prove in a single instance that His works were not in perfect harmony with the law.*14LtMs, Ms 28, 1899, par. 11*

In His human nature, Christ rendered perfect obedience to the law of God, thus proving to all that this law can be kept. He endured the death penalty Himself, not to abolish the law and immortalize sin, but to take away sin. It is because He has borne the punishment in His own body on the cross that man has a second probation. He may, if he will, return to his loyalty. But if he refuses to obey the commands of God, if he rejects the warnings and messages God sends, choosing rather the words of fallacy spoken by those who echo the word of the deceiver, he is willingly ignorant, and the condemnation of God is upon him. He chooses disobedience because obedience means lifting the cross and practicing self-denial, and following Christ and the path of obedience.*14LtMs, Ms 28, 1899, par. 12*

The natural mind leans toward pleasure and self-gratification, and it is Satan's policy to manufacture an abundance of this, that they may be filled with excitement, leaving men and women no time to consider the question, How is it with my soul? The love of pleasure is infectious. Given up to this, the mind hurries from one point to another, ever seeking for some amusement. Obedience to the law of God counteracts this inclination, and builds barriers against ungodliness. Each person, as a rational human being, is under the most sacred obligation to obey the letter of the law. The Spirit has



been provided to enable all to do this. Those who transgress the law by resting on the first day of the week instead of on the seventh, bear false testimony to the world by precept and example. God would have His people maintain the dignity of His law by resting on the seventh day, His memorial of creation. *14LtMs, Ms 28, 1899, par. 13*

The ability to enjoy the riches of glory will be developed in proportion to the desire we have for these riches. How shall an appreciation of God and heavenly things be developed unless it is in this life? If the claims and cares of the world are allowed to engross all our time and attention, our spiritual powers weaken and die because they are not exercised. In a mind wholly given to earthly things, every inlet through which light from heaven may enter is closed. God's transforming grace cannot be felt on mind and character. The talents which should be used in active piety are ignored and neglected. *14LtMs, Ms 28, 1899, par. 14*

How then can a response be made when the invitation is heard, "Come; for all things are now ready"? [*Luke 14:17.*] How is it possible for a man to receive the commendation, "Well done, thou good and faithful servant" [*Matthew 25:21*], when he has been disobedient, unthankful, unholy? He has trained the mind to disregard God's plainest requirements, to dislike religious things. He loves the things of earth more than the things of heaven. *14LtMs, Ms 28, 1899, par. 15*

Obedience to God's commands will enroll our names in the Lamb's book of life, "for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." "Cast not away therefore your confidence, which hath great recompense of reward." [*Hebrews 3:14; 10:35.*] In keeping God's commandments there is great reward. "The law of the Lord is perfect, converting the soul." [*Psalms 19:7.*] By partaking of the divine nature, man is enabled to show to the world an illustration of perfect obedience, thus magnifying the only true and living God by obeying His holy, just, and perfect law. *14LtMs, Ms 28, 1899, par. 16*

## Ms 29, 1899

Sacrificed for Us

NP

March 17, 1899

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In the councils of heaven God said, "Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him." [*Genesis 1:26, 27.*] The Lord created the moral faculties and the physical powers possessed by man. All was a sinless transcript of himself. God endowed man with holy attributes and placed him in the garden made expressly for him. Sin alone could ruin the beings created by the hand of Christ, and deface God's image in them. *14LtMs, Ms 29, 1899, par. 1*

The malice Satan bore to God led him to form the purpose of destroying the Creator's work through subtlety. But no sooner was Satan wholly successful, as he supposed, in placing Adam on his side, to work in unison with the fallen angels, than God interposed to rescue him. 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.*] Thus He showed to the heavenly universe and to the fallen angels the value He placed upon man. *14LtMs, Ms 29, 1899, par. 2*

Not one jot or tittle of God's law could be changed to meet man in his fallen condition and save him from eternal death. But God could give up His Son, to vindicate the honor of His law, to elevate, ennoble, and forever settle its immutability, and rescue the beings He had created. So Christ took upon Himself the redemption of the soul, a work which it was impossible for angels to do. He was made an offering for sin. *14LtMs, Ms 29, 1899, par. 3*

The work of redemption is called a mystery, and it is indeed the

mystery by which everlasting righteousness is brought to all who believe. The race in consequence of sin was at enmity with God. Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity. Hiding His divinity, laying aside His glory, He was born a babe in Bethlehem. In human flesh He lived the law of God, that He might condemn sin in the flesh, and bear witness to heavenly intelligences that the law was ordained to life and to ensure the happiness, peace, and eternal good of all who obey. But the same infinite sacrifice that is life to those who believe is a testimony of condemnation to the disobedient, speaking death and not life. *14LtMs, Ms 29, 1899, par. 4*

This is the mystery of godliness, that One equal with the Father should clothe His divinity with humanity, and laying aside all the glory of His office as Commander in heaven, descend step after step in the path of humiliation, enduring severe and still more severe abasement. Sinless and undefiled, He stood in the judgment hall, to be tried, to have His case investigated and pronounced upon by the very nation He had delivered from slavery. The Lord of glory was rejected and condemned, yea, spit upon. With contempt for what they regarded as His pretentious claims, men smote Him in the face. These men will one day call upon the rocks and mountains to fall upon them and hide them from the wrath of the Lamb. *14LtMs, Ms 29, 1899, par. 5*

Pilate pronounced Christ innocent, declaring that he found no fault in Him. Yet to please the Jews, he commanded Him to be scourged and then delivered Him up, bruised and bleeding, to suffer the cruel death of crucifixion. The Majesty of heaven was led as a lamb to the slaughter, and amid scoffing and jeers, ridicule and false accusation, He was nailed to the cross. The crowd, in whose hearts humanity seemed to be dead, sought to aggravate the cruel sufferings of the Son of God by their revilings. But as a sheep before his shearers is dumb, so He opened not His mouth. He was giving His life for the life of the world, that all who believed in Him should not perish. *14LtMs, Ms 29, 1899, par. 6*

Christ's heart was pierced by a far sharper pain than that caused by the nails driven into His hands and feet. Sweat drops of agony

stand upon His brow, while from the murderers are heard the words, "If thou be the Son of God, come down from the cross." [*Matthew 27:40.*] The Saviour is about to speak. What will He say? From His pale, quivering lips come the words, "Father, forgive them; for they know not what they do." [*Luke 23:34.*] What an exhibition of divine love! These words are an expression of God's love to man. Thus Christ proclaimed the message of mercy, even to His murderers. The good news of pardon was proclaimed upon the cross. There is mercy for all. The most hardened sinner, if he repents and believes in Jesus, will be forgiven.*14LtMs, Ms 29, 1899, par. 7*

We say to those who profess to be children of God, "Behold, the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] Why then do those who profess to believe in Him reveal a hardness of heart, a lack of pity, mercy, and love, that crucifies Christ afresh, and puts Him to an open shame?*14LtMs, Ms 29, 1899, par. 8*

On the cross the Saviour revealed the love of the unknown God. Had the people known God, they would not have thought they were doing Him service by persecuting and putting to death the prophets. But they forgot their Creator, and waxing bold in their supposed superiority, they put to death Him who alone was able to give them life.*14LtMs, Ms 29, 1899, par. 9*

Christ bore the sins of the whole world. He endured our punishment—the wrath of God against transgression. His trial involved the fierce temptation of thinking that He was forsaken by God. His soul was tortured by the pressure of a horror of great darkness lest He should swerve from His uprightness during the terrible ordeal. He could not have been tempted in all points like as man is tempted had there been no possibility of His failing. He was a free agent, placed on probation, as was Adam and as is man.*14LtMs, Ms 29, 1899, par. 10*

Unless there is a possibility of yielding, temptation is no temptation. Temptation comes and is resisted when man is powerfully influenced to do a wrong action and, knowing that he can do it, resists by faith, with a firm hold upon divine power. This was the ordeal through which Christ passed. In His closing hours, while

hanging upon the cross, He experienced to the fullest extent what man must experience when striving against sin. He realized how bad man may become by yielding to sin. He realized the terrible consequence of the transgression of God's law, for the iniquity of the whole world was upon Him. *14LtMs, Ms 29, 1899, par. 11*

Reason, lost in an unfathomable depth of wonder and amazement, would question the truthfulness of such a record, but faith accepts the inspired record. It is true; and it would be blasphemy against God to attempt a denial. The Holy Spirit bears witness to the work of redemption. "He shall glorify me"—the speaker is the world's Redeemer—"for he shall receive of mine, and shall show it unto you." [*John 16:14.*] The office work of the Holy Spirit is to display the glory of the person of Jesus Christ, God in man. The Holy Spirit makes known the things freely given to us of God. *14LtMs, Ms 29, 1899, par. 12*

Precious jewels of truth, that are of the highest value to the meek and lowly ones who believe in Christ, are as foolishness to him who is wise in the world's estimation. But truth, eternal truth, is ever present with the true believer. The Spirit is the appointed instructor of such a soul, his guide, his continual strength and righteousness. *14LtMs, Ms 29, 1899, par. 13*

By giving His only begotten Son to die on the cross, God has shown us the estimate He places on the human soul. All that the world admires, all it calls precious, sinks into insignificance when placed in the balance with one soul, for a matchless ransom has been paid for that soul. All heaven has been given in one gift. *14LtMs, Ms 29, 1899, par. 14*

Christ was afflicted, insulted, abused; on the right hand and on the left He was assailed by temptation, yet He sinned not, but presented to God a perfect obedience that was entirely satisfactory to the Father. By this He removed forever every semblance of excuse for man not keeping the law. He came to show man how to obey, how to keep all the commandments, notwithstanding the swellings of iniquity. He laid hold of divine power, and this is the sinner's only hope. He gave His life that man might become a partaker of the divine nature, having overcome the corruption that is

in the world through lust. Consider the sacrifice made by the infinite God. Behold the Lamb of God which taketh away the sin of the world. Who is our Redeemer? Isaiah tells us: "Unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." [*isaiah 9:6.*] *14LtMs, Ms 29, 1899, par. 15*

Christ is the representative of God to man and the representative of man to God. He came to this world as man's substitute and surety, and He is fully able to save all who repent and return to their allegiance. Because of His righteousness, He is able to place man on vantage ground. Christ our Passover has been sacrificed for us. He gave His precious, innocent life to save guilty human beings from eternal ruin, that through faith in Him they might stand guiltless before the throne of God. What return have we made for this great sacrifice? *14LtMs, Ms 29, 1899, par. 16*

**Ms 30, 1899**

“Give Us this Day Our Daily Bread.”

Refiled as *Ms 48, 1895*.

## Ms 31, 1899

Do All to the Glory of God

NP

March 19, 1899

Formerly Undated Ms 99. Portions of this manuscript are published in *11MR 279*. See *ST 10/18/1899*.

Those who enter the service of God must be faithful to their Leader. If during their lifetime they have not given the powers of mind and soul and strength to the Lord, when they are converted, they will realize that every capability belongs to God. The truly converted man will bring even his thoughts into obedience to the will of God. His mental and physical powers will be laid on the altar of sacrifice. His time is the Lord's; it is not to be idled away.<sup>14</sup>*LtMs, Ms 31, 1899, par. 1*

All are bound, by the most solemn obligations, to redeem the time. Waste it not, make the most of it. Do your best, as long as you live in the world, to be a blessing. Christ regarded every moment as precious. Thus should His followers regard their time. Those who are not directly engaged in the work of seeking to save that which was lost, should have some trade. They should use the powers of mind and body to a purpose, that they may be able to place their gifts and offerings in the Lord's treasury, and bring a faithful tithe to Him. It is the duty of all who enjoy God's bounties to engage in useful employment. To every man is given his work, and upon the faithful performance of this work depends the blessing received.<sup>14</sup>*LtMs, Ms 31, 1899, par. 2*

He who wastes his precious time robs God of service due to Him. He is guilty of a neglect which God will not excuse. How can God welcome such a one into the courts above with the words, "Well done, thou good and faithful servant; ... enter thou into the joy of thy Lord"? [*Matthew 25:21.*]<sup>14</sup>*LtMs, Ms 31, 1899, par. 3*

The strength belongs to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and



with all thy mind; and thy neighbor as thyself.” [Luke 10:27.] This statement covers the use of the physical powers. Every part of the being is to be employed to the glory of God. The Lord would not have given us such definite specifications had He not designed us to study carefully how much this comprehends. If you have physical strength, that strength is Christ’s property. He who has in the past looked upon himself as above labor, when converted will change his habits, and use his physical powers to some purpose. An indolent man cannot serve God; for he gives to others an example entirely contrary to the principles of Christ. No idler can be a practical Christian. Christ is our example, and He worked at the carpenter’s trade with His father Joseph.*14LtMs, Ms 31, 1899, par. 4*

After the precious message of truth is heard and received, the heart is touched and convicted. When the heart turns to Jesus, the will is brought into subjection to Christ. The soul temple is cleansed from its moral defilement for Christ’s indwelling. The deep moving of the Spirit fills the soul with earnest love for Christ. The receiver of truth could feast forever on the truths which he hears, but he must not ever receive and go no farther. He must impart the precious knowledge of the Redeemer’s love. He must strive to uplift the crucified Saviour. Heart and soul are to be consecrated to God’s service, and the physical strength is to be used as well. There are no gentlemen idlers in God’s vineyard, for there is earnest, practical work to be done. There is no reason why a man who has strength of body cannot use that strength in Christ’s lines.*14LtMs, Ms 31, 1899, par. 5*

The man who has a family is under obligation to set a right example in his family as a faithful steward. He is to educate his children to be intelligent and useful, able to use the strength given them by God to carry forward His work in our world. By precept and example he is to train them to be faithful stewards. They are to be educated, disciplined, and trained to realize that they hold in trust lent treasures, which are to be used to the very best advantage, that they may do the highest service.*14LtMs, Ms 31, 1899, par. 6*

Teach your children that nothing is to be withheld, that all their gifts are to be used to promote the glory of God. Teach them to cherish

a sense of their accountability to use wisely their entrusted capabilities, improving and perfecting them by use. You are accountable for the judicious use of every faculty.<sup>14</sup>*LtMs, Ms 31, 1899, par. 7*

God cannot excuse those who have been bought by the blood of His Son from working faithfully in His service. Every true Christian is [a] co-worker with Christ. Nothing can be more offensive to God than to cripple or abuse the gifts lent us to be devoted to His service. The value of the soul is to be estimated by the price paid for it. It is written, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*] "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 which are contentious, and do not obey the truth, but obey unrighteousness, indignation, 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."<sup>14</sup>*[Romans 2:6-10.]LtMs, Ms 31, 1899, par. 8*

## Ms 32, 1899

Home-Training

NP

March 20, 1899

Portions of this manuscript are published in *AH* 236, 245-246; *CG* 106-107, 205, 247-248, 251. See *RH* 12/05/1899.

God has given to every man talents to be used to His name's glory. All have not the same gifts; all are not called to do the same work; but to each God has given ability for the work God has appointed him. Often men receive praise for the talents they possess, and take the credit to themselves. There are those who in their pride make frequent reference to those gifts in which they excel. If these talents were self-created, man might have reason to boast of them, but they are not. We have strong and efficient workers, but they have nothing of which to boast. God has given them the power; they have not created it. Let all appreciate every gift of God and seek to make the best use of their talents without self-exaltation, knowing that unless they are kept by the power of God through faith unto salvation they will reveal a weakness which will detract from their influence. *14LtMs, Ms 32, 1899, par. 1*

There are some who think that unless they are directly connected with active religious work they are not doing the will of God, but this is a mistake. Every one has a work to do for the Master; it is a wonderful work to make home pleasant and all that it ought to be. The humblest talents, if the heart of the recipient is given to God, will make the home life all that God would have it. A bright light will shine forth as the result of wholehearted service to God. Men and women can just as surely serve God by giving earnest heed to the things which they have heard, by educating their children to live and fear to offend God, as can the minister in the pulpit. *14LtMs, Ms 32, 1899, par. 2*

The minister has his line of work, and the mother has hers. She is to bring her children to Jesus for His blessing. She is to cherish the words of Christ and teach them to her children. From their

babyhood she is to discipline them to self-restraint and self-denial, to habits of neatness and order. The mother can bring up her children so that they will come with open, tender hearts to hear the words of God's servants. The Lord has need of mothers who in every line of the home life will improve their God-given talents and fit their children for the family of heaven. *14LtMs, Ms 32, 1899, par. 3*

The Lord is served as much, yea, more, by faithful home work than by the one who teaches the Word. As verily as do the teachers in the school, fathers and mothers are to feel that they are the educators of their children. Children are the heritage of the Lord, and they should be trained and disciplined to form characters which the Lord can approve. When this work is carried on judiciously and with faithfulness and much prayer, angels of God will guard the family, and the most commonplace life will be made sacred. *14LtMs, Ms 32, 1899, par. 4*

All heaven recognized Abraham's faithfulness in this respect, and He who blesses the habitation of the righteous said, "I know Abraham. He is priest of his household and patriarch in his home." "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.*] *14LtMs, Ms 32, 1899, par. 5*

Symmetry of character is to be restored in man, and God calls upon parents with all their capabilities to co-operate with Him in this work of restoration. Uncleanliness in the home is a great mistake, for it is educating in its effects, and casts its influences abroad. Even in babyhood a right direction should be given to the minds and habits of children. Teach them to keep their bodies clean by giving them a bath as soon as they rise in the morning and before retiring at night. Show them that uncleanliness, whether in body or dress, is objectionable to God. Teach them to eat in a clean manner. Constant vigilance must be exercised that these habits may become second nature to them. There must be no lax methods in the home, for the children will never outgrow what they have been allowed to become familiar with in their childhood. If they have been trained to habits of neatness and order, untidiness and slackness will be offensive to them. Impurity will be despised as it should

be. *14LtMs, Ms 32, 1899, par. 6*

The Lord commanded the children of Israel to wash their clothes and put away all impurity from their encampment, lest in passing by He should see their uncleanness. God is passing by our homes today, and He looks upon the unsanitary conditions of families, the lax habits. Had we not better reform, and that without delay? Parents, God has made you His agents, that you may instill right principles in the minds of your children. You have in trust the Lord's little ones, and that God who was so particular that the children of Israel should grow up with habits of cleanliness will not sanction any impurity in the home today. God has given you the work of educating your children in these lines. And in training your children in habits of cleanliness, you teach them the spiritual lessons. They will see that God would have them clean in heart as well as in body, and will be led to an understanding of the pure principles which God designs should prompt every act of their lives. *14LtMs, Ms 32, 1899, par. 7*

O, that all would understand that these small duties are not to be neglected. The whole of their future life will be shaped by the habits and practices of their childhood. Children are peculiarly susceptible to impressions, and sanitary knowledge may be imparted to them by not permitting disorder. The impress which the children receive in their childhood they will carry with them through all their future life. All the learning they may acquire will never undo the evil resulting from a lax discipline in childhood. One neglect oft repeated forms habit. One wrong act prepares the way for the second. Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to spoil the disposition of a child than it does to imprint upon the tablets of the soul principles and habits of righteousness. It is only by constantly watching and counterworking the wrong that we can hope to make it right. *14LtMs, Ms 32, 1899, par. 8*

Mothers, the Lord will be with you as you try to form right habits in your children. But you must begin the training process early, for if you neglect this you will make your future work very difficult. Teach them line upon line, precept upon precept, here a little and there a little. Bear in mind that your children are God's, and are to become

His sons and daughters. *14LtMs, Ms 32, 1899, par. 9*

God designs that the families on earth shall be samples of the family in heaven, that every member shall be marked with the stamp of heaven. Children should be clad in plain garments, without ruffles or ornament. The time spent in needless sewing God would have spent in educating them or in devotional exercises. That garment you are sewing on, that extra dish you think you will prepare, let it be neglected rather than the education of your children. The labor due to your child during the first years of its life will admit of no neglect. There is no time in its life when the rule should be forgotten, "Line upon line, precept upon precept, here a little, and there a little." [*Isaiah 28:10.*] Parents, the Lord knows what kind of work you are doing in the formation of the characters of your children. Will you consider the responsibilities resting upon you as their natural guardians? *14LtMs, Ms 32, 1899, par. 10*

Overindulgence always proves an injury to children. It is the veriest cruelty to allow wrong habits to be developed, to give the law into the hands of the child and let him rule. Children are not to be taught to think that everything in the house is their plaything, to do with as they please. Instruction in this line should be given even to the smallest children. By correcting this habit you will destroy it. God designs that the perversities natural to childhood shall be rooted out before they become habit. *14LtMs, Ms 32, 1899, par. 11*

Do not, parents and teachers, in your discipline of children release them from that which you have required them to do. Do not let your mind become so absorbed in other things as to cause you to grow careless. And do not become wearied in your guardianship, because your children forget and do that which you have forbidden them to do. If you become angry and lose your temper, you forfeit that which no mother or father can afford to lose—the respect of your children. Never scold yourself, or permit scolding in your home. Never give your child a passionate blow, unless you want him to learn to fight and quarrel. As parents you stand in the place of God to your children, and you are to be on guard. *14LtMs, Ms 32, 1899, par. 12*

Parents, do not be abrupt and act from impulse. Never correct your

child when you are provoked, for if you do this you will mold him after your own image—impulsive, passionate, unreasonable. You can be firm without violent threatenings and scoldings. I have seen a mother snatch from the hand of her child something that was giving it special pleasure. The child did not know the reason of this, and naturally felt abused. Then followed a quarrel between parent and child, and a sharp chastisement ended the scene as far as outward appearance was concerned. But that battle has left an impression on the tender mind that will not be easily effaced. I said to the mother, You have wronged your child deeply; you have hurt his soul, and lost his confidence. How this will be restored I know not. *14LtMs, Ms 32, 1899, par. 13*

This mother acted unwisely. She did not move cautiously, reasoning from cause to effect. Her harsh, injudicious management stirred up the worse passions in the heart of her child, and on every similar occasion these passions were aroused and strengthened. This is the worst policy that can be used in family government, for this advanced age and maturity of strength warring against a helpless, ignorant little child confirms rebellion in the heart. *14LtMs, Ms 32, 1899, par. 14*

But, you ask, shall I never punish my child? Whipping may be essential when every other resort fails; but before you cause your child physical pain, you will, if you are a Christian father or mother, reveal the love you have for your erring little one. You will manifest real sorrow because you are compelled to cause him suffering. You will bow before God with your child, and with a heart full of sorrow ask the Lord to forgive. Pray that Satan may not have control of his mind. Present before the sympathizing Redeemer His own words, “Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.” [*Matthew 19:14.*] That prayer will bring angels to your side, and your child’s heart will be broken in penitence. *14LtMs, Ms 32, 1899, par. 15*

It is a very nice work to deal with human minds. All children cannot be treated in the same way, for that restraint which must be kept upon one would crush out the life of another. Study the minds and characters of your children. During the first years of their lives is the time in which to work and watch and pray and encourage every

good inclination. This work must go on without interruption. You may be urged to attend mothers' meetings and sewing circles, that you may do missionary work; but unless there is a faithful, understanding instructor to be left with your children, it is your duty to answer that the Lord has committed to you another work which you can in no wise neglect. You cannot overwork in any line without becoming disqualified for the work of training your little ones and making them what God would have them be. As Christ's co-worker you must bring them to Him disciplined and trained.<sup>14</sup>*LtMs, Ms 32, 1899, par. 16*

Both parents and children are under the government of God. They are to be ruled by Him. By combining the influence of authority and affection, parents can rule their homes after the order God has given us in His Word. There is to be no ruling by impulse, no parental oppression, but at the same time, no disobedience is to be overlooked. We are not to reach the standard of worldlings, but the standard God Himself has erected. We are to diligently inquire, "What hath God said?" God's holy Word must be our rule, and from this we must never turn aside. There must be no waywardness on the part of the children, no disregard of obligations on the part of the parents. Our motto must be: "As for me and my house, we will serve the Lord." [*Joshua 24:15.*]<sup>14</sup>*LtMs, Ms 32, 1899, par. 17*



## Ms 33, 1899

Work in Christ's Lines

NP

March 20, 1899

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.

The Lord accepts those who will accept and honor Him. He will work through those who are willing to be directed by Him. He sees in our cities many who have been blessed with a large share of mental and physical capabilities swept into the whirlpool of temptation. They must be reached. This is where health reform has been made the entering wedge. By this work may have been reached that would not otherwise have been reached. Men and women of strong, noble sentiments and deep sympathies have been aroused to do something, while priest and Levite have passed by on the other side. Medical missionary workers have made strong efforts to introduce the leaven of truth, to let light shine amid the moral darkness. But some in Battle Creek have been so deeply absorbed in work which God has not given them that they have passed by their bruised and wounded brethren. Have not the colored race been robbed, bruised, beaten, and left for dead?<sup>14</sup>*LtMs, Ms 33, 1899, par. 1*

When God's people are thoroughly converted, additions will be made to the workers in the Southern Field of men and women who will carry the work forward from high, pure principles. God will go with them, and many souls will come forth from their degradation converted, every whit.<sup>14</sup>*LtMs, Ms 33, 1899, par. 2*

By expending so much on ministerial institutes, men have failed to accomplish the work the Lord would have done. They have gone over and over the same ground. The institutes that have been held have taken time that ought to have been spent in seeking to save sinners. Had ministers worked in these lines, their labor would have

received God's endorsement. Many now perishing in their sins would have received a knowledge of the truth. But when those to whom God has entrusted sacred trusts have been reaching out their arms for more than they could hold or carry, the work that ought to have been done has not been done. *14LtMs, Ms 33, 1899, par. 3*

The Lord has seen that His people were not prepared to change the old order of things. He is turning away from those who have opposed the work He designed should commence in Battle Creek, and extend to Detroit, Grand Rapids, Kalamazoo, and many other cities. He will pass by those who have been given the opportunity of working with Him, but who have been stubborn and indifferent. Nothing can bring such discouragement to the work of teaching others as indifference to moral obligations. *14LtMs, Ms 33, 1899, par. 4*

What good does it do for the conference to send ministers into the field without furnishing them with means and facilities with which to work? The way in which *The Gospel Primer* was taken out of Edson White's hands deprived him of the means he needed in the Southern Field. Those who conducted this transaction did not move in the counsel of God. Every dollar of the profits from *The Gospel Primer* should have been used in the Southern Field. This money was needed there. Men cannot work in that field handicapped. *14LtMs, Ms 33, 1899, par. 5*

There is a work to be done in the cities of America that is very different from the work that has been done. Send out your seventy, as did Christ, with a special message, that they may open the way to those who are in darkness. Not only are those who are in respectable grades of society to be worked for, [but] the fallen and degraded are to be gathered in. It is in the highways and hedges that souls will be found who need to be saved. Many are mentally blind, mentally wounded. There are those who have had educational privileges, who have valuable, receptive faculties, who have yielded to temptation. These are to be sought out. Some are in possession of more than ordinary talents, but they are dead in trespasses and sins, and they must be labored for. *14LtMs, Ms 33, 1899, par. 6*

The different denominational churches are being converted to the world. The members have not the power to hold the minds and reform the hearts of tempted ones. And I have been shown that our people are not half awake. Ministers and people are asleep—not all, thank God, not all—but many who have been given precious opportunities and privileges have not gained enough of their Lord's goods to enable them to trade acceptably. If they had striven to do God service by working in the cities, He would have co-operated with them. He will hold those accountable who have been given great light, and yet are devoting their time and means to self-service, while thousands are perishing for want of help. *14LtMs, Ms 33, 1899, par. 7*

The work done in medical missionary lines is disproportionate to the work being done in the conference. Let none permit feelings to rise against Dr. Kellogg because there are so many pressing their way into the medical missionary work. Let them remember that he has given young men and young women encouragement to work. But while you have been busily laying your plans to acquire more power, many of the souls you might have used your time to save have passed forever beyond your influence. There are scores of young men who would have been glad to have given themselves to the work of the ministry had they received encouragement, but they were not properly treated or appreciated. Therefore they pressed their way into the medical missionary work. They are not lost to the cause of God; for some are becoming fitted to do a work which will have a convincing power upon souls. *14LtMs, Ms 33, 1899, par. 8*

When will our people receive the Word of the Lord and work in Christ's lines? There is no help for those who refuse to listen to the divine voice pointing out their duty. Such have fallen prey to a fatal disease, for which no human skill can provide a remedy. So long have they neglected to respect and obey the voice of God through His servants that their hearts have become hardened. The Lord has sent warnings, He has marked out the way; but strong-minded, self-willed men have separated from God. Their voices have not been raised as was Caleb's in defense of the right. A chieftain in Israel, Caleb was one of those selected to spy out the land of Canaan. When they returned from this work the voices of his companions was raised in complaint. They acknowledged the goodness of the

land, but “the people be strong that dwell in the land,” they said, “and the cities are walled and very great; and moreover we saw the children of Anak there.” [*Numbers 13:28.*] *14LtMs, Ms 33, 1899, par. 9*

Caleb saw the difficulties just as plainly as the other spies, but he stood plainly to the post God had assigned him. He never shirked any disagreeable responsibility, and now, in the face of his cowardly companions, who had raised stones to throw at him, he cried with a ringing voice, “Let us go up at once and possess it; for we are well able to overcome it.” [*Verse 30.*] We need Calebs in our work today. *14LtMs, Ms 33, 1899, par. 10*

God will not endorse any work that is done on wrong principles. But wrong positions have been taken and held for years, notwithstanding the cautions and warnings that have been given. Sanctions has been given to the decisions of men whose hearts were not baptized with the Holy Spirit. They know not what to say, for they have not the wisdom of God. Their power and vitality have gone, and they do not know it. They have been ready to bind about the work that should have gone forward and not backward. The Lord has blessed the sanitarium and given it signal success, while those who have separated from Him have expended their energy in contending for unscriptural plans. *14LtMs, Ms 33, 1899, par. 11*

The Spirit of God is needed in the work, that the workers in all lines may co-operate harmoniously to remove the reproach and stigma against Sabbathkeepers. The Lord is about to pass by those who refuse to take up the work they should have done. Of those who refuse to deny self and lift the cross the Lord says, “They shall not taste of my supper.” [*Luke 14:24.*] He declares, “I will take illiterate men, obscure men, and move upon them by my Spirit to carry out My purposes in the work of saving souls. The last message of mercy will be given to the world, but not by the counsels of the supposed sages, who received My commission, but did not My work. This work will be done, but not by pretentious buildings, not by the eloquence of the learned, but by a people who love and fear Me. ‘Not by might, nor by power, but by my Spirit.’” [*Zechariah 4:6.*] *14LtMs, Ms 33, 1899, par. 12*

Thus it is that 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, groweth unto an holy temple in the Lord.<sup>14</sup>*LtMs, Ms 33, 1899, par. 13*

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, 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 5:14-21.*]<sup>14</sup>*LtMs, Ms 33, 1899, par. 14*

“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.” [*Ephesians 4:29-32.*] “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 ... For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light.” [*Ephesians 5:1, 2, 8.*]<sup>14</sup>*LtMs, Ms 33, 1899, par. 15*

None need to dishonor God and the truth; for God will help all who call upon him in faith. Those who do the commandments of God are distinct in faith and practice from those who are regardless of His precepts. Those who claim to believe the truth and yet do not practice it walk in the way of folly. There are some the Scriptures call fools who never become wise; they never redeem the time.<sup>14</sup>*LtMs, Ms 33, 1899, par. 16*

Every hour of life is to be filled with good deeds, with a diligent

cultivation of the entrusted talents. We all need to cultivate tenderness and love for each other, and when we are converted we shall do this. All who enter the kingdom of God must strive most earnestly to be commandment keepers. They must be brought into harmony with the law of God. "Work while it is called today." [See *John 9:4; Hebrews 3:13.*] This is the lesson each must learn. We must constantly watch and strive, fighting manfully the good fight of faith, never ceasing in our efforts to run the race with patience, that we may receive the prize. It is only by earnest endeavor that we can win eternal life. *14LtMs, Ms 33, 1899, par. 17*

## Ms 34, 1899

The Home Life

NP

March 21, 1899

Portions of this manuscript are published in *UL 94; CD 315; 3BC 1129; 5BC 1085*.

The educational influences of the home life are a decided power for good or for ill. These influences are in many respects silent and gradual, but if exerted on the side of right, they are full of preciousness. Christ came to this world to be our Pattern, to show by precept and example the characters all must have who compose the family of God. He came to bless and save the human race, and to raise men and women to be sons and daughters of God. To this end He humbled Himself, stepping from the highest to the lowliest position. *14LtMs, Ms 34, 1899, par. 1*

In the councils of heaven it was decided that the mother of the Redeemer should be a pure, pious virgin, though poor as far as earthly riches were concerned. The despised village of Nazareth was chosen as His [home]. Joseph, His earthly father, was a carpenter, and He who had given direction that every youth in Israel should learn a trade, learned Himself the trade of a carpenter. None need be ashamed of honest poverty. For thirty years Christ was subject to His parents, and by the labor of His hands He helped to sustain the family. Thus He would teach that labor is not a degradation, but an honor, and that it is every man's duty to engage in useful, honorable work. *14LtMs, Ms 34, 1899, par. 2*

Christ was the foundation of the Jewish economy. He planned the arrangements of the first earthly tabernacle. He gave every specification in regard to the building of Solomon's temple. He who worked as a carpenter in the village of Nazareth was the heavenly Architect who marked out the plan of the house where His name should be honored. The things of heaven and earth are more directly under Christ's supervision than many realize. *14LtMs, Ms 34, 1899, par. 3*

It is a solemn, serious work to care for those for whom Christ has died, to teach children not to lavish their affections upon the things of this world, not to waste time and labor on that which is worth less than nothing. In order to educate their children aright, mothers must be learners in the school of Christ. The Christian mother will spend much time in prayer, for in the home children are to be taught to be true to the government of God. With patience and forbearance they are to be trained. Scolding and passionate reproof will never work reforms. Fathers and mothers commit a grievous sin when they educate their children to give way to temper by giving way [to temper] themselves and by training them according to wrong methods. Children are to be disciplined in a way that will enable them to take their place in the family of heaven. *14LtMs, Ms 34, 1899, par. 4*

Mothers, deal gently with your little ones. Christ was once a little child. For His sake honor the children. Look upon them as a sacred charge, not to be indulged, petted, and idolized; but to be taught to live a pure, noble life. They are God's property; He loves them, and calls upon you to co-operate with Him in helping them to form perfect characters. *14LtMs, Ms 34, 1899, par. 5*

Religion may be brought into every phase of the home life. It may be brought into bread making. Sour bread causes cholic, headache, and indigestion. Religion will lead mothers to make bread of the very best quality. Some have educated the appetite to desire new bread and hot biscuits. They refuse to see the evil effects of these articles, because they enjoy eating them. But this does not make it right to eat them. Bread should be thoroughly baked, inside and out. The health of the stomach demands that it be light and dry. Bread is the real staff of life, and therefore every cook should excel in making it. *14LtMs, Ms 34, 1899, par. 6*

Mothers who have wisely reared their children feel the burden of responsibility, not only for their own children, but for their neighbor's children. A true mother's heart of sympathy goes out for all with whom she comes in contact. With a determined effort she seeks to turn wayward souls to Christ. In his strength she is enabled to do much. And those who have no children have responsibilities to bear. In most cases they may receive to their homes children who



are orphaned and homeless. These they may train for Christ's sake to practice those virtues so much needed in our world. *14LtMs, Ms 34, 1899, par. 7*

The Lord requires perfection from His redeemed family. He calls for perfection in character-building. Fathers and mothers especially need to understand the best methods of training children, that they may co-operate with God. Men and women, children and youth, are measured in the scales of heaven in accordance with that which they reveal in their home life. A Christian in the home is a Christian everywhere. Religion brought into the home exerts an influence that cannot be measured. *14LtMs, Ms 34, 1899, par. 8*

The family on earth is designed by God to be a symbol of the family in heaven. It is to be the school where the first and most important lessons are to be learned, where both child and parent shall gain a knowledge of human nature, where they shall learn to practice self-denial and self-control. Every child is to be diligently trained to act his part. The mother's mission is one of self-denial and self-sacrifice. She is to teach her children that they may co-operate with her in teaching other children who are cast out to be neglected and trodden under foot. From their earliest years children should be taught to regard themselves as a part of the family firm. A mother does not do her duty if she fails to teach her children the lessons of helpfulness that mean so much to them. Ever she must remember that her children are to be trained in the nurture and admonition of the Lord. The children who are trained with careful, painstaking efforts will be co-workers with Christ. They will win others to the Saviour. *14LtMs, Ms 34, 1899, par. 9*

## Ms 35, 1899

### Teaching From Nature

NP

March 21, 1899

This manuscript is published in entirety in *13MR 335-338*.

God has entrusted human beings with talents. The gifts of reason and speech are a special treasures. He has given men and women intellect, that they may study His dealings with [them]. All have the privilege of knowing the only true God and Jesus Christ whom He has sent. Shall we then follow our own inclinations, and indulge our inherited and cultivated tendencies to wrong, without reference to God's Word? The birds of the air are guided by instinct. They are obedient to the laws which govern their life. But the beings formed in the image of God fail to honor Him by obeying the laws of nature. By disregarding the laws which should govern the human organism, they disqualify themselves from serving God. God sends them warnings to beware of how they break His law in breaking the laws which govern their bodies; but habit is strong, and they will not heed. *14LtMs, Ms 35, 1899, par. 1*

The swallow and the crane observe the changes of the seasons. They migrate from one country to another to find a climate suitable to their convenience and happiness, as the Lord designed they should. But God's people sacrifice life and health by seeking to gratify appetite. In their desire to accumulate treasure, they forget the Giver of all their blessings. Their health is abused, and their God-given powers are used to carry out their unsanctified, ambitious projects. Their days are filled with pain of body and disquietude of mind because they are determined to follow wrong habits and practices. They will not reason from cause to effect, and they sacrifice health, peace, and happiness to their ignorance. *14LtMs, Ms 35, 1899, par. 2*

The wise man addresses the indolent in the words, "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer or ruler, provideth her meat in the summer, and

gathereth her fruit in the harvest.” [*Proverbs 6:6-8.*]14LtMs, Ms 35, 1899, par. 3

The habitations which the ants build for themselves show skill and perseverance. Only one little grain at a time can they handle, but by diligence and perseverance they accomplish wonders. Solomon presents to the world the industry of the ant as a reproach to those who waste their hours in sinful idleness, in practices which corrupt soul and body. The ant prepares for future seasons. This is a lesson which many gifted with reasoning powers disregard. They fail entirely to prepare for the future immortal life which God has in His providence secured for the fallen race.14LtMs, Ms 35, 1899, par. 4

Stones have been used as memorials of God’s dealings with His people. Joshua, knowing that the time of his service as the visible leader of Israel was about to end, gathered together the people who had been chosen by God, and caused them to renew their covenant with their Maker. He wrote what he had said in the book of the law, and “took a great stone and set it up there under an oak that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.” [*Joshua 24:26, 27.*]14LtMs, Ms 35, 1899, par. 5

Christ used the things of nature to illustrate divine truth. He used the simple flowers He had created and the things of the animal creation as object lessons. He presents the ox and the ass as having more gratitude than man. Under His teaching nature utters her voice to declare the wonderful works of God, and to reprove man’s unbelief and forgetfulness of his constant dependence upon God. Will not that God who has given man all that he has keep him in health and strength if he complies with the conditions of entire obedience to the law, as nature is obedient to law?14LtMs, Ms 35, 1899, par. 6

“Take no thought for your life,” Christ said, “what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the

fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Father feedeth them. Are ye not much better than they?" [Matthew 6:25, 26.] Consider the ravens, for they neither sow nor reap, but God takes care of them. They act the part God designed them to act. *14LtMs, Ms 35, 1899, par. 7*

"Which of you by taking thought can add one cubit unto his stature? And why do ye take thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." [Verses 27-29.] Let the lily, beautifully tinted and gracefully formed by the great Master Artist, rivaling in its loveliness the artificial adorning of Solomon, teach us the lessons of simplicity and faith. If men and women would devote less time to the preparation of elaborate meals, for the gratification of the appetite, and spend more time in the contemplation of God's work in nature, they would be better fitted to serve their Creator. *14LtMs, Ms 35, 1899, par. 8*

If men will show perfect trust and unwavering faith in God, if they will not work after their own imaginations to counterwork the purposes of divinity, if they will place their God-given faculties under the discipline of grace, they will see that they have a work to do in becoming conversant with the growth of plants and animals. This lesson book is ever open to all. *14LtMs, Ms 35, 1899, par. 9*

None have an excuse for misusing their God-given faculties. Such misuse robs God of the powers He demands. Man is the Lord's by creation and by redemption. The superior qualities with which he has been endowed show how high an estimate the Lord places on human beings. He has given every man his work. Every youth, every child has a work to do in accordance with the Lord's revealed will. No one can waste his opportunities and privileges without robbing God. Shall not men and women learn from God's great lesson book that He bestows His love, mercy, and grace on us every moment of our lives? How can man ignore the responsibilities which rest upon him? The sun, the moon, the stars, the solid rocks, the flowing stream, the broad, restless ocean, [all teach lessons] which we would do well to heed. *14LtMs, Ms 35, 1899, par. 10*

## Ms 36, 1899

### The Marriage at Cana

NP

March 21, 1899

This manuscript is published in entirety in *10MR 187-190*.

“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus said to him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.” [*John 2:1-5*.] *14LtMs, Ms 36, 1899, par. 1*

“There were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. And Jesus said unto them, Fill the waterpots with water.” The servants obeyed, filling them to the brim. Jesus then said, “Draw out now, and bear to the governor of the feast.” [*Verses 6-8*.] Again they obeyed his commands, and lo, the water had become the choicest wine. *14LtMs, Ms 36, 1899, par. 2*

At the feasts which the world provides, the richest provisions are usually placed before the guests first, but on this occasion the best was kept till the last. When the ruler of the feast had tasted the water which was made wine, he at once detected the difference between this and that which he had before drank. It was superior, the best he had ever placed in his lips. Calling the bridegroom, he “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 hast kept the good wine until now.” [*Verse 10*.] *14LtMs, Ms 36, 1899, par. 3*

Christ desired this figure to represent the marriage supper of the Lamb, and He would have the symbol as perfect as possible, with all the objectionable features which usually attend a marriage festival dropped out. *14LtMs, Ms 36, 1899, par. 4*

What Christ does is fully done, and this is the plan on which His servants are to work. In the waterpots filled by His word there was more wine than was required for the feast. By this He would teach us that the provision which the Saviour's grace and righteousness makes for us is full and abundant. Those who come to Him for the bread of heaven and the water of salvation will always be supplied. He does "exceeding abundantly," above all that we can ask or think. [*Ephesians 3:20.*] *14LtMs, Ms 36, 1899, par. 5*

Christ came to our world to cause heavenly light to shine amid the moral darkness. He came to make men and women understand that the marriage institution is sacred. His presence at Cana gave high endorsement to this ordinance. The wife is to respect her husband. The husband is to love and cherish his wife; and as their marriage vow unites them as one, so their belief in Christ should make them one in Him. What can be more pleasing to God than to see those who enter into the marriage relation seek together to learn of Jesus and to become more and more imbued with His Spirit? *14LtMs, Ms 36, 1899, par. 6*

The home is an institution of God. God designed that the family circle, father, mother, and the children, should exist in this world as a firm. The father is to act as priest in his own house. He is the house-band, and what his influence will be in the home will be determined by his knowledge of the only true God and Jesus Christ whom He has sent. *14LtMs, Ms 36, 1899, par. 7*

"When I was a child," Paul says, "I spake as a child; I understood as a child, I thought as a child; but when I became a man, I put away childish things." [*1 Corinthians 13:11.*] The father is to stand at the head of his family, not as an overgrown, undisciplined boy, but as a man with a manly character and with his passions controlled. He is to obtain an education in correct morals. His conduct in his home life is to be directed and restrained by the pure principles of the word of God. Then he will grow up to the full stature of a man in Christ Jesus. *14LtMs, Ms 36, 1899, par. 8*

Affection cannot be lasting, even in the home circle unless there is a conformity of the will and disposition to the will of God. All the faculties and passions are to be brought into harmony with the

attributes of Jesus Christ. If the father and mother in the love and fear of God unite their interests to have authority in the home, they will see the necessity of much prayer, much sober reflection. And as they seek God, their eyes will be opened to see heavenly messengers present to protect them in answer to the prayer of faith. They will overcome the weaknesses of their character, and go on unto perfection. *14LtMs, Ms 36, 1899, par. 9*

The voice is an entrusted talent, and it should be used to help and encourage and strengthen our fellow men. If parents will love God and keep the way of the Lord to do justice and judgment, their language will not savor of sickly sentimentalism. It will be of a sound, pure, edifying character. Whether they are at home or abroad, their words will be well chosen. They will descend to no cheapness. They are bought with a price, and they are to glorify God in their body and spirit, which are His. They belong to God, and their deportment is to be consistent. *14LtMs, Ms 36, 1899, par. 10*

Christ has made every provision that every parent who will be controlled by the Holy Spirit will be given strength and grace to be a teacher in the home. This education and discipline in the home will have a molding and fashioning influence. There should be no fermented wine to tempt the appetite of the children. If you are under the control of the Spirit of God, you will put all the energy of your being into what you do, and a sanctifying influence will pervade the home. Blemishes in your character will be overcome, and parents and children will grow up to the full stature of the measure of the fulness of Christ. *14LtMs, Ms 36, 1899, par. 11*

## Ms 37, 1899

### The Need of Consecrated Workers

NP

March 21, 1899

Portions of this manuscript are published in *8MR 287-288*; *10MR 319*.

To the question Christ put to the twelve, “Will ye also go away?” Peter answered, “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.” [*John 6:67-69.*]*14LtMs, Ms 37, 1899, par. 1*

When the leaders and teachers in our institutions and schools bring these words into their practical life, the Holy Spirit will be present to do its office work upon the hearts and minds of the students. The principles revealed in the daily life of Daniel and his companions are to be brought into our institutions. We are to know no other Leader but Christ, whose we are by creation and by redemption.*14LtMs, Ms 37, 1899, par. 2*

Many who profess to be followers of Christ make but slight acknowledgement of His claims upon them, and a sickly, dwarfed religious experience is the result. Such acknowledgments as these cannot be productive of spiritual health and growth. Our workers must have a firm vital piety which they do not now possess. Spirituality will be seen in the lives of all who are partakers of the divine nature, having escaped the corruption that is in the world through lust.*14LtMs, Ms 37, 1899, par. 3*

“The corruption that is in the world through lust.” [*2 Peter 1:4.*] This does not apply merely to the sin of licentiousness. Selfishness, self-gratification, pride of dress, of appearance, of talents, of knowledge, love of amusement, evil-surmising, evil-speaking, impatience, corrupt thoughts, impure conversation, covetousness—all these, if indulged, become warring lusts which fight against the Spirit of God. The work of the Holy Spirit is to reprove of sin, of righteousness,



and of judgment. This reproof—coming from the agents whom God may use—if rejected, leaves the soul in the same darkness which surrounded the Jews when they refused the light sent them through God’s beloved Son. *14LtMs, Ms 37, 1899, par. 4*

The spiritual blindness of the Jews did not come to them all at once. God spoke to those who stood as teachers in Israel, and they refused to hear. He impressed them by His Holy Spirit, but they refused to yield to His working. They had abundance of evidence, but still they called for more. They made of none effect the commandments of God. While feigning to honor the Sabbath, they utterly failed to comprehend its true import, and the very day which God had given as a memorial of His created work, the day which He gave as a rest for man, they made a day of vigorous bondage. False standards of duty were erected; the outward and ceremonial was made to eclipse the spiritual requirements of God. *14LtMs, Ms 37, 1899, par. 5*

Christ warned these men, saying, “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and has 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 ye 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. But he shall say, I tell you, I know you not whence ye are; depart from me, ye workers of iniquity. There shall be weeping and gnashing of 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 the first which shall be last.” [*Luke 13:24-30.*] *14LtMs, Ms 37, 1899, par. 6*

These words amazed the scribes and Pharisees. God had given them every facility. In His providence He had bestowed upon them great light, and they had been regarded as the first, the only pious people on the face of the earth. At these words of Christ, they determined to get rid of Him, and sought to accomplish the work by

intimidating Him. "The same day there came certain of the Pharisees, saying unto him, Get thee out and depart hence; for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." [Verses 31-33.]14LtMs, Ms 37, 1899, par.

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This people had closed their eyes that they should not see and their ears that they should not hear. They themselves had loaded the cloud of vengeance which burst upon them to their destruction. "Ye will not come unto me," Christ said, "that ye might have life." [John 5:40.] The sure fate of Jerusalem, the harrowing scenes of her destruction as the result of their course of action, stood clearly revealed to Him, and He broke forth into the mournful lamentation, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." [Matthew 23:37-39.]14LtMs, Ms 37, 1899, par. 8

Who were the most guilty, the leaders in Israel or those who came to them for instruction? It was the teachers, the educators of the youth and of the people. Ezekiel calls them the ancients before the gates. These ancients, it must be understood, were not called so because of their age. They were the ones chosen to be counsellors, wise men who sat in the gate, and to whom the people came for advice and counsel. But the hearts of these men were not right in the sight of God. They were false teachers.14LtMs, Ms 37, 1899, par. 9

We are to learn a lesson from the sin of Israel. The men who accept the position of educators should be men who are in communion with God. If they dared to assume these responsibilities, while they do not keep a connection with the Source of all wisdom, while they trust to their own human judgment, they incur guilt upon their souls; for they bring unsanctified maxims and customs and devisings into

the most sacred work ever committed to mortals. These men lead astray those who depend upon them and trust in them. If those who learn lessons from them are not ruined body and soul, it is not because of any saving virtue in these ancients. It is because the people themselves are alarmed by the developments in themselves and their teachers.*14LtMs, Ms 37, 1899, par. 10*

Let the teachers in our schools, from the highest to the lowest, come under the instruction of the divine Teacher, learning his meekness and lowliness of heart. Their own souls and the souls under their care will be in peril as long as they remain in their present position. Let every man and woman arouse to a sense of their God-given responsibility. Let not the ancients close the gates, so that the Lord can find no entrance into their families and their hearts.*14LtMs, Ms 37, 1899, par. 11*

If the youth come to school determined to obtain instruction that will fit them for the higher grade, ministering angels will attend them at every step. The still, small voice is speaking to them, saying, "This is the way, walk ye in it" [*Isaiah 30:21*], and they must so conduct themselves that they will be susceptible to the influences of the Holy Spirit. Angels in the appearance of men will walk by the side of the student who will submit his will to God's will.*14LtMs, Ms 37, 1899, par. 12*

Heavenly messengers are sent to minister unto those who shall be heirs of salvation, and these would converse with the teachers if they were not so well satisfied with old customs and maxims and the well-trodden path of tradition, if they were not so fearful of getting away from a certain line that keeps them under the shadow of the world. Men and women labor to obtain a class of food which is not calculated to strengthen spirituality, to give that wisdom, that knowledge, that higher education which comes from God, and which alone can give spiritual vigor and moral strength. Christ says, "Labor not for that meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of God shall give unto you: for him hath God the Father sealed." [*John 6:27.*]*14LtMs, Ms 37, 1899, par. 13*

The teacher should strive to have his knowledge of the Word and

spiritual truth continually increase. But he cannot do this by wedding himself to certain authors. If he would have his powers and capabilities daily improve, he must study the Word of God, and work in Christ's lines. This is represented as eating the flesh and drinking the blood of the Son of God. This is that meat which endureth unto everlasting life. The soul that is nourished by the bread of life will have every faculty vitalized by the Spirit of God. Paul exhorts us, "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.*]<sup>14</sup>*LtMs, Ms 37, 1899, par. 14*

## Ms 38, 1899

“The Will of God Concerning You.”

NP

March 26, 1899

This manuscript is published in entirety in *1SAT 300-303*.

Through the apostle John God sends the message to his people in these last days, “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the same of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see.” [Revelation 3:15-18.] *14LtMs, Ms 38, 1899, par. 1*

As a people we are in danger of being separated from the Sun of Righteousness. We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. Sanctification means perfect love, perfect obedience, entire conformity to the will of God. If our lives are conformed to the life of Christ through the sanctification of mind, soul, and body, our example will have a powerful influence on the world. We are not perfect, but it is our privilege to cut away from the entanglements of self and sin, and go on unto perfection. “We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” [2 Corinthians 3:18.] *14LtMs, Ms 38, 1899, par. 2*

Christ in His prayer to the Father, said, “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.” [John 17:15-23.]*14LtMs, Ms 38, 1899, par. 3*

These are grand and uplifting truths. Great possibilities, high and holy attainments, are placed within the reach of all who have true faith. Shall we not anoint our eyes with eye salve, that we may discern the wondrous things here brought before us? Why do we not with persevering earnestness, work out this prayer, advancing onward and upward, reaching the standard of holiness? We are laborers together with God, and we must work in harmony with one another and with God; for it is God which worketh in us, both to will and to do of his good pleasure.*14LtMs, Ms 38, 1899, par. 4*

“When I was a child,” Paul said, “I spake as a child; I understood as a child, I thought as a child; but when I became a man, I put away childish things.” [1 *Corinthians 13:11.*] How many men there are who have grown to man’s estate, but have not outgrown their childhood, who bring the defects of their child-life into their religious experience. Brethren, “be not children in understanding; howbeit in malice be ye children, but in understanding be men.” [1 *Corinthians 14:20.*]*14LtMs, Ms 38, 1899, par. 5*

The Lord takes no pleasure in seeing us spiritually weak. “God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” [2 *Corinthians 4:6, 7.*] We have conflicts and trials to meet, but we need not fail or be discouraged. The apostle says, “We are troubled on every side, yet not distressed; we are perplexed, yet not in despair; persecuted, ... but not destroyed, always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.” [*Verses 8-10.*]*14LtMs, Ms 38,*

1899, par. 6

It is the supposed little sins that will exclude us from heaven. We cannot carry with us a part of our sinful selves, that sensitiveness which is always ready to be hurt, and cry out. Our refusal to let self die and our life be hid with Christ in God, will leave us in unbelief and transgression of the law. The gospel has not abolished from the law, or detracted one little from its claims. It still demands holiness in every part. There is no such thing as making the law void through faith in Christ. The law is the echo of God's own voice, giving to every soul the invitation, "Come up higher." Be holy, holier still.<sup>14</sup>*LtMs, Ms 38, 1899, par. 7*

If we would press forward to the mark of our high calling of God in Christ Jesus, we must show that we are emptied of all self, and supplied with the golden oil which through the two golden pipes is communicated by the two anointed ones who stand by the Lord of the whole earth. God is dealing with us through His grace and providence. From eternity He has chosen us to be His obedient children. He gave His Son to die for us, that we might be sanctified through obedience to the truth, cleansed from all the littleness and cheapness of self. As a people, we are far behind. A personal work is needed, a personal surrender of self. We are to be controlled by the Holy Spirit. "Ye are the light of the world." Let your light so shine before men that they may see your good works, and may glorify your Father which is in heaven. [*Matthew 5:14, 16.*]<sup>14</sup>*LtMs, Ms 38, 1899, par. 8*

God can only be honored when we who profess to believe in Him are conformed to His image. We are to represent to the world the beauty of holiness, and we shall never enter the gates of the city of God until we perfect a Christlike character. If we with trust in God strive for sanctification, we shall receive it. Then as witnesses for Christ, we are to make known what the grace of God has wrought in us.<sup>14</sup>*LtMs, Ms 38, 1899, par. 9*

The greatest disquietude we can have is uncertainty. The acceptance of the blessings of God brings righteousness and peace. The fruit of righteousness is quietness and assurance forever. We must have simplicity and Godlike sincerity. We must

have that wisdom which cometh from above. Our Christian experience must be animated, by piety, and instinct with the divine life.*14LtMs, Ms 38, 1899, par. 10*

You strike too low, my brethren. Set your mark high. Let your works be in harmony with the works of Jesus Christ. It is the privilege of all to grow up to the full stature of men and women in Christ Jesus. "This is the will of God concerning you, even your sanctification." [*1 Thessalonians 4:3.*] Is it your will also? with intensity of desire, long after God; yea, pant after him, as the hart panteth after the water brooks. Press to the mark of the high calling of God in Christ Jesus.*14LtMs, Ms 38, 1899, par. 11*

Why do not all who have named the name of Christ put on Christ? Why do they not awake from their indifference, arouse from the lukewarm state, their self-satisfied condition? God's people must have a fixed purpose. They will never be holy until they put all the energy of their being into the work of conforming to the will of God.*14LtMs, Ms 38, 1899, par. 12*



## Ms 39, 1899

Loyalty or Disloyalty

NP

March 23, 1899

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In past ages the Lord God of heaven revealed His secrets to His prophets, and this He does still. The present and the future are equally clear to Him, and He shows to His servants the future history of what shall be. The Omniscient looked down the ages, and predicted through His prophets the rise and fall of kingdoms hundreds of years before the events foretold took place. The voice of God echoes down the ages, telling man what is to take place. Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word God has given through His prophets. They act their part in carrying out God's great purposes. Events fall into line, fulfilling the word God has spoken. *14LtMs, Ms 39, 1899, par. 1*

The unbelieving and godless do not discern the signs of the times. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the ways and means employed by the great I AM to make His ways and purposes known, they show themselves to be both ignorant of the Scriptures and of the power of God. The Creator knows just what elements He has to deal with in human nature. He knows that means to employ to obtain the desired end. The Christian who accepts the truth, the whole truth, and nothing but the truth, will look at Bible history in its true bearing. The past, the history of the Jewish economy from [the] beginning to the end, instead of being spoken of contemptuously and sneered at as "the dark ages," will reveal light, and still more light, as it is studied. *14LtMs, Ms 39, 1899, par. 2*

Man's word fails, and he who takes the assertions of man as his dependence may well tremble, for he will one day be as a shipwrecked vessel. But God's Word is infallible and endures forever. Christ declares, "Verily I say unto you, Till heaven and

earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." [Matthew 5:18.] God's Word will endure through the ceaseless ages of eternity. *14LtMs, Ms 39, 1899, par. 3*

God lives and reigns. His glory is not confined to the temple made with hands. He has not closed heaven against His people. As in the Jewish age, so in this age, God reveals His secrets to His servants the prophets. *14LtMs, Ms 39, 1899, par. 4*

The image shown to Nebuchadnezzar in the visions of the night represents the kingdoms of the world. The metals in the image, symbolizing the different kingdoms, became less and less pure and valuable. The head of the image was of gold, the breast and arms of silver, the sides of brass, and the feet and toes iron mingled with clay. So the kingdoms represented by them deteriorated in value. *14LtMs, Ms 39, 1899, par. 5*

The result of making void the law of God may be seen in the immorality of these several kingdoms. If they had kept the fear of the Lord ever before them, they would have been given wisdom and power which would have bound them together and kept them strong. But the rulers of the kingdoms of the world made God their strength only when harassed and perplexed. *14LtMs, Ms 39, 1899, par. 6*

Failing to get help from their great men, they sought it from men like Daniel, whom they knew honored the living God, and were honored by him. To these men they appealed to unravel the mysteries of providence to them, for they had so far separated themselves from God by transgression that they could not understand His warnings. They were forced to appeal to those illuminated by heavenly light to explain the mysteries they did not comprehend. *14LtMs, Ms 39, 1899, par. 7*

Daniel, a man inspired by God, stood up in the Babylonian empire, when the kingdom seemed so strong and its influence so far-reaching that the most powerful foe could not take its scepter, and prophesied that it would pass away, notwithstanding its apparent magnificence, and that a second would succeed it. He prophesied also that the second empire would be succeeded by the third, and that a fourth empire would arise, more fierce, more determined, and

more powerful than any kingdom that had preceded it. As strong as iron, this kingdom would subdue and break in pieces all the nations of the world. *14LtMs, Ms 39, 1899, par. 8*

This picture passes before us as a panorama. In spite of the warning he had received, Nebuchadnezzar went on in his own strength till God took from him the talent of wisdom, that he might be brought to see and acknowledge the living God as One able to create and to destroy. Babylon passed away because in her prosperity she forgot God and ascribed the honor and glory of her prosperity to human achievements. So today when men refuse to obey the law of God they are humiliated. God tests them, and if they do not humble their hearts and confess their sins, they receive the penalty of transgression. *14LtMs, Ms 39, 1899, par. 9*

The Medo-Persian kingdom was visited by the wrath of God because in it His law was trampled under foot. The fear of God possessed no power among the people. Wickedness, blasphemy, and corruption were the prevailing influences in this kingdom, and the kingdoms that followed were even more base and corrupt. They deteriorated because they cast God off. As they forgot Him they sank lower and lower in the scale of moral value. The vast empire of Rome crumbled into pieces. The church of Rome boasts of her infallibility and of her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of the will of God. *14LtMs, Ms 39, 1899, par. 10*

While representing the kingdoms of this earth, the image revealed to Nebuchadnezzar also fitly represents the deterioration of religion. We grow weak morally and spiritually just in proportion as we forget God. Those who claim to be Protestants are not today what Luther was. They have left the old landmarks, and have depended on forms, ceremonies, and outward display to make up for the lack of purity and piety, meekness and lowliness, found in obedience to God. It is sin that is ruining nations today. Even leaders in the religious world have not a good conscience toward God. *14LtMs, Ms 39, 1899, par. 11*

There is no real standard of righteousness apart from the law of

God. By obedience to this law the intellect is cultivated, the conscience enlightened and made sensitive. Righteousness exalteth a nation. People need an intelligent knowledge of God's law. The words of the Bible and the Bible alone should be echoed from the pulpits of our land. God speaks in his word, and fulfills this word in the world. We need now to seek to understand the movements of God's providence. Said Paul, "Ye brethren are not in darkness, that that day should overtake you as a thief. Ye are the children of light and the children of the day. We are not of the night, nor of darkness." [1 *Thessalonians* 5:4, 5.]*14LtMs, Ms 39, 1899, par. 12*

The Bible is God's great director. It is a lamp to our feet, a light to our path. It flashes its light ahead, that we may see the path by which we are travelling, and its rays are thrown back on past history, showing most perfect harmony in that which to the mind in darkness appears like error and discord. In that which seems to the worldling an inexplicable mystery, God's children see light and beauty.*14LtMs, Ms 39, 1899, par. 13*

God has marked out the way with His prophetic guideposts. We are not left to depend on man's wisdom. The great waymarks God Himself has raised show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but God changes not. His Word will abide the same forever. Those who love and obey the law of Jehovah will meet with trials and temptations, but this is only what Jesus met, and He declares, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." [*John* 10:27, 28.] If we hope and pray and by faith trust His Word, we shall be able to say with Paul, "I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." [*Romans* 8:38, 39.]*14LtMs, Ms 39, 1899, par. 14*

Have we wholly given ourselves up to do God's will? Are we transformed by the grace of Christ? Some claim to be in Christ, while their special work is to make void the law of Jehovah. Shall

we take their word for it? Shall we accept their assertions? How shall we distinguish God's true servants from the false prophets which Christ said should arise to deceive many? There is only one test of character—the law of Jehovah. *14LtMs, Ms 39, 1899, par. 15*

The Israelites placed over their doors a signature of blood, to show that they were God's property. So every child of God in this age will bear the signature God has appointed. They will place themselves in harmony with God's holy law. A mark is placed upon every one of God's people, just as verily as a mark was placed over the doors of the Hebrew dwellings, to preserve the people from the general ruin. God declares, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that doth sanctify them." [*Ezekiel 20:12.*] When men say that the law of God is abrogated by the testimonies of "the fathers," they are teaching for doctrine the commandments of men. Their word is not founded upon the teaching of the apostles and prophets. Jesus Christ is not the Chief Cornerstone of their structure. John says, "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.*] Those who permit themselves to be deceived will, with the deceiver, feel the wrath of the Lamb. *14LtMs, Ms 39, 1899, par. 16*

With God's Word before us, with the lesson of instruction we may there learn, there is no need for us to be deceived. We are living in a momentous period in this earth's history. The great conflict is just before us. We see the world corrupted under the inhabitants thereof. The man of sin has worked with a marvelous perseverance to exalt a spurious sabbath, and the disloyal Protestant world has wondered after the beast, and has called obedience to the Sabbath instituted by Jehovah disloyalty to the laws of the nations. Kingdoms have confederated to sustain a false sabbath institution, which has not a word of authority in the oracles of God. *14LtMs, Ms 39, 1899, par. 17*

In the record of the vision given to John we read, "The dragon was wroth with the woman, (the church), 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.*] Satanic agencies have made the earth a stage for horrors which no

language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for the law of God has brought the sure result. *14LtMs, Ms 39, 1899, par. 18*

The great conflict now being waged is not merely a strife of man against man. On the one side stand the Prince of Life, acting as man's substitute and surety; on the other the prince of darkness, with the fallen angels under his command. "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. ... 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 6:12, 13, 10, 11.*]*14LtMs, Ms 39, 1899, par. 19*

There will be a sharp conflict between those who are loyal to God and those who cast scorn upon His law. The church has joined hands with the world. Reverence to God's law has been subverted. The religious leaders have taught for doctrine the commandments of men. As it was in the days of Noah, so it is in this age of the world. But shall the prevalence of disloyalty and transgression cause those who have revered the law of God to have less respect for it, to unite with the powers of earth to make void God's law? The truly loyal will not be carried away by the current of evil. They will not throw scorn and contempt on that which God has set apart as holy. The test comes to every one. There are only two sides. Which are you on?*14LtMs, Ms 39, 1899, par. 20*

## Ms 40, 1899

“I Will Have Mercy and Not Sacrifice.”

NP

March 26, 1899

Portions of this manuscript are published in *WM 24*; *9MR 160*; *10MR 95-96*.

“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?” [*1 John 3:17.*] *14LtMs, Ms 40, 1899, par. 1*

Christ, our substitute and surety, was a man of sorrows and acquainted with grief. His human life was one long travail in behalf of the inheritance He was to purchase at such an infinite cost. He was touched with the feelings of our infirmities. In consideration of the value He places upon the purchase of His blood, He adopts them as his children, makes them the objects of His tender care. And in order that they may have their temporal and spiritual necessities supplied, He commits them to His church, saying, Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me. *14LtMs, Ms 40, 1899, par. 2*

This is to be our watchword. “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” [*Matthew 25:40.*] And if we faithfully carry it into our daily lives, we shall hear the benediction, “Well done, good and faithful servant; ... enter thou into the joy of thy Lord.” [*Verse 23.*] Will it pay to endure, as a Christian, the tests and trials of God? *14LtMs, Ms 40, 1899, par. 3*

We need to make great changes. We need to hold the pure principles in reverence for Christ and respect for the purchase of His blood. This we may do through practical obedience to heaven’s law. There must be a continual growth in those attributes which tend to perfection of character. When divine grace has opened our hearts, we shall impart to others of the grace we have received. “And the peace of God, which passeth all understanding, shall keep

our hearts and minds through Christ Jesus.” [*Philippians 4:7.*]*14LtMs, Ms 40, 1899, par. 4*

Listen to the testimony of Inspiration concerning Christ: “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. ... A bruised reed shall ye not break, and the smoking flax shall ye not quench: he shall bring forth judgment and 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, 3, 4.*]*14LtMs, Ms 40, 1899, par. 5*

This is the testimony to be borne of every servant of Christ. His professed followers would do well to ask themselves, Have I the mind of Christ? Have I, with humble heart, sought to bless the souls who are cramped and oppressed, those who are tempted and tried by poverty and affliction? Or have I heard the voice of my fellow men asking for pity, for consideration, for mercy, and instead of following in the footsteps of my Example, spurned their earnest cry? Have I made it harder for them to place their confidence and faith in a prayer-hearing God? Have I, by harsh, unpitying words, crushed the wounded spirit, and in hardness of heart quenched the last spark of hope in the soul?*14LtMs, Ms 40, 1899, par. 6*

The richest treasure in the sight of God is a humble, contrite heart. The power of the Lord is magnified when the human heart is tender, sensitive to another’s woe, and pitiful for his suffering. Angels of God are ready to work with the human instrumentality in ministering to help souls. When the Holy Spirit works upon our minds and hearts, we shall not shun duty and responsibility, and like the priest and Levite, pass by on the other side, leaving the wounded, helpless soul to its misery. Let there be no departure from the example given us in the Word of life. Charity and godliness are worthy of constant exercise.*14LtMs, Ms 40, 1899, par. 7*

No man is to be trusted with high responsibilities unless he takes himself in hand daily and, through grace given, sets his heart in order. Often the ones who do the greatest harm are those who accept positions of trust, but who have not inquired at every step, “Is this the way of the Lord?” The one who allows his heart to



become hardened by Satan's temptations, who permits his natural disposition to gain the victory, fails to receive the impress of heaven. He becomes sapless and impoverished, and bears only wild fruit. *14LtMs, Ms 40, 1899, par. 8*

The professed children of God who have refused the guidance of their Father in heaven, who have disregarded God's message and messengers, will mourn too late the blessings they have lost. With anguish of soul they will call to mind the opportunities and privileges which were within their reach, but which they failed to improve. They will then realize that these blessings are lost to them forever. *14LtMs, Ms 40, 1899, par. 9*

Will the professed follower of Christ consider what manner of spirit he is of? As you read the history of the Old and New Testaments, mark how tender and pitiful the Lord is in His dealings with His creatures. While we were yet sinners, Christ died for us, and He stands ready to receive every wanderer who will return. And yet how many there are, themselves needing salvation as much as he, look upon the struggling soul not only with indifference, but contempt. Like the Pharisee they say, "God, I thank thee I am not as other men, or even as this sinner." [See *Luke 18:11.*] *14LtMs, Ms 40, 1899, par. 10*

My soul trembles as I see the blindness of intelligent minds to discern their possibilities, as I see how hard and ungracious are the thoughts cherished toward the straying sheep. O, if those in positions of influence would realize what God expects of them, in rescuing the human race, many lambs that have been killed by neglect might now be safely housed in the fold of God. If one-half the time and strength that is now devoted to sermonizing were spent in seeking to win back the straying ones, there would be rejoicing in the heavenly courts. These sermons lived would have a telling influence in winning souls to Christ. *14LtMs, Ms 40, 1899, par. 11*

How can God look upon the men and women who, claiming to be co-workers with Christ, regard the prodigal with contempt? While the soul is making its very first struggles against the flood of temptation, they, like the elder brother of the parable, stand by—

stubborn self-willed, complaining. But the heavenly Father appreciates His erring child, and encourages him in returning to his heavenly home. The Father's arm is about his son; the Father's garments cover his rags; the ring is placed upon his finger as a token of his royalty. *14LtMs, Ms 40, 1899, par. 12*

The ear of the Lord is open to the cry of every soul that is poor in spirit. Even before the prayer is offered, or the yearning of the soul made known, the Spirit of God goes forth to meet it. Never has there been a genuine desire, however weak, never a prayer lifted to God, however faltering, never a tear shed in contrition of soul, but grace from Christ has gone forth to meet the grace working upon the human heart. *14LtMs, Ms 40, 1899, par. 13*

## Ms 41, 1899

### The Religion of Christ

NP

March 28, 1899

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

There are many intelligent men who mean to be Christians, and who think they are Christians, but they deceive themselves. Their religion is not after the order of Christ, but is a shadow of some other man's mind, and does real harm to the cause of truth when brought into connection with the work. If these persons would study the work of Christ, they would discover that they act out the attributes of Satan rather than reveal the beauty and lowliness of the meek and lowly Jesus. If in their work something arises that cuts across their plans, they place all the strength of their being on the enemy's side. They become unkind and unfeeling. They make unholy decisions, and act in a way that hurts souls nigh and afar off. They lie against the truth while claiming to believe. They think their position demands that they be firm and very zealous, and they speak as they feel, in a harsh, cutting manner, and having once spoken their opinion, they will maintain it at any price. The heart of flesh seems hardened to a heart of steel. *14LtMs, Ms 41, 1899, par.*

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These men misrepresent the religion of Jesus Christ. By the heavenly universe, as well as men, it is seen that they have not renewed, sanctified hearts, but are rough and coarse in disposition, unsympathetic, unkind, uncourteous, unchristlike. *14LtMs, Ms 41, 1899, par. 2*

A man may think he is a Christian, and that he is doing an essential work, and yet do that work with such a spirit that it proves he is no Christian. He may do his work in such a way as to stir up the worst passions of the human heart. It is possible for a man to think

himself a Christian, and yet have entirely incorrect ideas of Christianity. He may believe the truth, but his faith is not a faith which works by love and purifies the soul. At times he may speak the truth as it is in Jesus. He may be kind and deal with equity. He may have right ideas, and at times come to correct decisions in regard to the work; but if any fault is found with him, if some one ventures to correct him, he covers himself with zeal as with a cloak, and pours forth such bitterness that the attributes of Satan are revealed in him. *14LtMs, Ms 41, 1899, par. 3*

He may have ability to teach others, to educate the young or deal with the erring. But self in him is strong, and when unfavorable circumstances arise, he will show that he lacks self-control, and the old habits and practices, awakening into life, will carry him on with a zeal that is not according to knowledge or sound Bible principle. Bitterness is cherished against souls who are the purchase of the Son of God, and when through misconception his own spirit is brought into exercise, his unchristlike disposition manifests itself against those who are innocent. How can God look upon such a man with pleasure? Will He not punish for these things? *14LtMs, Ms 41, 1899, par. 4*

God has represented this work in His Word, saying, "Ye have thrust with side and with shoulder, and pushed the diseased with your horns, till ye have scattered them abroad." [*Ezekiel 34:21.*] This is the course many have pursued. They have driven the weak on to Satan's battleground, to be tempted, to falter, and to fall. When the judgment shall sit and the books are opened, these men will be called to account for the blood of souls that is upon their garments. In that day God will ask them, "Who hath required this at your hand?" [*Isaiah 1:12.*] They will then see that they have done a work that God has not required of them. *14LtMs, Ms 41, 1899, par. 5*

For a time the work may not show the result of such a course of action, for God works to preserve the honor of His cause. But if after messages of mercy and warning are rejected these defects will become apparent, alienation will be aroused, distrust awakened. Those who have connected themselves with these men will find themselves losing in personal piety and faith in Christ, that their characters are becoming molded after a wrong pattern.

Temptations will be many and strong to be unmerciful, unsympathetic, untouched by the feelings of others' infirmities. Instead of learning in the school of Christ, they are being educated in wrong ways by teachers whose defects of character will close the gates of heaven upon them. *14LtMs, Ms 41, 1899, par. 6*

A course of action should be pursued that will inspire faith. The Spirit of Jehu will never bind human hearts together. This lesson men are slow to learn. It is not safe to bind our interests up with a Jehu-religion, for it will result in bringing sadness of heart upon God's true workers. It was a sad day for Jehonadab when he was lifted up by the hand of Jehu to a place in his chariot, to understand his zeal for the Lord and the principles which moved him to action. God can give Jehu a work to do under His hand, but He has not left any of His servants to do the work of punishing the men who will not heed His warnings and reproofs. His workers cannot do this with success. The Holy Spirit abiding in the heart will lead the erring human agent to see His own defects of character and pity the weakness of others, to forgive as he wishes to be forgiven. He will be pitiful, courteous, [and] Christlike. *14LtMs, Ms 41, 1899, par. 7*

## Ms 42, 1899

Kept in Trial

NP

March 28, 1899

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“I say unto you, my friends,” Christ said, “be not afraid of them that kill the body, and after that have no more than they can do.” [*Luke 12:4.*]*14LtMs, Ms 42, 1899, par. 1*

The priests and rulers did all that lay in their power against the only begotten Son of God and against all who acknowledged Him, for they were imbued with the spirit of him who is a liar and a murderer. But though Satan vented his spite against the children of God and their great Head, he could not control the conscience or tarnish the soul. He may cause all the suffering possible to the body, but he cannot change the character of the man who conscientiously serves God.*14LtMs, Ms 42, 1899, par. 2*

Today men may persecute even unto death in an effort to make their fellow men worship an idol sabbath which has been brought into existence by the man of sin, who thinks to change times and laws. But to torture and put to death the body is all they can do. Satan makes a continual effort to ruin the souls God is seeking to save. By his masterly inventions and crooked deceptions he seeks to confuse men’s minds in regard to the Way, the Truth, and the Life. Under his direction men have inflicted untold pain and misery on their fellow men. But they have never been able to harm the soul. There is a power which can destroy both soul and body. “I will forewarn ye whom ye shall fear. Fear him which, after he hath killed, hath power to cast into hell, yea, I say unto you, Fear him.” [*Verse 5.*]*14LtMs, Ms 42, 1899, par. 3*

The Ruler of the universe bears long with the perversity of men, but He keeps a record of their works, and in proportion as they have caused pain to others, they will themselves be punished. “I heard another voice from heaven, saying, Come out of her, my people,

that ye be not partakers of her sins, and receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.” [Revelation 18:4-8.] *14LtMs, Ms 42, 1899, par. 4*

“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.] No earthly ruler could show himself so jealous of his honor, so interested in his subjects, so kind and tender to those who put their trust in him as does the King eternal, immortal, invisible, the Ruler high above all rule, all authority. He has strictly prohibited all sin, and has strictly enjoined practical obedience. It is Satan that fills man’s heart with a desire to do evil. Those who follow him, the busy, incessant worker of evil, are not content with imperilling their own souls. They present every inducement which they think will lead others to imperil their souls. If these cannot rule, they seek to ruin. *14LtMs, Ms 42, 1899, par. 5*

A spirit of exasperation, of revenge, of hatred, works in the children of disobedience, as it worked in the first great rebel. He imbues his followers with every species of malignity against those who cannot be induced to join his ranks. Gaping prisons are opened before them. They are threatened with the chain-gang and the stocks. Thus men treat those who worship God according to the dictates of their own conscience. Have they forgotten that as they judge and punish, so they will be judged and punished? *14LtMs, Ms 42, 1899, par. 6*

God has said, “Touch not mine anointed, and do my prophets no harm.” [Psalm 105:15.] Men have borne false witness against God’s chosen ones. They have bruised their limbs with fetters and burnt them at the stake. The Lord will avenge His children. As men have carried out the spirit and purposes of Satan in causing pain to

human beings, so will they suffer. Thus will they perish who have done all in their power to compel men to transgress the law which God has commanded all to obey. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed in a vesture dipped in blood, and his name was called the Word of God." *14LtMs, Ms 42, 1899, par. 7*

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the winepress with the fierceness of the wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." *14LtMs, Ms 42, 1899, par. 8*

"And I saw the beast and the kings of the earth, and their armies, gathered together to make war on him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet which wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth: and all the fowls were filled with their flesh." [*Revelation 19:11-21.*] *14LtMs, Ms 42, 1899, par. 9*

Christ says, "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?" [*Matthew 7:15, 16.*] "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.] “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.” “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my father which is in heaven. Man will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” [Matthew 7:17, 18, 20-23.]14LtMs, Ms 42, 1899, par. 10

Let the Lord Jesus testify in regard to the fruit he bears: “The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the poor; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, (not to sentence them to prison and exile, to chain gangs and stocks), 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 may be called trees of righteousness, the planting of the Lord, that ye might be glorified.” [Isaiah 61:1-3.]14LtMs, Ms 42, 1899, par. 11

This is the work of Christ. What a contrast it is to the work of Satan!14LtMs, Ms 42, 1899, par. 12

The Lord has not forgotten His people who live in this age. He says to them, “Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Has 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 might he increaseth strength. Even the youth 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.” [Isaiah 40:27-31.]14LtMs, Ms 42, 1899, par. 13

“But thou, Israel, art my servant, ... whom I have chosen, the seed of Abraham, my servant. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.14LtMs, Ms 42, 1899, par. 14

“Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded, for they shall be as nothing, and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord, thy Redeemer, the Holy One of Israel.” [Isaiah 41:8-14.]14LtMs, Ms 42, 1899, par. 15

“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.]14LtMs, Ms 42, 1899, par. 16

“Ye shall know them by their fruits.” [Matthew 7:16.] Do those who accuse God’s children come under the head of “contrite ones”? Instead, they show to the world, to angels, and to men that they have chosen to stand under the banner of the prince of darkness, to swell the numbers of those who love and make a lie.14LtMs, Ms 42, 1899, par. 17

We are living in probationary time. There are only two sides, only two parties. Of those whom God sees that He can trust because they are loyal and obedient, He says, “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.” [*Malachi 3:16-18.*]14LtMs, Ms 42, 1899, par. 18

“For, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.” [*Malachi 4:1-3.*]14LtMs, Ms 42, 1899, par. 19

The Lord makes a covenant with His people. After being tested and tried, those who are loyal to His commandments are pronounced trustworthy members of the royal family, children of the heavenly King. God declares, “He that overcometh shall inherit all things,” “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.” “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.” [*Revelation 21:7; 3:5, 12.*]14LtMs, Ms 42, 1899, par. 20

“These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth and shutteth and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold I will make them of the synagogue of Satan which 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.” [*Verses 7-10.*]14LtMs, Ms 42, 1899, par. 21

“Because thou hast kept the word of my patience.” Does this apply

to the men who persecute those who conscientiously keep the commandments of God, who refuse to bow down to an idol sabbath and worship an institution of the Papacy. Who is keeping the word of God's patience? This is a subject of intense interest, which none of us can afford to ignore, because God says of those who do keep the word of His patience, "I also will keep thee from the hour of temptation which shall come upon all." The hour of test and trial will surely come, and is even now approaching. Christ declares, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." [*Verses 10, 11.*]14LtMs, Ms 42, 1899, par. 22

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:12-14.*] Compare these words with the warning, "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. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." [*Revelation 14:9-12.*]14LtMs, Ms 42, 1899, par. 23

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of the brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them." [*Revelation 12:10-12.*]14LtMs, Ms 42, 1899, par. 24

"And I saw another sign in heaven, great and marvelous, seven angels, having the seven last plagues, for in them is filled up the

wrath of God. And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast and over his image, and over his mark and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." [Revelation 15:1-4.]<sup>14</sup>*LtMs, Ms 42, 1899, par. 25*

**Ms 43, 1899**

Diary/"During the past night matters..."

Refiled as *Ms 64, 1894*.

**Ms 44, 1899**

“I have been unable to sleep much...”

Refiled as *Ms 165, 1897*.

## Ms 45, 1899

### Sabbath School Work

NP

March 29, 1899

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

We deeply regret our utter inability to help some people. They listen to the words spoken from the Bible, and seem to understand their meaning; but we wait in vain for them to be religiously impressed, to appear conscious that they have been bought with a price, that God has claims upon them. How the heavenly angels rejoice when they see the youth, young men, young women, and children, making the right choice, and offering themselves voluntarily in whole-souled allegiance to Him who gave His life for them.*14LtMs, Ms 45, 1899, par. 1*

In our Sabbath schools it is not those who possess supposed superior talents who accomplish the most. Those who amuse their classes by relating anecdotes do not exert an influence that is a savor of life unto life. Neither is the best influence exerted when students are encouraged to look upon the committing of chapters of Scripture to memory as a wonderful achievement. Offer no bribes to children to attend Sabbath school. But be sure that the teachers have the oil of grace in their vessels with their lamps.*14LtMs, Ms 45, 1899, par. 2*

You who are engaged in the work as Sabbath school superintendents and teachers remember that though you may teach the Word fluently, this is not all that is necessary. You may have plans whereby you hope to make your mark; but before you carry them out, ask yourself, Will it prove to be the mark of Christ, or a revelation of myself?*14LtMs, Ms 45, 1899, par. 3*

Much cheap machinery is used in Sabbath schools. How many people have been accepted as Sabbath school instructors who



have never surrendered the soul to the discipline of Christ? They refuse to accept Christ, yet they accept the position of a teacher of Bible truth. There are those who step into the ranks as volunteer workers who have known the reasons of our faith from their youth up, but whose characters have never been transformed. They bear no sweet, precious fruit. They may be looked upon as excellent teachers, but their teaching has about as much influence as a recitation of the multiplication table would have. They are signboards pointing in the wrong direction. They have never realized what the true aim of life is. They have missed the mark most decidedly, and are no more fit to teach than were the foolish virgins to go into the marriage supper of the Lamb.*14LtMs, Ms 45, 1899, par. 4*

Let every Sabbath school teacher remember that he must bear about with him the precious fragrance of Christ's grace. The Sabbath school is a missionary field, open for all who love God. Into this work men and women may put heart-piety and soul-burdened, loving service. Those who do this, work to a purpose. The greatest earnestness, the deepest spirituality, are demanded for a Sabbath School worker. The simplicity of true religion, cherished in the hearts of superintendents and teachers, will bring angels of heaven into the school to impress and win souls.*14LtMs, Ms 45, 1899, par. 5*

Sabbath school superintendents and teachers should drink every day of the water of life. Then they will have within them a well of water, constantly springing up unto everlasting life. They are themselves learners in the school of the great Teacher, and therefore they can bring from the treasure house of the Word things new and old. The love of Christ speaks from the lips and is expressed in the countenance.*14LtMs, Ms 45, 1899, par. 6*

Such teachers show their love for Christ by their love for His children. They carry their students upon their soul until they are gathered into the fold, adopted as sons and daughters of God. They do not rest until they see before them the practical results of their work. They yearn for the souls committed to their charge. They will not rest until the Lord answers their earnest prayer for the conversion of souls. Angels of God co-operate with such teachers,

enabling them to do service for the Master. The light of the Sun of Righteousness shines naturally from the soul. The words they speak are received as sincerity and truth. Christians indeed, they are doing the work of Christ, under His supervision.<sup>14</sup>*LtMs, Ms 45, 1899, par. 7*

## Ms 46, 1899

The Pearl of Great Price

NP

March 29, 1899

Previously unpublished.

The pearl of great price represents the salvation which Christ brought to the human family. This salvation He freely gives to all who accept Him as a personal Saviour. But He warns us to take heed lest in searching for the pearl of great price, we are deceived into accepting a counterfeit. There are many who almost gain possession of the pearl, but fail in the end. They have not the purity of heart, the thorough consecration, the close relation with divinity, necessary for this noble pursuit. *14LtMs, Ms 46, 1899, par. 1*

“Sanctify them through thy truth:” Christ prayed; “thy word is truth. As thou hast sent me into the world, so have I also sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified through the truth. 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.” *[John 17:17-23.]14LtMs, Ms 46, 1899, par. 2*

“I in them, and thou in me.” *[Verse 23.]* Nothing can bear any comparison with possessing Christ as a personal Saviour. He says to each one, “Wilt thou be made whole? Look unto me and be saved. I have borne thine iniquities. By the stripes laid upon me thou canst be healed.” *14LtMs, Ms 46, 1899, par. 3*

As Saul of Tarsus was on his way to Damascus, breathing out threatening and slaughter against the disciples of the Lord, he was arrested in his course. “Suddenly there shone round about him a

light from heaven, and he fell to the earth, and heard a voice saying, unto him, Saul, Saul, why persecutest thou me?" [Acts 9:3, 4.]*14LtMs, Ms 46, 1899, par. 4*

This wonderful revelation so affected Saul's eyesight that he was instantly made blind, but the eyes of his spiritual understanding were enlightened. He gained a knowledge of God and Jesus Christ whom He had sent. Remorse came over him, and he saw that he had persecuted Christ. What did he do? He sold all to buy the pearl of great price, saying, "What things were gain to me, these I counted loss for Christ, yea, doubtless, 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." [*Philippians 3:7, 8.*]*14LtMs, Ms 46, 1899, par. 5*

Seeking pardon for sin, Saul found the sin-pardoning Saviour, who takes away the guilt of the world. He found the One who said to him, "A new heart also will I give thee." [*Ezekiel 36:26.*] "I am the Way, the Truth, and the Life." "Whosoever believeth in me, shall not perish, but shall have the light of life." [*John 14:6; 3:16; 8:12.*] In reference to Paul Christ could indeed say, "I was found of him who sought me not." [See *Romans 10:20.*] Paul was not searching for the pearl of great price. But it flashed its invaluable loveliness before him, that his attention might be attracted. Christ and his righteousness became to Paul more than the whole world. "I count all things but loss ... that I may win Christ," he declared. [*Philippians 3:8.*]*14LtMs, Ms 46, 1899, par. 6*

A restored spiritual life, a sound symmetrical experience, is the result of an acceptance of the great gift of Christ. The noblest faculties of the soul are thus made one with God. He who receives Christ by faith has the blessedness and joy of an eternal life.*14LtMs, Ms 46, 1899, par. 7*

## Ms 47, 1899

“God Loveth a Cheerful Giver.”

NP

March 29, 1899

Portions of this manuscript are published in *TDG 97; WM 279-280*.

The apostle Paul declares, “He that 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.” [2 *Corinthians 9:6-8*.] *14LtMs, Ms 47, 1899, par. 1*

Liberality is one of the directions of the Holy Spirit, and when the professed people of God withhold from the Lord His own in tithes and offerings, they meet with spiritual loss. The Lord does not reward a stinted liberality. He calls upon the people to honor Him with their substance, and wait the firstfruits of all their increase. *14LtMs, Ms 47, 1899, par. 2*

It is not possible to lay down rules for every case, for in many instances such a course would distress the giver. The circumstances in which some are placed, and which are of God’s appointment are to be considered. The Lord expects a man to impart of what he has and not of what he has not. With some a tenth of the income would not properly represent the proportion they should give to the Lord, while to others it is a fair return. *14LtMs, Ms 47, 1899, par. 3*

How many are losing rich blessings and becoming spiritually dwarfed because they withhold from God His own? The enemy of God and man is constantly at work to divert the treasures which belong to God to please and honor and glorify the human agent. My family needs call for this and for that, men say, and convenience after convenience is added to the house in furniture, in clothing, in dainties for the table. They fail to limit their desires, when by so

doing they would bring blessing to themselves and to their families.*14LtMs, Ms 47, 1899, par. 4*

God has made us His almoners, co-partners with Him in the great work of advancing His kingdom on the earth. We may pursue the course taken by the unfaithful steward, and by so doing lose the most precious privileges ever granted to men. For thousands of years God has worked through human agencies, but at His will He can drop out the selfish, the money lover, the covetous. He can carry on His work though we act no part in it. But who among us would be pleased to have the Lord do this?*14LtMs, Ms 47, 1899, par. 5*

It were almost better not to give at all than to give in a grudging way. Let all bear in mind that they are dealing with God, upon whom they depend for every blessing. The Lord reads every thought of the heart, every impulse of the mind. If we have not the spirit to give freely, we mock Him.*14LtMs, Ms 47, 1899, par. 6*

When we show to the world, to angels, and to men that the prosperity of the cause of God is our first consideration, God will bless us. Sometimes He works through unbelievers, and unexpected relief comes. The Lord puts it into the hearts of men to help. The means coming in this way is not to be refused. When means comes from unbelievers it is to be used by the human agent to honor God. Every spiritually-minded, wholehearted giver will rightly apply every God-entrusted talent. The Lord does not have to depend upon our means. He will not be restricted by the human agent. His way is always the best way, and any help that may come to advance His cause and work in any of our institutions is to be used as coming from Him. Gifts from unbelievers are not to be refused. The money is the Lord's, and is to be received with gratitude. Let God work and send by whom He will.*14LtMs, Ms 47, 1899, par. 7*

If the love of God is supreme in our hearts our love for wife, husband, children, relatives will be in accordance with the will of God. We are to keep ourselves from idols. Everything that would divide our affections and confuse our understanding in regard to our duty to God is sin. When we allow our means to flow into

unnecessary channels, while the cause of God is left in poverty, we show that our minds are perverted. Who is sufficient for these things? may be the inquiry of those engaged in the work. We believe time is closing. Eternity is at hand. Our supply of means is limited, and the work to be done is great. It is now that faith must be exercised. Our sufficiency is in God. When we have worked to the best of our ability and judgment to use the means which we have at our command, we may leave the rest with God. We are to go forward, and the Lord will open the way. *14LtMs, Ms 47, 1899, par.*

8

## Ms 48, 1899

Work in Christ's Lines

NP

March 29, 1899

Portions of this manuscript are published in *ST 12/20/1899, 12/27/1899*. †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.

The life of Christ was a perfect life. It was a life of intense spirituality. Every circumstance of life Christ turned into an occasion for unfolding truth. As He sat by Jacob's well, talking to the woman of Samaria, His disciples came to Him with food, saying, "Master, eat. And he said unto them, I have meat to eat that ye know not of. Therefore said his disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." [*John 4:31-34*.] While the disciples were thinking of natural hunger, Jesus presents to them a higher need, a spiritual hunger to do the will of the Father. *14LtMs, Ms 48, 1899, par. 1*

There is a sustaining power in the deed done to benefit and bless humanity. This was the power that strengthened the world's Redeemer. Christ declares, I came ... "not to do my own will, but the will of the Father which sent me." [*John 6:38*.] His will was put into active exercise to save the souls of men. His human will was nourished by the divine. His servants today would do well to ask themselves, "What kind of a will am I individually cultivating? Have I been gratifying my own desires, confirming myself in selfishness and obstinacy?" If we are doing this we are in great peril, for Satan will always rule the will that is not under the control of the Spirit of God. When we place our will in unison with the will of God, the holy obedience that was exemplified in the life of Christ will be seen in our lives. God requires us to keep His commandments, that by obedience we may cultivate the attributes which made the Saviour's life pure, holy, and undefiled. *14LtMs, Ms 48, 1899, par. 2*



How many blessings are lost to Christ's professed followers because men and women have so limited an experience in being crucified to the world! When they place themselves under the generalship of Jesus Christ, instead of hurting others by their criticisms, they will institute a warfare against their own defects. They will criticize their own evil wills. Paul declares, "I am crucified with Christ." [*Galatians 2:20.*] There is nothing so hard as the crucifixion of the will. Christ was tempted in all points like as we are, but His will was ever kept on the side of God's will. In His humanity He had the same free will that Adam had in Eden. He would have yielded to temptation as Adam yielded. And Adam, by believing God and being a doer of His word, could have resisted temptation as Christ resisted it. *14LtMs, Ms 48, 1899, par. 3*

Had Christ so willed it, He could have commanded the stones to be made bread. He might have cast Himself down from the pinnacle of the temple. He might have yielded to Satan's temptation to fall down and worship him, the usurper of the world. But at every point He met the tempter with, "It is written." His will was in perfect obedience to the will of God, and the will of God was revealed throughout His entire life. It was a part of His very being. *14LtMs, Ms 48, 1899, par. 4*

Christ's obedience to His Father's commandments is to be the measure of our obedience. Those who follow Christ, if they would become complete in Him, must keep their will surrendered to the will of God. Abundant provision has been made that those who will seek God with the whole heart may find Him a present help in every time of trouble. Help has been laid on One that is mighty. Christ has promised, I will be your helper. I am the vine; ye are the branches. As the branch cannot bear fruit except it abide in the vine, no more can ye, except ye abide in me. *14LtMs, Ms 48, 1899, par. 5*

We have a part to act for the prosperity of the church. We are to shine as lights in the world. Our faith is to be a faith which works by love and sanctifies the soul. In and through Christ we are to be imbued with the spirit of Christ, to work in Christ's lines. "Work out your own salvation with fear and trembling," the apostle says. "For it is God which worketh in you, both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] A sharp warfare must be instituted

against selfishness and the corruption that is in the world through lust. We are to do earnest, faithful work, laboring for souls as they that must give an account. *14LtMs, Ms 48, 1899, par. 6*

The man Christ Jesus was the greatest Teacher the world ever knew. During their three years of discipline under His instruction, the disciples received many lessons. They also received rebukes for their dullness of comprehension. They could not take in the great themes presented to them. But when their Teacher was about to leave them, He bade them tarry in Jerusalem until they should be endued with power from on high, before going forth to preach the truth of the kingdom of God. Jesus well knew that their arguments, however logical, would not melt the hard heart, or break through the crust of selfishness and worldliness. He knew that the truth could only be effectual coming from hearts made warm and lips made eloquent by a living knowledge of the Way, the Truth, and the Life. *14LtMs, Ms 48, 1899, par. 7*

The spiritual life of the church can only be kept alive as the members make personal efforts to win souls to Christ. No amount of mental culture or theological training will do this work. But it can be done by the soul who is contrite and humble, who is imbued with the Spirit of God, and holds daily intercourse with Him. The bright beams of the Sun of Righteousness must shine upon the heart of the worker and purify his life before light from the throne of God can come to those who sit in darkness. *14LtMs, Ms 48, 1899, par. 8*

God calls for living, active, working men, men who from the first moment of their religious life will depend upon God and trust in Him who is the Head of the church. "Ye are a chosen generation," He says, "a royal priesthood, an holy nation, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [*1 Peter 2:9.*] In every church we need Christlike workers, those who in life and character are growing into the divine likeness by working to call sinners to repentance. *14LtMs, Ms 48, 1899, par. 9*

The work of the minister is incomplete if he does not educate the souls newly come to the faith to be laborers together with God, visiting and praying with families, showing to the world what Jesus

has done for them. God's Word declares, "Pure and undefiled religion before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [*James 1:27.*] These words are addressed not only to the minister, but to every follower of Christ. There are sluggards all through our churches, who frame excuses for their idleness. God calls not only on the minister, but on every soul connected with him, to be a worker in His vineyard. "Herein is my Father glorified," Christ says, "that ye bear much fruit." [*John 15:8.*] By His own life Jesus has paid for your earnest, hearty co-operation. He expects you to work, every one who has passed from death unto life. If you do not work as faithful missionaries, you are untrue to your trust, and you disappoint your Saviour. *14LtMs, Ms 48, 1899, par. 10*

There is a solemn obligation resting upon all. God's admonition reaches to every one: "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.*] The wrong act oft-repeated becomes habit, to act and re-act upon mind and heart, and unless divine power shall interpose, and the human agent become a partaker of the divine nature, the sure result will follow. Strengthen not the evil will by training it in wrong lines. Your life hid with Christ in God will be divested of all selfishness. Causes and effects are linked together. We shall not always be able to see the way before us. Circumstances will develop in a way we do not expect. But God sees not as man sees. His thoughts are not our thoughts, neither are His ways our ways. His hand is above all, and He will cause all things to work together for good to them that love God. *14LtMs, Ms 48, 1899, par. 11*

I wish I could impress upon the minds of ministers and people the great danger there is of making blunders in our missionary efforts. We are in danger of failing to realize how essential is the work of the Spirit of God upon the heart. In the work of ministers and laymen who have not a daily connection with God there is not that which will stand the test of storm and tempest. A new order of things has come into the ministry. There is a desire to pattern after other churches, and simplicity and humility are almost unknown. The young ministers desire to be original and introduce new ideas and new plans for labor. *14LtMs, Ms 48, 1899, par. 12*

They open revival meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without any regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock Christ Jesus.<sup>14</sup>*LtMs, Ms 48, 1899, par. 13*

The Old and New Testament Scriptures show us the only way in which this work should be done. Repent, repent was the message rung out by John in the wilderness. To the Pharisees he said, "Ye generation of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." [*Luke 3:7-9.*]<sup>14</sup>*LtMs, Ms 48, 1899, par. 14*

Christ's message to the people was, "Unless ye repent, ye shall all likewise perish." [*Luke 13:3.*] And the apostles were commanded to preach everywhere that men should repent. The Lord would have His servants today preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned mothers and fathers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and exercises repentance toward God, and faith toward the Lord Jesus Christ. When the sinner is conscious of his helpless condition, and feels his need of a Saviour, he may come with hope and faith to the Lamb of God, which taketh away the sin of the world. Christ will accept the soul who comes to Him in true repentance. A broken and a contrite heart He will not despise.<sup>14</sup>*LtMs, Ms 48, 1899, par. 15*

The battle cry is sounding along the line, Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness of heart. Your work, my work, will not cease with this life. For a little while we may rest in the grave, but when the call comes

we shall take up our work in the kingdom of God to advance the glory of Christ. But this holy work must be begun upon earth. We are not to study our pleasure or convenience. Our question must be, What can I do to lead others to Christ? How can I make known to men the love of God which passeth knowledge?<sup>14</sup>*LtMs, Ms 48, 1899, par. 16*

**Ms 49, 1899**

Come Out From Among Them

Refiled as *Ms 7, 1885*.

**Ms 50, 1899**

Words of Counsel to Young Physicians

Refiled as *Ms 4b, 1885*.

## Ms 51, 1899

The Seal of God

NP

April 2, 1899

This manuscript is published in entirety in *ST 11/01/1899, 11/08/1899*. <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 the apostle John on the Isle of Patmos were opened scenes of deep and thrilling interest in the experience of the church. Subjects of intense interest and vast importance were presented to him in figures and symbols, that those who should turn from error to truth might become intelligent concerning the perils and conflicts before them. The history of the Christian world to the very close of time was revealed to him. With great clearness he saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing message which is to ripen the harvest of the earth, either as sheaves for the heavenly garner, or as fagots for the fires of the last day. *14LtMs, Ms 51, 1899, par. 1*

John beheld in vision the redeemed people of God. He saw the triumph of those who had gained the victory over the beast and over his image. He marked the trials which they had endured for the truth's sake. He saw their unyielding firmness in adhering to the commandments of God against the oppressive powers that sought to force them to disobedience. *14LtMs, Ms 51, 1899, par. 2*

Under the symbols of a great red dragon, a leopard-like beast, and a beast with lamblike horns, the earthly governments, which would be especially engaged in trampling upon God's law and persecuting His people, were presented to John. Their war is carried on till the close of time. The people of God, symbolized by a holy woman and her children, are represented as greatly in the minority. In the last days only a remnant still exists. Of these John speaks as "they which keep the commandments of God, and have the testimony of



Jesus Christ.” [Revelation 12:17.] *14LtMs, Ms 51, 1899, par. 3*

Through paganism, and then through [the] Papacy Satan exerted his power for many centuries in an effort to blot from the earth God’s faithful witnesses. Heathen and papists were actuated by the same dragon spirit. They differed only in that the Romish apostate, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon’s fire. At the time when [the] Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. *14LtMs, Ms 51, 1899, par. 4*

This power, the last that is to wage war against the church and the law of God, was represented by a beast with lamblike horns. The beasts preceding it had risen from the sea, but this came up out of the earth, representing the peaceful rise of the nation which it symbolized. The “two horns like a lamb” [Revelation 13:11] well represent the character of our own government, as expressed in its two fundamental principles, Republicanism and Protestantism. These principles are the secret of our power and prosperity as a nation. Those who first found an asylum on the shores of America rejoiced that they had reached a country free from the arrogant claims of popery and the tyranny of kingly rule. They determined to establish a government upon the broad foundation of civil and religious liberty. *14LtMs, Ms 51, 1899, par. 5*

But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and “exerciseth all the power of the first beast before him.” Prophecy declares that he will say to them that dwell on the earth “that they should make an image to the beast,” and that it will cause “all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name.” [Verses 12, 14, 16, 17.] Thus Protestantism follows in the steps of [the] Papacy. *14LtMs,*

*Ms 51, 1899, par. 6*

It is at this time that the third angel is seen flying in the midst of heaven, proclaiming, "If any man worship the beast or his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture." "Here are they that keep the commandments of God and the faith of Jesus." [*Revelation 14:9, 10, 12.*] In marked contrast to the world, stands a little company that will not swerve from their allegiance to God. These are they of whom Isaiah speaks as repairing the breach which had been made in the law of God, they who are "building the old waste places," "raising up the foundation of many generations." [*Isaiah 58:12.*]*14LtMs, Ms 51, 1899, par. 7*

The most solemn warning and the most awful threatening ever addressed to mortals is that contained in the third angel's message. The sin which calls down the wrath of God unmixed with mercy must be of the most heinous character. Is the world to be left in darkness as to the nature of this sin? Most assuredly not; God does not deal thus with His creatures. His wrath is never visited upon the sins of ignorance. Before His judgments are brought upon the earth, the light in regard to this sin must be presented to the world, that men may know why these judgments are to be inflicted, and may have opportunity to escape them.*14LtMs, Ms 51, 1899, par. 8*

The message containing this warning is the last to be proclaimed before the revelation of the Son of man. The signs which He Himself has given declare His coming to be near at hand. For well-nigh forty years has the message of the third angel been sounding. The time has come when all who have an interest in their soul's salvation should earnestly and solemnly inquire, What is the mark of the beast? How shall we avoid receiving it?*14LtMs, Ms 51, 1899, par. 9*

In the issue of the great contest, two parties are developed: those who "worship the beast and his image," and receive his mark, and those that receive "the seal of the living God," who have "the Father's name written in their foreheads." [*Revelation 14:9; 7:2; 14:1.*] <This is not a visible mark.>*14LtMs, Ms 51, 1899, par. 10*

The seal of God, the token or sign of His authority, is found in the

fourth commandment. This is the only precept of the Decalogue which points to God as the Creator of the heavens and the earth, thus clearly distinguishing the true God from all false gods. Throughout the Scriptures the fact of God's creative power is cited as proof that He is above all heathen deities.*14LtMs, Ms 51, 1899, par. 11*

The Sabbath enjoined by the fourth commandment was instituted to commemorate the work of creation, thus to keep the minds of men ever directed to the true and living God. Had the Sabbath always been kept, there would never have been an idolater, an atheist, or an infidel. The sacred observance of God's holy day would have led the minds of men to their Creator. Everything of nature would have brought Him to their remembrance, and would have borne witness to His power and His love. The Sabbath of the fourth commandment is the seal of the living God. It points to God as the Creator, and is the sign of His rightful authority over the beings He has made.*14LtMs, Ms 51, 1899, par. 12*

What, then, is the mark of the beast but the spurious sabbath which the world has accepted in the place of the true?*14LtMs, Ms 51, 1899, par. 13*

The prophetic declaration that the Papacy was to oppose and exalt itself "above all that is called God, or that is worshiped," was strikingly fulfilled in the change of the Sabbath from the seventh to the first day of the week. [*2 Thessalonians 2:4.*] Wherever the papal sabbath is honored in preference to the Sabbath of the Lord, there is the man of sin exalted above the Creator of the heavens and the earth.*14LtMs, Ms 51, 1899, par. 14*

Those who assert that Christ changed the Sabbath are directly contradicting His own words. In His sermon on the mount He declared, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great

in the kingdom of heaven.” [*Matthew 5:17-19.*]14*LtMs, Ms 51, 1899, par. 15*

Roman Catholics acknowledge that the change in the Sabbath was made by their church, and they cite this very change as evidence of the supreme authority of the church. They declare that by observing the first day of the week as the Sabbath, Protestants are recognizing her power to legislate in divine things. The Roman Church has not relinquished her claim to infallibility, and when the world and the Protestant churches accept a spurious sabbath of her creating, while they reject the Sabbath of Jehovah, they virtually acknowledge this claim. They may cite the authority of the apostles and fathers as authority for this change, but the fallacy of their reasoning is easily discerned. The papist is sharp enough to see that Protestants are deceiving themselves, willingly closing their eyes to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.14*LtMs, Ms 51, 1899, par. 16*

The change of the Sabbath is the sign or mark of the authority of the Romish Church. Those who, understanding the claims of the fourth commandment, choose to observe the false sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal sabbath, which has been accepted by the world in the place of the day of God's appointment.14*LtMs, Ms 51, 1899, par. 17*

But no one has yet received the mark of the beast. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast.14*LtMs, Ms 51, 1899, par. 18*

With rapid steps we are approaching this period. When Protestant

churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal sabbath be enforced by the combined authority of church and State. There will be a national apostasy, which will end only in national ruin. *14LtMs, Ms 51, 1899, par. 19*

Marvelous in her shrewdness and cunning is the Roman Church. She presents a fair front to the world, covering with apologies her record of horrible cruelties, and representing that her spirit of persecution no longer exists. But the Papacy is still the same. She may clothe herself in Christlike garments, the better to carry forward her purposes, but she still retains the venom of the serpent. Her principles are exerting their influence in legislative halls, in churches, and in the hearts of men; but she is the same as in the days of [the] Reformation when men of God stood up at the peril of their lives to expose her iniquity. Popery is the same as when it assumed the power to control kings and princes, and claimed the prerogatives of God. Its spirit is no less cruel and despotic now than when it crushed out human liberty and slew the saints of the Most High. *14LtMs, Ms 51, 1899, par. 20*

Protestants have tampered with and patronized popery by compromises and concessions, giving her vantage ground which papists themselves are surprised to see and fail to understand. The Protestant world needs to be aroused to resist the advances of this most dangerous foe to civil and religious liberty. *14LtMs, Ms 51, 1899, par. 21*

When the State shall enforce the decrees and sustain the institutions of the church, then will Protestant America have formed an image of [the] Papacy. Then the true church will be assailed by persecution as were God's people in ancient times. Almost every century furnishes instances of what human hearts, controlled by rage and malice, can do under a plea of serving God by protecting the rights of the church and State. The Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. How many non-conformist ministers have suffered under the power of the Church of England! Persecution always

follows favoritism in doctrine or religion on the part of secular governments. *14LtMs, Ms 51, 1899, par. 22*

It is urged by many that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of the dogma, superstition, and oppression of popery, and that the general diffusion of knowledge and the well-nigh universal acceptance of the principles of religious liberty, forbid a revival of superstition and tyranny. It is true that great light, intellectual, moral, and religious, is shining upon this generation. Since 1844 light from the heaven of heavens has beamed from the open door of the temple of God. But it is to be remembered that the greater the light bestowed, the greater the delusion and darkness of those who reject the Word of God and accept fables, teaching for doctrine the commandments of men. *14LtMs, Ms 51, 1899, par. 23*

Satan will excite the indignation of apostate Christendom against the humble remnant who conscientiously refuse to accept their customs and traditions. Blinded by the prince of darkness, popular religionists will see only as he see, and feel as he feels. They will determine as he determines, and oppress as he has oppressed. Liberty of conscience, which has cost this nation so great a sacrifice, will no longer be respected. The church and the world will unite, and the world will lend to the church her power to crush out the right of the people to worship God according to His Word. *14LtMs, Ms 51, 1899, par. 24*

The decree which is to go forth against the people of God in the near future is in some respects similar to that issued by Ahasuerus against the Jews in the time of Esther. The Persian edict sprang from the malice of Haman toward Mordecai. Not that Mordecai had done Haman harm, but he had refused to flatter his vanity by showing him the reverence which belongs only to God. The king's decision against the Jews was secured under false pretenses, through a misrepresentation of that peculiar people. Satan instigated the scheme in order to rid the earth of those who preserved the knowledge of the true God. But his plots were defeated by a counter-power that reigns among the children of men. Angels that excel in strength were commissioned to protect the people of God, and the plots of their adversaries returned upon their

own heads.*14LtMs, Ms 51, 1899, par. 25*

History repeats itself. The same masterful mind that plotted against the faithful in ages past is now at work to gain control of the falling churches, that through them he may condemn and put to death all who will not worship the idol sabbath. We have not to battle with men, as it may appear. We war not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places. But if the people of God will put their trust in Him, and by faith rely upon His power, the devices of Satan will be defeated in our time as signally as in the days of Mordecai.*14LtMs, Ms 51, 1899, par. 26*

The decree is to go forth that all who will not receive the mark of the beast shall neither buy nor sell, and, finally, that they shall be put to death. But the saints of God do not receive this mark. The prophet of Patmos beheld those that had gotten the victory over the beast and over his image and over his mark and over the number of his name, standing on the sea of glass, having the harps of God, and singing the song of Moses and the Lamb.*14LtMs, Ms 51, 1899, par. 27*

To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Satan is putting forth his utmost efforts in the rage of a last despairing struggle against Christ and His followers. In this closing scene false teachers are employing every possible device to stimulate the hardened sinner in his rebellious daring, to confirm the questioning, the doubting, the unbelieving, and by misrepresentation and falsehood to deceive, if it were possible, the very elect. Who are prepared to stand firmly under the banner on which is inscribed, "The commandments of God and faith of Jesus"? [*Revelation 14:12.*]*14LtMs, Ms 51, 1899, par. 28*

Christ never purchased peace and friendship by compromise with evil. Though His heart overflowed with love toward the human race, He could not be indulgent to their sins. Because He loved them He was a stern reprover of their vices. The life of Jesus, the suffering which He endured from a perverse nation, demonstrate to His followers that there must be no sacrifice of principle. God's tried

people must maintain continual watchfulness, with fervent prayer, lest in their eagerness to prevent discord, they surrender truth, and thus dishonor the God of truth. Peace is too dearly obtained if purchased by the smallest concession to Satan's agencies. The least surrender of principle entangles us in the snare of Satan. *14LtMs, Ms 51, 1899, par. 29*

Paul writes to the Romans, "If it be possible, as much as lieth in you, live peaceably with all men." [*Romans 12:18.*] But there is a point beyond which it is impossible to maintain union and harmony without the sacrifice of principle. Separation then becomes an absolute duty. The laws of nations should be respected when they do not conflict with the laws of God. But when there is collision between them, every true disciple of Christ will say, as did the apostle Peter when commanded to speak no more in the name of Jesus, "We ought to obey God rather than men." [*Acts 5:29.*] *14LtMs, Ms 51, 1899, par. 30*



## Ms 52, 1899

### The Danger of Self-Sufficiency

NP

April 2, 1899

Previously unpublished.

“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field, but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then the tares appeared also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servant said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.” [*Matthew 13:24-30.*]*14LtMs, Ms 52, 1899, par. 1*

There are tares in the church, and the inquiry is made, “Wilt thou that we go and gather them up?” The answer is, No; “let both grow together until the harvest.” [*Verses 28, 29.*] Should the work of condemning church-members and purifying the church be committed to the human agent, terrible mistakes would be made. But all judgment is committed to the Son of God, who in humanity lived the law of God. He understands the strength of the temptations that come to every child of His.*14LtMs, Ms 52, 1899, par. 2*

I address my self to you, my Brother H. Have you not professedly received light from the Bible and from the ministry of the Word? What have you been doing for years? What are you doing now? Are you opening your heart to receive Christ? Are you striving to be like him in character. A great responsibility rests upon each one who has the privilege of knowing the Word of God. Said the apostle,

“How can they hear without a preacher? And how can he preach unless he be sent?” [*Romans 10:14, 15.*] “If any man be in Christ, he is a new creature; old things have passed away, and, behold, all things have become new.” [*2 Corinthians 5:17.*]*14LtMs, Ms 52, 1899, par. 3*

As the light of truth shines into the chambers of the mind, the defects are revealed. The soul temple is cleansed from selfishness, hardness, ungodliness. Then appears the fruit of the Spirit, “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” [*Galatians 5:22, 23.*]*14LtMs, Ms 52, 1899, par. 4*

Paul tells us that he was alive without the law once, but when the commandment came, sin revived, and he died. He was made aware of his ignorance of the true principles of the law. He did not know what coveting meant until the law said to him, Thou shalt not covet. The law pointed him out as a sinner in the eyes of God. He had been without knowledge of sin, but the great standard of righteousness condemned sin in the flesh. His self-sufficiency left him. He received the truth declared in the gospel, laid hold of the Saviour, and the truth immediately began its work of purification.*14LtMs, Ms 52, 1899, par. 5*

The Lord reads the motives of every heart. He has a controversy with you. Your great need is the need of that faith which works by love and purifies the soul. Have you this faith? The truly converted soul will cease to accuse and condemn others. He will see himself erring, in need of purification because of past transgressions. You have not fallen on the Rock and been broken. If you had, you would cease ascribing piety and virtue to yourself. You would cease aspiring to be great, and would humble your heart before God.*14LtMs, Ms 52, 1899, par. 6*

God will never entrust His flock to a man of your temperament, for you would either rule or ruin. “The diseased have ye not healed, the bruised have ye not bound up.” [*Ezekiel 34:4.*] The Lord does not give His flock into the charge of those who bite and devour, who have so high an estimate of self that they know not how to give meat in due season, how to minister to the sick and suffering in the flock. You need an entire transformation of character. You know not

how to behave in your home as a Christian gentleman, how to be kind, gentle, and considerate. Self is your idol. When the love of Christ fills your heart, your character will change decidedly. In the place of filling your thoughts and conversation with criticism, you will realize that your past life has been a failure. You will walk humbly before God. *14LtMs, Ms 52, 1899, par. 7*

I entreat you to fear lest you lose eternal life because of not knowing God. Christ said to Peter, "When thou art converted, strengthen thy brethren." [*Luke 22:32.*] When you are converted, your entire life will testify that a reformation has taken place. A fountain cannot send forth from the same place sweet water and bitter. If you are drinking from the fountain of the water of life, you will love all who believe in Jesus. Christ loves all mankind. Every one of his purchased inheritance is dear to him, and when you have the mind of Christ, you will lose your unholy spirit. Those in your family, in the church, and in the world will see that the fountain of your heart is losing its bitterness, and that the stream that flows from it is pure. Your words will not be sharp, dictatorial, and arbitrary. You will not manifest the characteristics of the Pharisee, for the grace of God will abide in your heart, and you will be renewed in grace and true holiness. *14LtMs, Ms 52, 1899, par. 8*

By faultfinding, you have placed yourself on the side of him who is an accuser of the brethren. Your influence is exerted in the wrong direction, and the only safe thing for you to do is to be converted. Then you will cease to leaven the church with envy, suspicion, faultfinding, and accusing. *14LtMs, Ms 52, 1899, par. 9*

My brother, you are religiously sick, and do not know it. The great sin that has caused the ruin of thousands and thousands of souls is pride. Self-sufficiency, self-satisfaction, is the hardest of all sins to overcome. There is hope for every man who humbles his heart before God and confesses his sin. If a man has given himself up to lust and lasciviousness, if he has been unfaithful to his marriage vow, his case is not hopeless. If he realizes that he has violated the law of God, if he repents and confesses his sin to his Maker and to those he has injured, and earnestly strives to make restitution for the past by kindness and sympathy, he will receive forgiveness. Nothing else will avail. Only by pursuing this course can his soul be

cleared from guilt. If he does not show the evidences of reformation, his sin remains charged against him in the books of heaven.*14LtMs, Ms 52, 1899, par. 10*

If a covetous, self-centered man sees his sin in the light of the law, and repents, bringing forth fruit meet for repentance, God looks upon him with pleasure. And as he practices self-denial, he learns that it is more blessed to give than to receive.*14LtMs, Ms 52, 1899, par. 11*

But when a man possesses defects of character, and yet fails to realize this, when he is so imbued with self-sufficiency that he cannot see his fault, how can he be cleansed from sin? “They that are whole need not a physician, but they that are sick.” [Luke 5:31.] How can a man improve when he thinks his ways are perfect? The sin that is most hopeless and incurable is pride of opinion, self-conceit. This sin stands [in] the way of all advancement and growth. Thus it was with the Pharisees in the days of Christ. The Lord set before them their true position, pronouncing a woe upon their self-righteousness, and declaring that the publicans and harlots would go into the kingdom of heaven before the scribes and Pharisees, because they knew that they were sinners, and showed genuine repentance. But the leaders in Israel did not come to Christ in repentance; for they did not think that they needed a Saviour. They did not realize that they cherished sins which needed to be repented of, forsaken, and forgiven.*14LtMs, Ms 52, 1899, par. 12*

## Ms 53, 1899

### Words of Instruction to Those Connected with the Sanitarium

NP

April 3, 1899

Portions of this manuscript are published in *TDG 102; Ev 539, 542-543; VSS 52* +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

There are dangers ahead [for] the sanitarium. Could I explain these so that they would be understood, could I arouse those in responsible positions to connect with God in their labor and in all their plans, the God of wisdom would stand at the head of the work. His Spirit would control, and the sanitarium would prosper because the Ruler of the heavens and earth stood at the helm, guiding, guarding, and protecting. *14LtMs, Ms 53, 1899, par. 1*

The general tone and character of the sanitarium will be determined to a great extent by the deportment, the words and actions, of the physicians and their helpers. If general order, thoroughness, and neatness prevail, this will have a great influence in its favor. Those caring for the sick should never manifest a sharp, rasping, irritable spirit in any part of the work. Men of hasty spirit must feel it their duty to control their words and actions. It will be a tax upon those with nervous, irritable temperaments to be brought in contact with sick, unreasonable persons who have not practiced self-control, but the feelings must not be allowed to control the judgment. *14LtMs, Ms 53, 1899, par. 2*

The sick have peculiar fancies, and because of a diseased imagination, see things in a false light. To them these things are real, and those caring for them need to manifest constant kindness and unwearied care. Physicians should make a study of this phase of disease, and should bear long with those suffering from it. And their helpers should daily, with sincerity and earnestness, seek strength and grace from above, that they may be enabled to keep

the soul with all patience, to be kind and sunshiny, to speak no words of condemnation. They must expect sick people to be unreasonable, especially those who have no faith that they will receive help from above to bear their sufferings. The changeable state of their feelings should not be charged upon them. The adversary, who is using them to make those connected with them unhappy, should not be gratified by seeing his object accomplished. *14LtMs, Ms 53, 1899, par. 3*

Those in responsible positions cannot expect to be shown respect if they are nervous and excitable, easily irritated by the complaints and changeable feelings of the patients. Those who retort with sharp speeches to the patients do themselves harm and injure the institution. The way to gain the confidence of these irritable ones is by showing them, by word and action, that you will not be irritated or fretted by their whims. Let them see that you have an abundance of the milk of human kindness. *14LtMs, Ms 53, 1899, par. 4*

Let them see that their fretful whims and pettish complaints cannot provoke you into impatience and retaliation. This is where some have failed. They have been misunderstood. They have much more tenderness and sympathy than they reveal, but they are harsh and severe where they should be kind, forbearing, and gentle. Physicians and nurses have much to try their patience, but if they watch and pray, they will find their work a good school in which to gain self-control. Those who have anything to do with the sick should preserve strict discipline over themselves, overcoming the disposition that is easily provoked. Superintendent, matron, and helpers cannot cultivate too large a stock of patience. *14LtMs, Ms 53, 1899, par. 5*

Sick people, suffering with bodily pain, and diseased in mind, imagine many things that are false in regard to themselves and others. It will be of no use to tell them the truth, for they are not always prepared to have their true condition presented to them. Their ideas concerning themselves are so false that they would feel that you were imposing on them were you to tell them all the facts in the case. You may see and understand their true condition, but you are not obliged to say all you think. Christ said to His disciples, "I have many things to say unto you, but ye cannot bear them now."

[*John 16:12.*] Plain and decided facts are not always to be presented to the sick. This might make such an impression on some minds that they would become prejudiced, while others would be made hopeless. Sanctified wisdom is greatly needed in this matter. *14LtMs, Ms 53, 1899, par. 6*

There are among the helpers some who have no thought beyond their own selfish interests. They have no real anxiety in regard to the prosperity of the institution. They do not realize their responsibility to work faithfully, doing with thoroughness what they can do. They slight and neglect wherever they can. All their life long they have moved from impulse. Right principles have not had a controlling power over them. These entirely fail of meeting the purposes of God. They gather no light from the throne of God to scatter in the pathway of others. Instead they bring with them evil angels. They are self-confident, too wise to be taught anything. They feel as if they needed no cautions. They are ever making mistakes, but when admonished they become impatient. They refuse to be controlled, and are glad when the hour comes which brings them their liberty. *14LtMs, Ms 53, 1899, par. 7*

They put on airs of importance, and by their actions say, The judgment of no one is as good as mine. "Pride compasseth them about as with a garment." [See *Psalms 73:6.*] They think they are creating a sensation, and they are, but it is very different from what they hoped to create. No one loves to see pomposity and self-inflation in others, especially in the inexperienced youth. Reticence and modesty ever command respect from sensible people. Let those who think themselves capable of managing themselves take their own way, and they will follow the path to ruin. *14LtMs, Ms 53, 1899, par. 8*

Youth come to the sanitarium amiable in disposition and pure in morals. But through association with those who have no fear of God before their degenerate eyes, they become ringleaders in wrong. They were first tempted, and in their turn they become tempters. We are often surprised at such downfalls, but could we see the reasons, we should find it due to improper associates. If those who act a prominent part in the sanitarium were today what they should be, an influence would go forth from this institution which would

reflect the life-giving beams of Christianity. The light reflected from this institution will be proportionate to the purity and piety of those connected with it. If the sanitarium is to be a place where the Spirit of God can dwell, it will be a success. If a power goes from it, through the influence of those connected with it, which is unto righteousness, God will give His blessing to the institution.*14LtMs, Ms 53, 1899, par. 9*

The triumph of the truth is dependent on the influence of those who believe it. By personal labor, by a well-ordered life, by piety, faith, and tender compassion, we are to advance the truth. We have a heaven to win. The highest rewards are presented to the overcomer. Yes; an eternal weight of glory is held out before us, to induce us to so run that we may obtain the crown of life that fadeth not away.*14LtMs, Ms 53, 1899, par. 10*

He who determines to overcome has a warfare before him from which there is no release. Manfully he is to fight the good fight of faith. Lawfully he is to strive, day by day seeking for purity and moral excellency. This God requires him to do that he may represent Christ. He is to believe the promises of God, and trust in Christ, showing those around him that he has an inexhaustible treasure from which to draw. His words are to be right words, his spirit the right spirit. His hands are never to grow weak in doing the work God has given him to do. He will meet with trials, but he must always be brave and cheerful. He is to treat all as the purchase of the blood of Christ, without partiality and without hypocrisy. The Holy Spirit is his helper. Through Christ, who strengthens him, he is enabled to bear all things.*14LtMs, Ms 53, 1899, par. 11*

Those connected with the sanitarium will meet with all classes of people, refined and coarse, intellectual and dull, liberal and selfish, jealous and unsuspecting, those who find fault and those who are cheerful and gladsome, those who are pure and those who are corrupt. Only by being closely connected with God can the doctors and their helpers learn how to deal with these different elements. If they ask wisdom from Him who giveth to all men, and upbraideth not, wisdom will be given them that will enable them to deal justly, to love mercy, and to walk humbly before God.*14LtMs, Ms 53, 1899, par. 12*



Never should those connected with the sanitarium be intimidated by wealth or position. Never should they shrink into cringing time-servers. As children of God, sons and daughters of the King of heaven, they should preserve their dignity at all times and under all circumstances. But never should they be cold and unsympathetic, especially when dealing with the poorer classes. Courtesy, tender solicitude, genuine sympathy, loving compassion, should be shown to all, rich and poor alike. Ever remember that God values men and women according to their beauty of character and the purity of their motives, not according to their financial standing, to the amount of wealth they possess. Goodness alone is true greatness.<sup>14</sup>*LtMs, Ms 53, 1899, par. 13*

The partiality that has been shown to the wealthy has brought upon nearly every large medical institution the displeasure of God. Jesus has been slighted in the person of His poor saints, and God will judge for these things. A great difference has been made between the attention bestowed on those who are wealthy and those who are poor. But God acknowledges no rank or position. In His sight men are simply men, either good or bad. In the day of final reckoning, position, rank, or wealth will not alter the case of any man one hair's breadth. By the All-seeing God men will be judged for what they are worth in purity, in integrity, in nobility of character, in love for Christ.<sup>14</sup>*LtMs, Ms 53, 1899, par. 14*

The talents God has entrusted will call for proportionate returns. God accepts according to what a man hath, and not according to what he hath not. He does not expect from the man who has only one talent that which he expects from him who has five. If the wealthy choose to gratify every selfish desire, to enjoy the good things of this life, they will be judged accordingly. They refuse to honor Christ by humble obedience, to lift his cross. They live to please and gratify self, and thus dishonor God; and He declares "Them that honor me, I will honor." [1 *Samuel 2:30.*]<sup>14</sup>*LtMs, Ms 53, 1899, par. 15*

Seeking after eternal riches is a work requiring close, conscientious thought. Many are seeking to do a great work, to exalt themselves, hoping thereby to have their praises sounded abroad, to be called great by the world. To this end they aspire to do great things,

flattering themselves that they are rendering humanity a great service. But their work is as a sounding brass and a tinkling cymbal. Only those who trade faithfully upon their talents, with a solemn sense of their responsibility, do a great work, because of their steadfast faithfulness. Those who have talents, and yet do not answer to the claims of God, who expend everything upon themselves, are not the ones God would have us honor. Only those who glorify Him by wisely improving the gifts lent them by aiding the cause of God, are great in His sight. *14LtMs, Ms 53, 1899, par. 16*

Let the managers of the sanitarium be pure-minded, whole-souled men, in whose mouths there is no guile. The manners and tones of the voice should be guarded, that no wrong impression shall be made upon the minds of the patients, to be borne away to work against the institution. God requires all, from those in the highest position to those in the most lowly, to conduct themselves with the strictest propriety. In no case appear affected and put on a false show in order to gain favor, neither condescend to be common or familiar. A becoming dignity should ever be preserved. This will impress visitors and patients favorably, and will increase their confidence in the institution. *14LtMs, Ms 53, 1899, par. 17*

Men and women of means are thoroughly acquainted with the world's standard. They see the deference paid to wealth and the neglect of the poorer classes. They see the superficial attention paid to the high of this earth, and they read the motives which prompt to action. They cannot help but respect men and women who are governed by high and holy motives, who move in the fear of God, who will not depart from principle for the sake of money, who carry the principles of the gospel of Christ into the daily life. This is a light that is reflected on them, showing the marked contrast between such a course of action and their own selfishness. *14LtMs, Ms 53, 1899, par. 18*

They see that an unseen power prompts to action, and some, even of the world's most wealthy, are refreshed by this manifestation of pure motives and high principles and they are made better. Others are reprov'd and annoyed by it, for it is in marked contrast to their own course. The influence exerted is similar to the influence Christ's character had upon the Pharisees. Hatred to Christ was in

accordance to their unsanctified hearts, because his pure life rebuked their sinfulness. *14LtMs, Ms 53, 1899, par. 19*

In regard to making known our faith, no decided effort should be made to conceal it, and no unwise efforts put forth to make it prominent. Persons will come to the sanitarium who are in a favorable condition to be impressed by the truth. If they ask questions in regard to our faith, it would be proper to state what we believe, in a clear, simple manner. Indwelling godliness imparts a power to the conduct of the true believer that gives him an influence for the right. But in this matter we should act with discretion. There are conscientious persons who think it their duty to talk freely upon points of faith on which there is a difference of opinion, in a manner which arouses the combativeness of those with whom they converse. *14LtMs, Ms 53, 1899, par. 20*

One such premature, injudicious effort may close the ears of one who otherwise would have heard patiently, but who will now influence others unfavorably. Thus spring up the roots of bitterness, whereby many are defiled. Through the indiscretion of one, the ears and hearts of many may be closed to the truth. It is a fact that is known to all that the zealous religionists of the different sects have cultivated and manifested very little candor in their estimation of those who differ with them on religious subjects. Those of this class expect to meet the same unreasonable spirit among Seventh-day Adventists, and they put on their armor, prepared to resist anything that will reflect on their peculiar views. *14LtMs, Ms 53, 1899, par. 21*

In times past, some in the sanitarium have felt it their duty to introduce the Sabbath question in all places. They have urged it upon the patients with earnestness and persistency. To such the angels of God would say, Not words, but deeds. The daily life tells much more than any number of words. A uniform cheerfulness, tender kindness, Christian benevolence, patience and love, will melt away prejudice, and open the heart to the reception of the truth. Few understand the power of these precious influences. *14LtMs, Ms 53, 1899, par. 22*

The sanitarium parlor, where are gathered a promiscuous crowd of patients, is not the place to talk upon doctrinal subjects. Let our

consistent lives win confidence and awaken a desire to know why we believe as we do. Then invite those who inquire to attend the Sabbath meetings. If our brethren and sisters in Battle Creek were what they might be and what God would have them, angels would be present when they assemble in worship. These heavenly messengers would impress the hearts of the unprejudiced seeker after truth. *14LtMs, Ms 53, 1899, par. 23*

We have seen the light of truth, and to us it is exceedingly precious. We should all strive to show how valuable it is by making the truth attractive to those who do not believe. Remember that what is light to us is darkness to others. We should not fail to consider the feelings of those who differ from us, though they may cherish great errors, which we wonder they do not see as plainly as we do. Those who have a real burden for souls are those who exhibit the fruits of righteousness in good works, who are willing to deny self and make sacrifices for the good of others. Thus they follow the example of the one great Pattern, who lived only to bless others. *14LtMs, Ms 53, 1899, par. 24*

Influence and example, when viewed in the light of the cross and in their true relation to eternity, assume infinite importance. A word fitly spoken at the right time may save a soul from death. Day by day the example we set and the influence we exert is registered in the records going beforehand to judgment. Will those who are connected with the sanitarium, an instrumentality of God, inquire critically, What has my example been while connected with the sanitarium? Have I let my light shine forth to others in works that give glory to God? Has my example told on the side of truth? *14LtMs, Ms 53, 1899, par. 25*

Judicious conversation and right actions exert an influence which is a power in the right direction. But generally those who talk most are those who do the least deep, earnest thinking, the least work for the Master. They think that by talking they can make up for their deficiencies. But it is doers of the Word that are justified before God. Those who have little to make life happy are often neglected by those who are enthusiastic in laying out the duties which ought to be done for the orphans or the unfortunate. They talk, but their moral sensibilities are not directed by the Spirit of God; therefore

they cannot follow the way of the Lord to do justice and judgment. God requires us to put ourselves into His hands without reserve, to obey His directions implicitly. *14LtMs, Ms 53, 1899, par. 26*

When we take the Lord as our Counsellor, when we follow Him, not only by doing the few things which please us, but by placing body, soul, and spirit under His control, we can work as Christ worked. Those who make Christ their personal Saviour seek Him most earnestly in prayer, not only believing, but practicing the truth, and by His grace they are enabled to be true, noble, and beneficent. They minister in a way which heaven approves. By unselfish actions they reveal the character of Christ, pure, holy, and undefiled. They realize that they cannot afford to lose sight of Christ, to do an unchristlike action, because by thus doing they would give unbelievers an occasion to cast a reproach upon the sacred truth they profess. By precept and example they represent their Leader. *14LtMs, Ms 53, 1899, par. 27*

The daily influence of purity and devotion, an observance of the courtesies of life, unbending integrity and steadfastness, will be to all a constant recommendation of our faith. But if those who profess the truth are light and trifling, reckless in their conversation, and careless in their deportment, they deny Christ, and the world is made only worse by their profession. With less of such advocating the truth of God would stand higher. We may all deplore the want of earnestness in doing the will of our heavenly Father, the want of power to control the naturally irreligious, irreverent disposition, and to resist temptation. It is the duty [of] every Christian to show himself a true follower of Jesus who loves the truth for the truth's sake, cherishing and practicing righteousness for his own good, hating every species of impurity, shunning all undue familiarity, willingly denying self for Christ's sake. *14LtMs, Ms 53, 1899, par. 28*

The poorest man in this world is rich so long as he preserves his integrity of character. The one who is victorious in life's battle is he who gives himself earnestly and unreservedly to God. The daily life of such a one is a constant confession of Christ. He who refuses to please himself, who will not abate his efforts in the great work of living the truth, whatever difficulties he may meet, walks the earth as one of the Lord's great men, a nobleman in his Maker's sight.

While this life lasts he is constantly doing and saying something to prepare himself and others for the future life. He has the mind of Christ, and in private and public life his light shines with clear, steady rays. *14LtMs, Ms 53, 1899, par. 29*

In the sanitarium there are continual losses, resulting from a neglect to look after the little things. Men and women have thought it their duty to attend to large responsibilities, but there are hundreds of leaks that are not cared for or even thought of. The loss resulting from these is not small. This is one of the special defects at the sanitarium. The men and women in charge are above looking after the minutia. They regard small things as below their notice. But God declares, "He that is faithful in that which is least is faithful also in much." [*Luke 16:10.*] My brethren at the sanitarium, remember that minute, conscientious attention to what the world terms "little things" constitutes the great success of life. *14LtMs, Ms 53, 1899, par. 30*

God's work is perfect as a whole because it is perfect in every part. He makes the simple leaf, the tiny flower, the blade of grass, with just as much care as He makes a world. The symmetrical structure of a strong, beautiful character is built by individual acts of duty. Learn to be faithful in the least as well as in the greatest. Your work cannot bear God's inspection unless you pay diligent attention to the little things. Losses are occurring in all our institutions in which it is the duty of those in responsible positions to prevent. God does not accept unwilling service. He calls upon those connected with the sanitarium to be faithful and economical, that nothing be lost. *14LtMs, Ms 53, 1899, par. 31*

The sanitarium will have to give free treatment to many sufferers. Send none away without comfort or relief, if it is possible to give it. Those who are courteous and kind in the little things of life scatter bright sunshine in the pathway of others. This is reflected back on them in the richest blessings. Your work, your efforts, will not always be appreciated, but think of Christ's efforts in a thankless world. His labors of love were not appreciated. And today His mercies and bounties are not half appreciated by you. But what if He should say because of this, I will cease to be merciful? Christ has done more for you than you can possibly do for others. *14LtMs, Ms 53, 1899, par. 32*

But if you yield yourself to God's will, looking only for appreciation and reward in the future life, you are following in Christ's footsteps. He loved us in our sin and ingratitude. Though He was rich, yet for our sakes He became poor, that we through his poverty might be made rich. He clothes his divinity with humanity, that he might become acquainted with the frailties of humanity, and endure the temptations wherewith man is beset. He reached to the very depths of woe, that He might uplift erring mortals. He turned none away empty. There was no wearying of his patience, no lessening of His love and zeal. The waves of mercy, beaten back by proud and impenitent hearts, ever returned in a fresh and stronger tide of unresisting love. How feeble are our efforts to imitate Christ! How small any sacrifice we might make for others in comparison with the infinite sacrifice made for us!<sup>14</sup>*LtMs, Ms 53, 1899, par. 33*

Said Christ, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] The cross of self-denial lies directly at the entrance of the narrow way. Self-sacrifice must be practiced if we would travel the path our Saviour trod. Superintendent, physicians, matron, and helpers should feel that they are witnesses for God, that they are engaged in an important work which requires much wisdom, much patience, much self-control. Yet they may feel joy in the belief that they are doing God's work. They may often be tempted to think that caring for the sick is a thankless task, but they know not the result of their influence and example.<sup>14</sup>*LtMs, Ms 53, 1899, par. 34*

God calls upon those working in the sanitarium to reveal the Spirit of Christ. Let the golden beams of the Sun of Righteousness shine through you to those who need them. Let your characters be as fragrant incense ascending to God. The love of Jesus, like a sweet savor, will give sacredness and power to all in authority, for a divine presence will control the conscience. The influence of the spirit breathed forth will be inhaled by many more than you suppose. Jesus will make you workers together with God if you will do His will. He has bought you with His own blood. He has made you the depositaries of sacred trust, and though you are in a position of peculiar temptation, you may be individual Christians. "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.*]<sup>14</sup>*LtMs, Ms 53,*

1899, par. 35



## Ms 54, 1899

Brother Faulkhead and the Echo Office

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April 4, 1899 [typed]

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

After the closing exercises of the Bible school, Brother Faulkhead came to my room to see me. I could not forbear telling him that I had a message for him from the Lord, which I wished him and his wife to hear. He seemed anxious to know what it was, and said, Cannot you give it to me now? As he seemed very kind and tender in his feeling toward me, I rose from the bed, and taking the writing, read to him for three hours as straight and direct a testimony as I have ever borne any one. It was like a sharp, two-edged sword, butting every way. The Spirit of the Lord co-operated with the feeble human agent. The message against Freemasonry, and against the influence this society has upon all who belong to it, was strong and decided. The low religious standard of those who are connected with secret societies was presented in clear lines.<sup>14</sup>*LtMs, Ms 54, 1899, par. 1*

When I had finished reading, Brother Faulkhead said, "I am so glad that you did not send me that testimony, for then it would not have helped me, but by reading it to me yourself you have done me a world of good." There was in it much that was general, appropriate for others in the Office; for Brother Faulkhead said, "It all applies to me. I receive every word of it. It means me, it means me." I made an appointment to meet him and his wife on Thursday evening.<sup>14</sup>*LtMs, Ms 54, 1899, par. 2*

Brother Faulkhead then went home, having to walk seven miles. Afterward he related the circumstances to the workers in the Office, telling them that Sister White had given him a special testimony,

which he received, and should carry out to the letter. He said, "I did want to meet some of the brethren last night. My heart was full, and I wanted to tell them how happy I was. A ton's weight seemed to have dropped off me. The Lord had noticed me, even me."<sup>14</sup>*LtMs, Ms 54, 1899, par. 3*

They say that Brother Faulkhead appears like another man. I do hope he will be a new man in Christ Jesus. Two or three days before I talked with him, he made the remark in defiant independence that he would not be taught his duty by Starr or White or any man. He belonged to the Freemasons, and should not give them up. But he is now another man. He belonged to five lodges, having sole financial management of three. He has just been promoted to the highest order; but he told me that he should cut loose from them all. He said, "Sister White gave me the sign known only to the highest order of Freemasons. I knew she did not know it, but she gave it twice. This convinced me that her testimony was from God." I cannot tell what he meant by this, only I know that as I said something about Freemasonry and the impossibility of a man being a free Mason and a Christian, I made a certain movement which my attending angel made to me.<sup>14</sup>*LtMs, Ms 54, 1899, par. 4*

After this, although it was the week before American mail, and I had not had time to write any thing, I attended two committee meetings, and presented the true position of things in the *Echo* office. Seemingly a labored effort was made to keep up appearances for the sake of appearance. The publication of the *Echo* was a continual loss. Jobs were secured at altogether too large an expense, and loss was the result. Funds were sunk in nearly all the lines that were being carried forward. There was not sufficient business ability and wise generalship to bind up the work in a way which would save expense. A desire to launch out seemed to be the order. I was shown that this was not the way to do business.<sup>14</sup>*LtMs, Ms 54, 1899, par. 5*

It is not the will of our heavenly Father that His work should be conducted in such a way as to be in continual embarrassment. The office should not be eaten up by its own expenses. Work that cannot be done without this cost should be abandoned. Let tact and

interested ability be put into the work. Let serious consideration be given to matters in the office. If the workers take up work without any consideration in regard to the income and outgo, how can the work be executed without friction? How can the workers keep in a cheerful, Christlike frame of mind?*14LtMs, Ms 54, 1899, par. 6*

Everyone should make the intelligent inquiry, What work shall the Echo office do, and yet stand on a paying basis? It has been gathering up branches of work which it will not be able to carry. This has been hampering, entangling, and impeding its forces. Too many things are carried on which are merely dead weights. If a remedy is to be found for the condition of things in the office, its business must be searched to the very bottom. The intellect must work as it has not yet done to find out by close investigation the cause of the debts incurred.*14LtMs, Ms 54, 1899, par. 7*

A decided change must be made in the management of the office. Words of reproof have been uttered on the impulse of the moment, without any definite aim. Much has been said that is vague. The result of this vagueness and generality is that no one in particular is helped or enlightened. True soul conversion is needed. A deep and wide interest should be manifested in helping one another. The Lord is not pleased when His people draw apart. This is one defect in the office. Some of the workers are not willing to help and instruct their fellow workmen. Another evil is that those who are inexperienced do not wish their ignorance to be known. They make many mistakes, at a cost of much time and material, because they are too proud, too self-willed, to ask. This ignorance could have been avoided if those in the work had shown kindness and love to one another.*14LtMs, Ms 54, 1899, par. 8*

The trouble is not difficult to define. The workers have been independent threads, when they should have regarded themselves as threads which must be drawn into the fabric to help to make the pattern. If men and women could see what trouble they make themselves by this independence, by trying to do what they do not know how to do without asking, they would alter their course. If Christ were abiding in the hearts of the workers, they would try to bring high Christian consecration into all their duties, whether great or small. And in the act of working heartily as unto the Lord, raising

their thoughts above the ordinary level of business life, they would be blessed. It is the Christians' duty to think of holy things.*14LtMs, Ms 54, 1899, par. 9*

The workers in the Echo office have very little insight into the right methods of obtaining success. They are working at cross-purposes with each other. The Echo office is sick, from the crown to the foundation. There will be no vitality, no decided progress, until the workers follow Christian principle. These workers need to be soundly converted to the truth. Devotion to God, conscientious, prayerful work for the Master will bring unity. Each worker must be on his guard, firmly determined to bind about the edges of every department in the office. He must realize that it is his duty to give brain, bone, and muscle to the work, that it may be made a success.*14LtMs, Ms 54, 1899, par. 10*

The Lord's work has many branches. The ways in which the Lord condescends to employ human agents are numerous. As God's stewards each man and woman has a work to perform. Each one is given capabilities which qualify him for this work. If those in responsible positions in the office put aside all selfishness, if they faithfully weigh the probabilities and possibilities, they will see that if there are any employed in the office to do a work that might better be done outside the office, these should be placed where they can use their ability in other lines of the Lord's work. There is great need of canvassers, and none of us are in this world to please and glorify self.*14LtMs, Ms 54, 1899, par. 11*

I do not think that any one should encourage those in responsible positions in the office to try to keep up appearances, unless they see some fund upon which they can fall back. This is a missionary field. Here in Australia we have but just begun to break the soil. A great work is waiting for earnest workers. But we have not the resources from which to draw that they have who are in America.*14LtMs, Ms 54, 1899, par. 12*

There are in America experienced churches, upon which our brethren can call for aid in a time of necessity. Money is lent at small interest, and donations are made to sustain the cause in its various branches. But it is a mistake for those here to think that they

can imitate Battle Creek. For the work to succeed here as it has done at Battle Creek will require executive ability and careful planning. The standard of truth must be planted in Australia, but while debt is constantly accumulating in the office, those at the head of the work cannot feel of much courage to send men into the field. These men cannot work for nothing. They must have wages. *14LtMs, Ms 54, 1899, par. 13*

I do not think that our brethren in America take in the situation of things here. They do not think of the many years of experience they have had, the many influences that have been brought to bear upon God's people in America, bringing them along step by step, giving them line upon line, precept upon precept, saying at every crisis, "This is the way, walk ye in it." [*Isaiah 30:21.*] The Lord calls for great patience to be exercised in this new world. Australia must be helped. The light and influence those in America have enjoyed for years they must now be willing to impart to others. *14LtMs, Ms 54, 1899, par. 14*

Many in this country have not received the advantages of education which have been so abundantly and graciously given by God in America. A thorough line of work needs to be constantly kept in action for the perfecting and establishing of the cause of God upon a proper basis. But it is of no advantage to the cause to broaden our field of action until efforts are made in aggressive warfare, until men and women are trained to go forth and carry to others the great and precious truths which God has been opening up before us for years. *14LtMs, Ms 54, 1899, par. 15*

Those who teach the truth to others should feel the importance of learning from Christ, just as the little child learns from its teacher. Otherwise, what good will he accomplish? What will his labors result in? Those who realize their inefficiency, who feel that they do not know half of what they ought to know, will not stop with reaching any low standard. Those connected with our publishing houses, where the truth of God is being handled, should feel that they are on holy ground. They have been instructed that they need to feel daily the converting power of God. For years the voice of God has been speaking to them. Angels of God co-operate with the worker who is consecrated, and who works with pure and holy motives,

seeking ever to do the will of God.<sup>14</sup>*LtMs, Ms 54, 1899, par. 16*

Every association leaves an impression upon the character. The letters that are written either sow the seeds of tares or wheat. Our thoughts, our words, the spirit in which we perform our daily duties, all act their part in the formation of character. The workers in our institutions are either devoted servants of Christ, or they are under the leadership of the enemy. Each individual is constantly abiding in the true vine, partaking of the divine nature, or else he is imbibing the spirit of pride, of self-indulgence. Imperceptibly worldly influences affect the mind and form the character. If the mind does not appropriate high and holy influences, it must be appropriating those that are low and debasing. If there is not a growth in piety and grace, there is a growth in worldliness and sin.<sup>14</sup>*LtMs, Ms 54, 1899, par. 17*

**Ms 55, 1899**

“We left Battle Creek for Kalamazoo...”

Refiled as *Ms 8, 1889*.

## Ms 56, 1899

Following Christ

NP

April 7, 1899

This manuscript is published in entirety in *GCB 2nd Qtr 1899*.

For the joy that was set before Him, Christ endured the cross, despising the shame, and is forever set down at the right hand of God. He died on the cross as a sacrifice for the world, and through this sacrifice comes the greatest blessing that God could bestow—the gift of the Holy Spirit. This blessing is for all who will receive Christ. The fallen world is the battlefield for the greatest conflict the heavenly universe and earthly powers have ever witnessed. It was appointed as the theater on which would be fought out the grand struggle between good and evil, between heaven and hell. Every human being acts a part in this conflict. No one can stand on neutral ground.<sup>14</sup>*LtMs, Ms 56, 1899, par. 1*

Men must either accept or reject the world's Redeemer. All are witnesses, either for or against Christ. Christ calls upon those who stand under His banner to engage in the conflict with Him as faithful soldiers, that they may inherit the crown of life. They have been adopted as sons and daughters of God. Christ has left them His assured promise that great will be the reward in the kingdom of heaven of those who partake of His humiliation and suffering for the truth's sake.<sup>14</sup>*LtMs, Ms 56, 1899, par. 2*

The cross of Calvary challenges, and will finally vanquish, every earthly and hellish power. In the cross all influence centers, and from it all influence goes forth. It is the great center of attraction, for on it Christ gave up His life for the human race. This sacrifice was offered for the purpose of restoring man to his original perfection. Yea, more, it was offered to give him an entire transformation of character, making him more than a conqueror. Those who in the strength of Christ overcome the great enemy of God and man, will occupy a position in the heavenly courts above angels who have never fallen.<sup>14</sup>*LtMs, Ms 56, 1899, par. 3*



Christ declares, "I, if I be lifted up, ... will draw all men unto me." [John 12:32.] If the cross does not find an influence in its favor, it creates an influence. Through generation succeeding generation, the truth for this time is revealed as present truth. Christ on the cross was the medium whereby mercy and truth met together, and righteousness and peace kissed each other. This is the means that is to move the world. *14LtMs, Ms 56, 1899, par. 4*

In the plan of God, all the riches of heaven are to be drawn upon by men. Nothing in the treasury of divine resources is deemed too costly to accompany the great gift of the only begotten Son of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] Christ was empowered to breathe into fallen humanity the breath of life. Those who receive Him will never hunger, never thirst, for greater joy than that found in Christ there cannot be. *14LtMs, Ms 56, 1899, par. 5*

Study the words spoken by the Saviour from the Mount of Blessing. How the divine nature shone through His humanity as His lips uttered the benedictions upon those who were the objects of His mercy and love! He blessed them with a fullness that showed that He was drawing from the inexhaustible store of the richest treasures. The treasures of eternity were at His command. The Father committed the riches of heaven to Him, and in the disposal of them He knew no bound. Those who accept Him as their Saviour, their Redeemer, the Prince of life, He acknowledges before the heavenly host, before the worlds unfallen, and before the fallen world, as His peculiar treasure. *14LtMs, Ms 56, 1899, par. 6*

The Lord Jesus has summoned the world to hear. "He that hath ears to hear, let him hear." [Matthew 11:15.] Let all listen with submissive, reverent attention. He repeats the words given him by the One who said, This is my beloved Son. ... Hear Him. Who is listening to the words which are light and life to all who receive them? Will men and women consider how God regards the creatures He has made? He formed man's mind. We do not think one noble thought that does not come from Him. He knows all the mysterious workings of the human mind, for did He not make it? God sees that sin has debased and degraded man, but He looks

upon him with pity and compassion, for He sees that Satan has him in his power. *14LtMs, Ms 56, 1899, par. 7*

The demon of appetite in the intoxicating cup has robbed thousands of their reason. Still the Lord draws, draws, draws. Who will draw with God, seeking to set in operation a restoring power that will obtain the mastery over sin? Those who will not fail nor become discouraged in this work, who will venture to take hold of the wretchedness they see around them, co-operate with their Redeemer. Thus we may show our gratitude to God. Our sympathies are wrought upon by the Holy Spirit. And in the heart of the one who is helped gratitude springs up, and he gathers hope to lay hold upon the hand of Divinity, and to realize that God is seeking to save him from sin and degradation. *14LtMs, Ms 56, 1899, par. 8*

The knowledge of God has been lost from a large number of minds, not alone from the minds of those who have debased themselves to the lowest depths, but from the minds of kings, princes, and emperors, from men of high estate the world over. God called one man a fool because of this forgetfulness. This man has been blessed with great treasure, so that he had no place in which to store it. He thought he must be better than the generality of men, or he would not have been thus favored. He consulted his own soul, and did not consult God at all. He did not take the Lord into his heart. The Giver of all his treasure was the last One to be thought of. But he talked with his soul as though it were his God, declaring, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." [*Luke 12:19.*] *14LtMs, Ms 56, 1899, par. 9*

His blessings had received his worship. A love for gain had become all-absorbing, and had obtained the ascendancy over him. His mind was thus brought unto bondage. The poor and needy, the widow and orphan, did not so much as enter his mind. The Lord saw this. He read the heart of the one who has been so greatly favored, and He said to him, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" [*Verse 20.*] *14LtMs, Ms 56, 1899, par. 10*

This man is represented as one no longer fit to live in the world, as a fruitless tree which should be cut down. He was not worthy to be recognized among men blessed with life and capable of seeking for immortality and securing eternal life. His separation from God was complete. His life could benefit no one. *14LtMs, Ms 56, 1899, par. 11*

Christ recognizes no caste, no nationality. He holds it as His prerogative, divine and incommunicable, to work after His own might and pleasure. The compassionate Redeemer, He labored among all classes. When the paralytic was let down through the roof at His feet, He saw at a glance the trouble of the sufferer, and He immediately exercised His power as a sin-pardoning Saviour. "Be of good cheer," He said, "thy sins be forgiven thee." [*Matthew 9:2.*] At this, some of the scribes said within themselves. "Why doth this man thus speak, blasphemies? Who can forgive sins but God alone?" [*Mark 2:7.*] *14LtMs, Ms 56, 1899, par. 12*

How astonished they were to have their unspoken thoughts opened before them. "Why reason ye these things in your hearts?" Jesus said. "Whether is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." [*Verses 8-11.*] *14LtMs, Ms 56, 1899, par. 13*

Christ changed the relation of the sinner toward God, taking the guilt from the inmost soul. The rich fool died in his bloated wealth; but the helpless sinner was brought to Christ, and manifesting his belief that Christ could heal him, he was not disappointed. His diseased main was first cured, and then the great Physician cured his bodily infirmities. *14LtMs, Ms 56, 1899, par. 14*

Thus Christ drew the people to Him. He was unfolding truths of the highest order. The knowledge He came to impart was the gospel in all its richness and power. The Sin-bearer, He is alive to all the horrors which sin brings upon the soul; and He came to this world with a message of deliverance. *14LtMs, Ms 56, 1899, par. 15*

What is Christianity? God's instrumentality for the conversion of the

sinner. Jesus will call to account every one who is not brought under His control, who does not demonstrate in his life the influence of the cross of Calvary. Christ should be uplifted by those whom He has redeemed by dying on the cross a death of shame. He who has felt the power of the grace of Christ has a story to tell. He seeks to put in operation methods of work which will diffuse the gospel of Christ. Humanity, drawing its efficiency from the great Source of wisdom, is made the instrumentality, the working agency, through which the gospel exercises its transforming power on mind and heart. *14LtMs, Ms 56, 1899, par. 16*

Under the inspiration of the Spirit, the apostle [Peter] represents Christians as those who have purified their souls in obeying the truth. Just in accordance with the faith and love we bring into our work will be the power brought into it. No man can create faith. The Spirit operating upon and enlightening the human mind, creates faith in God. In the Scriptures faith is stated to be the gift of God, powerful unto salvation, enlightening the hearts of those who search for truth as for hidden treasure. The Spirit of God impresses the truth on the heart. The gospel is called the power of God unto salvation, because God alone can make the truth a power which sanctifies the soul. He alone can render the cross of Christ triumphant. *14LtMs, Ms 56, 1899, par. 17*

Everything that Satan can devise to divert the mind of man from its accountability to God he will devise. Look at the many amusements and pleasures he has set in operation to keep men from thinking, How is it with my soul? He leads men to wish to forget the law of God. There must be some agency to call this law to their remembrance. The talent of speech was given to convey the truth to the ear. By this talent God designs to impart the knowledge that the soul needs. By His words Christ communicated knowledge of the very highest order, telling men what they must do to be saved. *14LtMs, Ms 56, 1899, par. 18*

Every minister is first to receive grace from God, and then to administer grace to his hearers. In the pulpit and out of the pulpit he is to minister. His speech is always to be seasoned with grace, in harmony with sacred truth. Wherever the believer is, he has the Word of God, which contains spiritual life; and it is his duty to learn

the way of communicating truth so that it will have a convincing power. Man has an important part to act in the work of saving the souls who are in need of being converted without delay, or Satan will control them as his property. *14LtMs, Ms 56, 1899, par. 19*

To every man God has given his work. Every soul has been given his post of duty, his sphere of action. It is for his present and eternal interest to find out his work by inquiring, Lord, what wilt thou have me to do? Each person forms a link in the chain of responsibility which binds man to his fellow man. In their service men are to be linked with one another and with God. Each man is to act his part in the program of life. Each is to exert an influence for good. All are to work together to make a complete whole. *14LtMs, Ms 56, 1899, par. 20*

All our powers are to be used for Christ. This is the debt we each owe to God. In forming a relationship with Christ, the renewed man is but coming back to his appointed relationship with God. He is a representative of Christ, and he is ever to pray and watch unto prayer. His duties lie round him, nigh and afar off. His first duty is to his children and his nearest relatives. Nothing can excuse him from neglecting the inner circle for the larger circle outside. *14LtMs, Ms 56, 1899, par. 21*

In the day of final reckoning fathers and mothers will be required to answer in regard to their children. Parents will be asked what they did and said to secure the salvation of the souls they took upon themselves the responsibility of bringing into the world. Did they neglect their lambs, leaving them to the care of strangers? Fathers and mothers, are you allowing your children to grow up in impurity and sin? A great good done for others will not cancel the debt you owe to God to care for your children. The spiritual welfare of your family comes first. Take them with you to the cross of Calvary, laboring for them as those that must give an account. *14LtMs, Ms 56, 1899, par. 22*

Parents should seek to gain the co-operation of their children. Thus children can become laborers together with God. Some households have a little church in the home. Mutual love binds heart to heart, and the unity that exists among the members of the family preaches

the most effectual sermon that could be preached on practical godliness. As parents faithfully do their duty in the family, restraining, correcting, advising, counselling, guiding, the father as a priest of the household, the mother as a home missionary, they are filling the sphere God would have them fill. By faithfully doing their duty in the home, they are multiplying agencies for doing good outside the home. They are becoming better fitted to labor in the church. By training their little flock discreetly, binding their children to themselves and to God, fathers and mothers become laborers together with God. The cross is erected in their home. The members of the family become members of the royal family above, children of the heavenly King. *14LtMs, Ms 56, 1899, par. 23*

The tenderness of Christ is to be brought into the daily life of His followers. His character is to be reproduced in them. The disinterested benevolence shown by Him is to be shown by them. His love for souls should be cultivated by practice. Humble, wrestling prayer will soften the subdued hearts. Christ's servants can and should be able to meet and overcome every temptation. They should say, "I am not my own; I have been bought with a price. By the infinite sacrifice Christ has made for me, He has put it out of my power to give Him more than He demands. All is His. He has purchased me, body, soul, and spirit. He calls for all my time, all my capabilities." Thus we may show that we are abiding in Christ and that Christ is abiding in us. *14LtMs, Ms 56, 1899, par. 24*

Christ accepts no divided service. His followers are to shine as lights in the world. "Come out of the world, and be ye separate," is the message which comes sounding down along the line to our time. [2 *Corinthians 6:17.*] Love not the world, neither the things of the world. Set your affections on things above, and not on things below. Those who heed this message will find that Christ's yoke is easy and His burden light. *14LtMs, Ms 56, 1899, par. 25*

## Ms 57, 1899

### Words of Gratitude

NP

April 11, 1899

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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.

I am very grateful to our heavenly Father that I have been able to sleep until half past two a.m. I feel very grateful to my Lord for His great goodness. For some days, yes, for some weeks, we have been so crowded with responsibilities that we have not known which way to turn, or how to take up those things which needed to be done first. The great dearth of means has been a great hindrance to our advance, but last week on Wednesday we received encouraging letters from Dr. Kellogg, and the next day came the Bulletin with [an] account of donations for this field. *14LtMs, Ms 57, 1899, par. 1*

The news came none too soon. Elder Daniells had left Cooranbong to go out among the churches to obtain the money pledged to the school. There has been much praying and seeking the Lord most earnestly to understand what we must do. The word had been, "Go forward" [*Exodus 14:15*], and yet not a thing could be done to hire money from the banks, or to raise it in any other way. Some who had loaned money to the publishing house in Melbourne were calling for their loan. Everything seemed to hedge us in. We looked to the Lord to help us, and prayed most earnestly. The particulars I have not time to write now, but we are greatly relieved. *14LtMs, Ms 57, 1899, par. 2*

Last Sabbath a portion of the special Bulletin was read in the church, and Brother Palmer gave a little history of our difficulties and struggles for the past few months. In the afternoon there was a service of praise to the Lord. *14LtMs, Ms 57, 1899, par. 3*

At the morning meeting I spoke for a short time, giving some items of our past history in the establishment of the work in different lines. What experiences we had in the commencement of the work in Battle Creek and California! Now we are going over the ground in Australia. The different chapters in the history of these Christian missions, the efforts made in lifting and planting the standard of truth in regions beyond, are similar in nearly all parts of the Lord's great missionary vineyard. *14LtMs, Ms 57, 1899, par. 4*

The spiritual wants in this country have been brought to light and pressed upon our souls. We have felt that the time has now come to work. The opening fields have been brought before us much faster than we, with our present force of workers and our limited means, could supply them. We are very thankful for that which has been done, but the prospect before us in the fields of labor yet untouched is without a limit. To raise the standard and plant it firmly means work, activity. *14LtMs, Ms 57, 1899, par. 5*

In some places where we have been brought into a pressure, those not of our faith have all unexpectedly come forward with their gifts of money. This has been the case in Brisbane, Queensland. We thank the Lord for this. A meetinghouse, which was a positive necessity, has been erected there. Elder Haskell has labored hard in Brisbane, and souls still continue to embrace the truth in that portion of the Lord's vineyard. *14LtMs, Ms 57, 1899, par. 6*

Every year there must be more than one or two neglected fields occupied and developed. We need more consecrated laborers to be set to work in these fields. The churches need care and encouragement, yet our work must largely be to lift the standard in new fields, where the truth has not yet come to the people. The most promising fields we have found have been those which we supposed would be the most difficult to work. *14LtMs, Ms 57, 1899, par. 7*

All who present the truth in the love of it have all the zeal that they can endure. They feel such love for the souls whom they see in ignorance of the truth that often they are carried beyond their power of endurance. We have constantly to remind them that they are mortal and must care for their bodies. In their great interest to draw



souls to Christ, opening to them the treasures of the Word of God, they themselves catch the inspiration of His Holy Spirit, and they endure taxation and labor in a way that is surprising. Thus it has been with Elder Haskell. Thus it was with Elder Wilson, who died at his post of duty; and thus it has been, and is, with other faithful workers. *14LtMs, Ms 57, 1899, par. 8*

As soon as a field is entered, the educational work begins, line upon line, precept upon precept, here a little, and there a little. It is not the preaching that is the most taxing; it is the labor from house to house, reasoning from the Word, explaining the Word. It is the earnest travail of souls that will not yield to obstacles or be discouraged. Over and over again the same things must be repeated, and the dependence of the worker must be wholly upon God. And what rich experiences in educating those in the darkness of error the teacher obtains. He is a learner, and sees wonderful things in the Word of God. Ever and ever, as he attempts to explain the Scriptures, the Holy Spirit is working with his own mind and in his own heart. He is receiving the holy oil from the two olive branches, which through the two golden pipes empty the golden oil out of themselves. These olive branches are the two anointed ones, who stand by the Lord of the whole earth. *14LtMs, Ms 57, 1899, par. 9*

All who engage in the work of winning souls will themselves be constantly educated by the Holy Spirit to a clearer understanding of the Word, as they communicate to others the light God has given them. The gracious utterances of the Word are the holy golden oil, emptied from the two olive branches into the hearts of all who are prepared as vessels cleansed to receive the heavenly treasure. There is infinite consolation for all who are laborers together with God. The requirements of the Word impose most weighty obligations upon every steward entrusted with light and knowledge. The Bible teaches the whole will of God concerning us, and the Bible is to be not only read, but is constantly to be our rule of life, the foundation of our faith and practice. *14LtMs, Ms 57, 1899, par. 10*

We need truly converted workers, those who are converted every day. Every worker must be supplied with the golden oil. We may

have it, we must have it, and then there will be success in the work.<sup>14</sup>*LtMs, Ms 57, 1899, par. 11*

We see so many places to be worked, and in the name of the Lord we call for workers, earnest workers, for this field. We do not ask for men who are wedded to their own ways, but for those who are wedded to Christ and His ways. We pray that there will be men and women who will be stirred by the Spirit of the Lord to come to this country to settle in different places and work and have a holding influence. We need you, oh, so much, we need you. In every place opened there should be families, true missionaries, settled, those who will use their knowledge and experience to serve others. As they communicate, God will communicate to them. We cannot draw from the treasury to support these families in this new field. There is so much of the field unworked that all the means we can command will be required. We see no limit.<sup>14</sup>*LtMs, Ms 57, 1899, par. 12*

The words of Christ are very impressive. He said, "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together." [*John 4:34-36.*]<sup>14</sup>*LtMs, Ms 57, 1899, par. 13*

I have a request to make: Let all that love the Lord, who gave His life for them, make returns to Him who has bought them with a price. Through your own self-denial and self-sacrifice return to God your offerings, to be used in opening new fields and planting the standard of truth in places that have never been worked. First give yourselves to the Lord as a consecrated offering, and then in your practice heed 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>14</sup>*LtMs, Ms 57, 1899, par. 14*

The word comes to every believer, "Prepare ye the way of the Lord. Make straight in the desert a highway for our God." [*Isaiah 40:3.*] Economize in your expenditure of means upon yourself. The first step of self-denial is generally the most difficult, but begin without

delay. Your self-denying offerings shall be used in this field to supply workers to give the last message of mercy to a fallen world. There will be in your hearts such a sacred kindling of love for God and zeal for the truth that you will realize indeed the truth of the words, "Ye are laborers together with God." [1 *Corinthians* 3:9.]*14LtMs, Ms 57, 1899, par. 15*

From the light given me of God, I make this call to young and old, men and women and children. God calls upon you to do your best. Practice self-denial in order to bring the truth before thousands who have never heard it.*14LtMs, Ms 57, 1899, par. 16*

The missionary spirit needs to be revived in our churches. We want you to show your active zeal in doing something, and do it now. Let there be planning of sacrifices for God in order to advance the work in the very places where it is most needed.*14LtMs, Ms 57, 1899, par. 17*

There is a great work to be done in England. The light radiating from London should beam forth in clear, distinct rays to regions beyond. God has wrought in England, but this English-speaking world has been terribly neglected. You that have the cause of God at heart, bear in mind the great work to be done in London and all through the cities of England.*14LtMs, Ms 57, 1899, par. 18*

We want to push the triumphs of the cross in Australia, right where we are new fields are opening, and the work must not be hindered. Maitland and Singleton and other towns and cities must be warned. The Lord is coming. Prepare to meet thy God. Every place not entered, not worked, has its own claims. The anticipation, the prospect of working these fields, must give place to the grave, decided, self-sacrificing reality of hard work itself. Anticipate all you please in regard to regions beyond, but go to work now. Every Christian is bound to be a Bible worker, to do something in imparting to others the great present truth for this time. Communicate what you do know. Tell it, sing it, pray it. Work while it is day; for the night cometh, in which no man can work. God help you, is my most earnest prayer.*14LtMs, Ms 57, 1899, par. 19*

## Ms 58, 1899

### The Duty of Parents to Children

NP

April 13, 1899

Portions of this manuscript are published in *AH 172-173, 389-390; TMR 7.*

Before parents can do their duty to their children, they must be converted and transformed in character. Mothers, fathers, your children are the younger members of the Lord's family. He has paid the price for their ransom, and when you deal with them from caprice, you are unfaithful stewards of souls. God has given you reasoning faculties and you are to put them to use. There are responsibilities resting upon Christian parents which they do not accept and carry in the fear of the Lord. They profess to believe the most sacred and solemn truth ever given to the world, but they do not reach the standard to which God calls them. They do not sanctify themselves through the truth, that their children may be sanctified. Parents are required by God to bring up their children in the nurture and admonition of the Lord, constantly instilling in their minds correct principles, and training them by the law of kindness and love.<sup>14</sup>*LtMs, Ms 58, 1899, par. 1*

But while parents are to make the religion of Christ attractive by their cheerfulness, their Christian courtesy, and their tender, compassionate sympathy, they are to be firm in requiring obedience and respect. Right principles must be established in the mind of the child. If the parents are united in this work of discipline, the child will understand what is required of him. But if the father, by word or look, shows that he does not approve of the discipline the mother gives, if he feels that she is too strict, and thinks that he must make up for the harshness by petting and indulgence, the child will be ruined. Deception will be practiced by the sympathizing parent, and the child will soon learn that he can do as he pleases. Parents who are committing this sin against their children are accountable for the ruin of their souls.<sup>14</sup>*LtMs, Ms 58, 1899, par. 2*

“Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it; because wide is the gate and broad is the way that leadeth unto death, and many there be which go in thereat.” [*Matthew 7:14, 13.*] Satan has prepared pleasing attractions for fathers and mothers as well as for the children, for he knows that if he can exercise his deceptive power upon mothers, he has gained much. The ways of the world are very inviting, but they are full of deceitfulness and fraud and misery. “Many there be which go in thereat.” *14LtMs, Ms 58, 1899, par. 3*

If the children and youth are not carefully educated and trained and disciplined, they will surely go astray. Having no fixed principles, it will be hard for them to resist temptation. So long as the father’s eye is upon them, the mother’s watchcare over them, there is a certain degree of security. But if the mother in her love of society leaves her children to themselves, Satan watches the opportunity, and uses it to their ruin. These, separated from the influence which should have a power to hold them in check, reveal that their moral power is weak. They have no strength to resist temptation, and when sinners entice them, they have not the moral strength to meet them with a resolute No. The youth who thus follow their own impulse and inclination can have no real happiness in this life, and in the end will lose eternal life. *14LtMs, Ms 58, 1899, par. 4*

Fathers and mothers should become intelligent in regard to the laws that govern physical life, that they may know what are and what are not correct physical habits. Right habits in eating and drinking and dressing must be insisted upon. Children must be taught to make a right and appropriate use of the things of this life, and to leave alone those things which abuse the powers of mind and body. Parents who would secure physical soundness in their children must teach them that every organ of the body, every faculty of the mind, is the gift of a good and wise God, and that it is to be used to His glory. By a proper exercise of the talents lent them, they may secure eternal happiness. *14LtMs, Ms 58, 1899, par. 5*

The souls, as well as the bodies, of the youth are affected by their habits of eating and drinking. Bad habits render the youth less susceptible to Bible instruction. God calls upon parents to guard their children against the indulgence of appetite, and especially

against the use of stimulants and narcotics. The tables of Christian parents should never be loaded down with food containing condiments and spices. Prepare healthful, palatable food which will preserve the stomach from any abuse. Fathers and mothers may do much in giving right characters to their children by conforming their own appetites and passions. Fathers who use tobacco and liquor poison their blood and transmit to their children their own vitiated appetites, intensified. They give feeble moral powers as a legacy to their children. Thus the sins of parents are perpetuated in their offspring. What a weight of crime will be charged to parents in the day of final account!<sup>14</sup>*LtMs, Ms 58, 1899, par. 6*

Those who have charge of God's property in the souls and bodies of the children formed in His image should erect barriers against the sensual indulgence of this age, which is ruining the physical and moral health of thousands. If the many crimes of this time were traced to their true cause, it would be seen that they are chargeable to the ignorance of fathers and mothers who are indifferent on this subject. Health and life itself is being sacrificed to this lamentable ignorance. Parents, if you fail to give your children the education that God makes it your duty to give them, both by precept and example, you must answer to your God for the results. These results will not be confined merely to your children. They will reach through generations. Just as the one thistle permitted to grow in the field produces a harvest of its kind, the sins resulting from your neglect will work to ruin all who come within the sphere of their influence.<sup>14</sup>*LtMs, Ms 58, 1899, par. 7*

Many parents send their children to school, and think when they have done this that they have educated them. But education is a matter of greater breadth than many realize. It comprises the whole process by which the child is instructed from babyhood to childhood, from childhood to youth, and from youth to manhood. As soon as the child is capable of forming an idea, his education should begin. The teachers in the school will do something toward educating the youth, but the example of parents will do more than can be accomplished by any other means. Their conversation, the way in which they manage their business matters, the likes and dislikes to which they give expression, all help in molding the character. The disposition the child sees in you, the self-control, the

self-possession, the kindness, the courtesy, all will be daily lessons to him. Like time, this education is ever going on, and the tendency of this everyday school will be to make your child what he ought to be.*14LtMs, Ms 58, 1899, par. 8*

The circumstances in which a child is placed will often have a more effective influence on him than even the example of parents. There are wealthy men who expect their children to be what they were in their youth, and blame the depravity of the age if they are not. But they have no right to expect this of their children unless they place them in circumstances similar to those in which they themselves have lived. The circumstances of the father's life have made him what he is. In his youth he was pressed with poverty, and had to work with diligence and perseverance. His character was molded in the stern school of poverty. He was forced to be modest in his wants, active in his work, simple in his tastes. He had to put his faculties to work in order to obtain food and clothing. He had to practice economy.*14LtMs, Ms 58, 1899, par. 9*

Fathers labor to place their children in a position of wealth, rather than where they themselves began. This is a common mistake. Had children today to learn in the same school in which their fathers learned, they would become as useful as they. The fathers have altered the circumstances of their children. Poverty was the father's master; abundance of means surrounds the son. All his wants are supplied. His father's character was molded under the severe discipline of frugality; every trifling good was appreciated. His son's habits and character will be formed, not by the circumstances which once existed, but by the present situation—ease and indulgence.*14LtMs, Ms 58, 1899, par. 10*

The parent may think that he will counteract these tendencies and bring up his son to economical habits, to tax his physical and mental powers, and guard his associations. He has realized the benefits to be derived from a plain, simple diet, and he will seek to have his child restricted to the plainest food, that he may not become dainty or sickly. But his surroundings are such that simplicity cannot be preserved. His table is spread with food of every description, to gratify the taste of visitors, and what the child sees others indulge in, he will reason that he should have. When

luxury abounds on every side, how can it be denied him?<sup>14</sup>*LtMs, Ms 58, 1899, par. 11*

Christ discerned these dangers in the life of the rich man. He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where moth and rust do not corrupt, and where thieves do not break through and steal." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [*Matthew 6:19, 20, 33.*] This is the first work to be engaged in. Every family should rear its altar of prayer, realizing that the fear of the Lord is the beginning of wisdom.<sup>14</sup>*LtMs, Ms 58, 1899, par. 12*

If any persons in the world need the strength and encouragement that religion gives, it is those who are responsible for the education of their children. They cannot do their work in a manner acceptable to God while their daily example teaches those who look to them for guidance that they can live without God, as though it were not necessary to have him in their thoughts. If they educate their children to live for this life only, without reference to the future life, these children will make no preparation for eternity. They will die as they have lived, without God. And the parents will be called to account for the loss of their souls. Parents need to seek God morning and evening at the family altar, that they may learn to teach their children wisely, tenderly, lovingly, line upon line, precept upon precept, here a little and there a little.<sup>14</sup>*LtMs, Ms 58, 1899, par. 13*



## Ms 59, 1899

### The Perfect Standard

NP

April 13, 1899

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

There are many who inquire, What is the standard I must reach? I answer, The law of God is the only true standard of moral perfection. In the life of Christ you have the law practically carried into action, and this is your example. Nothing short of this will meet the requirement of the Word of God. Christ could say, "I have kept my Father's commandments," and the disciple John declares, "He that abideth in him ought himself also so to walk even as he walked." [*John 15:10; 1 John 2:6.*]*14LtMs, Ms 59, 1899, par. 1*

We may plead our inability to keep this law, but this will not excuse us. Such a plea is the language of the carnal heart, which is not willing to put forth determined effort in self-conquest. There must be an earnest desire for higher and still higher attainments in the Christian life. Paul [Peter] speaks of growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. This means a spiritual connection with God which will give us trust and confidence in Him, leading us to meditate upon Him, to talk of Him, and to Him, until we have an experimental knowledge of His divine nature and are changed into His image. Then we can glorify God by revealing to those with whom we associate the results of the transforming influence of the grace of Christ.*14LtMs, Ms 59, 1899, par. 2*

We read the biographies of Christians, and think their experience and attainments entirely out of our reach. These, we say, are the histories of a few who are specially favored by grace. But these high attainments are for all. Christ died for every soul, and we are assured by God's Word that He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to

their children. We may be engaged in the common duties of every day life, but we can make them sacred by simple, earnest faith and persevering, trusting prayer. However humble the duty, it is a part of the service of God. Religion must be made the first great business of life. Christ enjoins us to “seek first the kingdom of God and his righteousness.” [*Matthew 6:33.*] God is honored by the steadfast integrity, the holy walk and conversation, of His people, even in the humblest walks of life. *14LtMs, Ms 59, 1899, par. 3*

The apostles and prophets and holy men of old did not perfect their characters by a miracle. They used the ability given them by God trusting alone in the righteousness of Christ; and all who will use the same means may secure the same result. It is our privilege to have high spiritual attainments, for God’s Word has declared it. But these call for labor and faith on our part. The reason why professed Christians do so little in winning souls to Christ is because they have so little of Christ in themselves. The usefulness of the Christian will depend upon the measure of the grace he has received, and the measure of grace he receives will be proportionate to the use he makes of the blessings God gives him. *14LtMs, Ms 59, 1899, par. 4*

Those who gain the mastery over temptation and sin will have conflict and trials to meet, for the powers of darkness are determined to oppose their advance, lest they become channels of light to the world. All the powers of the being must engage in this warfare, and while they look to the cross of Christ for grace and strength, they will surely conquer. For every soul who is growing up into Christ there will be times of earnest and long continued struggle against the enemy. But if we work the works of Christ, the mind will gather strength and firmness to resist the adversary of souls. The apostle says, “Think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you.” [*1 Peter 4:12.*] *14LtMs, Ms 59, 1899, par. 5*

“Ye are in [heaviness through] manifold temptations, that the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” “Wherefore let them that suffer according to the will of God commit the keeping of their

souls to him in well doing, as unto a faithful Creator.” “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.” [1 Peter 1:6, 7; 4:19; 5:6-9.] *14LtMs, Ms 59, 1899, par. 6*

There are many who teach the people the theory of the truth, but they do not impress upon them the necessity of godliness, of bringing the truth into the daily life. Those who are resting in the fact that they have the truth, while personal piety is not revealed in their lives, are misrepresenting Christ. They do not practice His virtues. They do not manifest His humility and forbearance and love. Christ says of them, “I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.” [Revelation 3:15, 16.] *14LtMs, Ms 59, 1899, par. 7*

Christ presented before John a class of people who in their self-satisfaction say, “I am rich, and increased with goods, and in need of nothing.” These know not that they are wretched and miserable and poor and blind and naked. Christ counsels all such, “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.] This state of things must be watched and guarded against. We are to be clothed with the garment of Christ’s righteousness. Faith and love are the precious treasures presented as gold, and these graces, which characterized the life of Christ, should dwell in our hearts. *14LtMs, Ms 59, 1899, par. 8*

There is another class whose religion consists in feeling. To them a happy emotion is godliness. They say, to sinners, Come to Jesus and believe in Him. It makes no difference what you believe, so long as you are honest in your belief. They do not make the sinner understand what sin is. He is not urged to search the Scriptures on bended knees to know what is truth, to pray that his eyes be anointed with eyesalve, that he may see the grace of Christ. When

the lawyer came to Christ saying, "Master, what shall I do to inherit eternal life?" he did not say, Believe, only believe, and you will be saved. He said, "What is written in the law? how readest thou? He answering said, 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." Christ answered, "Thou hast answered right; this do, and thou shalt live." [*Luke 10:25-28.*] Here the false doctrine that man has nothing to do but believe is swept away. Eternal life is given to us on condition that we obey the commandments of God. *14LtMs, Ms 59, 1899, par. 9*

Christ warns His followers, "Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravening wolves." [*Matthew 7:15.*] He exhorts them not to be deceived when false shepherds press in their doctrines. These false shepherds tell us that the Ten Commandments were done away at the death of Christ. Shall we believe them, these men who claim to be sanctified while they refuse to obey God? They say the Lord has told them they need not keep the Ten Commandments, but has the Lord told them this? No; God does not lie. Satan, who is the father of lies, deceived Adam in a similar way, telling him he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world. *14LtMs, Ms 59, 1899, par. 10*

Again Satan claimed that he [man] need not follow expressly the command of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver, and because God did not accept his offering, while He showed His approval of the sacrifice of Abel, he rose up in anger and slew his brother. Let us each know for ourselves what voice we are heeding, whether it is the voice of the true and living God, or the voice of the great apostate. Eternal life is of value to each of us, and we must take heed how we hear. We want to know what to believe. We want sound doctrine, pure faith. We cannot afford to receive the sayings of men for the commandments of God, for if we do this, we shall make void God's law. The Lord has said, "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 transgression with a rod, and their iniquity with stripes." [*Psalms 89:30-32.*]*14LtMs, Ms 59, 1899,*

*par. 11*

John has given us the definition of sin: "Whosoever committeth sin," he declares, "transgresseth also the law." [1 *John* 3:4.] And this was after the crucifixion of Christ, when, we are told, the law was abolished. When type met antitype in the death of Christ, sacrificial offerings ceased; the ceremonial law was done away. But by the crucifixion of Christ the law of ten commandments was established. Let us compare our lives and characters with this great moral standard, God's just and holy law; for it is the standard by which we shall be judged in the last great day. Looking into this great mirror we should carefully examine our thoughts and works. *14LtMs, Ms 59, 1899, par. 12*

The law has no power to pardon transgressors. Repentance toward God and faith toward our Lord Jesus Christ must be exercised. As the sinner looks into this divine mirror, he will see the exceeding sinfulness of sin, and will be driven to Christ. Our question should be, Are we making void the law of God, or are we standing in vindication of that law? Where shall we wish to stand when Christ shall appear? *14LtMs, Ms 59, 1899, par. 13*

Satan is willing that every transgressor of God's law shall claim to be holy. This is what he himself is doing. He is satisfied when men rest their faith on spurious doctrines and religious enthusiasm, for he can use such persons to good purpose in deceiving souls. There are many professedly sanctified ones who are aiding Satan in his work, helping on the work of apostasy. They talk much of feeling, of the exercise of their mind. They speak of their love for God, but God does not recognize this love, for it is a delusion of the enemy. The light God gives them they refuse to accept, and it becomes darkness to them. With the father of lies, these souls will receive the reward of disobedience. It had been better for them not to have known the way of righteousness than after they had known it to turn from the holy commandment delivered unto them. *14LtMs, Ms 59, 1899, par. 14*

Listen to the testimony of John: "By this we know we love the children of God, if we love God and keep his commandments. For this is the love of God that ye keep his commandments, and his

commandments are not grievous.” “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. ... 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 heard from the beginning.” [1 *John* 5:2, 3; 2:4, 5, 7.]*14LtMs, Ms 59, 1899, par. 15*

Let us earnestly inquire, What is truth? We cannot afford to build on a sandy foundation. The doctrines revealed in the Word of God are to be the foundation of our faith. It is a matter of utmost importance that we understand as far as God has given us capacity for understanding, the principles upon which God’s government rests, for the principles which we believe and receive into the heart will govern and control the actions. The more clear the understanding of the truth as it is in Jesus, the more spiritual will be the religious life, the more holy the affections.*14LtMs, Ms 59, 1899, par. 16*

Godly sorrow will always be the result of a realization of our frailties and depravities. Our faith in the atoning sacrifice will be based on the sacred promise of full and complete pardon from Christ. The message of mercy which Christ brought from the Father to man was meant for the ears of the world: “I, if I be lifted up,” Christ said, “will draw all men unto me.” [*John* 12:32.] Everlasting life has been purchased for man at an infinite cost. “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.] In this matchless gift Christ embraces the world with an atmosphere of grace. All who choose to inhale this life-giving atmosphere will have eternal life. The sinner who consents to be drawn can say, “Herein is love.” [1 *John* 4:10.]*14LtMs, Ms 59, 1899, par. 17*

That Christ should take the nature of man, and by a life of humiliation elevate man in the scale of moral worth with God, that He should carry this adopted nature to the throne of God, and there present His children to the Father, to have conferred upon them an honor exceeding that bestowed upon the angels—this is love that melts the sinner’s heart. It is too much for the human mind to grasp, that God, having collected all the riches of the universe, laid open all the resources of His power, should place them in the hand of His

Son, saying, All these I give to You for man. These are My gifts to him. Confer them upon him, that he may be convinced that there is no love like Mine, and that his eternal happiness consists in his giving Me his love in return. As the sinner contemplates this love, it broadens and widens into infinitude, and passes beyond his comprehension.<sup>14</sup>*LtMs, Ms 59, 1899, par. 18*

**Ms 60, 1899**

Sermon/Words to Ministers

Refiled as *Ms 2, 1883*.



## Ms 61, 1899

The Teacher Sent From God

NP

April 20, 1899

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“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” “Ye shall know them by their fruits.” [*Matthew 7:15, 16.*]*14LtMs, Ms 61, 1899, par. 1*

There are some who have departed from the faith, giving heed to seducing spirits and doctrines of devils, and these in their turn seduce others through falsehood and misrepresentation. These false teachers are represented by Christ as ravening wolves. Their work is to tear down that which God through His agencies is seeking to build up. “Thus saith the Lord concerning the prophets which make my people to err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, but ye shall not have a vision; and it shall be dark unto you, but ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer in God.” [*Micah 3:5-7.*]*14LtMs, Ms 61, 1899, par. 2*

False prophets are described by Paul in his letter to Timothy: “Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof.” [*2 Timothy 3:2-5.*] Paul warns his son in the gospel, saying, “This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, That thou by them might 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.*]*14LtMs, Ms 61,*

When those who controvert the truth of God send for men to oppose truth with falsehood and error, this is the time to watch the influence their words have upon the congregation. Those who do not want a knowledge of the truth will greedily partake of the dish of pleasing fables presented to them. They will listen diligently to the falsehoods and ravening of the wolves in sheep's clothing. They are of those who rejoice in iniquity. They infuse into the hearts of those who do not want God's way the same wicked opposition that is in their own hearts. And they will act out the same spirit toward God's commandment-keeping people in this time as the Jews did when they refused to believe the truths which Christ unfolded before them. *14LtMs, Ms 61, 1899, par. 4*

Christ presented before this people the prophecies of the Old Testament Scriptures, showing them that by their rejection of him they were fulfilling those prophecies. But they continued in their evil course, and followed to the end the works which stand registered against them in the books of heaven, and which have brought eternal infamy upon them as a nation. *14LtMs, Ms 61, 1899, par. 5*

What accusation did they bring against Christ? The same which men today bring against the commandment-keeping people of God—scandal, reproach, and falsehood. Greedily they receive the testimony of false witnesses. They hired men to report against Christ, that they might have some pretext for condemning Him. Everything that could be said or done was done to make themselves and others believe Him a criminal. His every word and action was watched and reported to His enemies in a distorted light. Spies were constantly upon His track, saying, "Show us a sign." [*Matthew 12:38.*] Work some miracle. *14LtMs, Ms 61, 1899, par. 6*

When Christ said to the sick of the palsy, "Be of good cheer; thy sins be forgiven thee," He gave His enemies a sign which they could not set aside. "And the scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemy? Who can forgive sins, but God alone?" But Jesus, knowing their unspoken thoughts, said, "What 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 man hath power on earth to forgive sins, (he saith to the sick of the palsy), I say unto thee, Arise, and 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. And they were all amazed, and glorified God, and were filled with fear, saying, We have seen strange things today.” [*Matthew 9:2; Luke 5:21-26.*]*14LtMs, Ms 61, 1899, par. 7*

Did this evidence that Christ was the Son of God cause the scribes and Pharisees to believe in Him? No; this demonstration of mercy and wonderful restoration only exasperated them. It was not evidence that He was the great Teacher sent from God that they wanted, but that He was a deceiver. Again and again they were on His track, to see and hear His words and works. Their hearts were not open to conviction. They were filled with intense hatred, with bitter prejudice, and they were ever seeking to find some occasion to work out their bitterness and wrath against Him.*14LtMs, Ms 61, 1899, par. 8*

“And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said to his disciples, Why eatest your Master with publicans and sinners? But when Jesus 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.” [*Matthew 9:10-13.*]*14LtMs, Ms 61, 1899, par. 9*

Next in His work came a call from a ruler, saying, “My daughter is even now dead, but come and lay thine hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. As he went, the people pressed about him, until he was followed by a vast multitude. And, behold, a woman which was diseased with an issue of blood twelve years came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be made whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made

whole from that hour.” [Verses 18-22.]*14LtMs, Ms 61, 1899, par. 10*

“And when Jesus came into the ruler’s house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all the land.*14LtMs, Ms 61, 1899, par. 11*

“And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him, and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.” [Verses 23-30.]*14LtMs, Ms 61, 1899, par. 12*

Notwithstanding this charge, the restored men “when they were departed, spread abroad his fame in all that country.” [Verse 31.] This added fuel to the fire of prejudice. His enemies interpreted His works of mercy and compassion as a wrong done to themselves. The people were leaving them and listening to the teachings of Christ.*14LtMs, Ms 61, 1899, par. 13*

“As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitude marvelled, saying, It was never so seen in Israel.” [Verses 32, 33.] These words, contrasting the works and mercy of Christ with the course pursued by the priests and Pharisees, exasperated the leading men, and in the place of the evidence softening their proud, ungodly hearts, they were filled with prejudice. Every additional proof given them provoked them to increased resistance.*14LtMs, Ms 61, 1899, par. 14*

When they saw that they could not prevent Him from working miracles, they put forth their skill to misrepresent and falsify him. They could bear false witness, and this they did. They said, “He casteth our devils through the prince of devils.” [Verse 34.] But Jesus worked on, irrespective of censure and prejudice, resistance, and determined opposition. The genuineness of His power and

work was kept before the people, and His enemies could not turn the multitude from following after him. *14LtMs, Ms 61, 1899, par. 15*

In Christ's mighty works there was sufficient evidence for faith. But these men did not want truth. They could not but acknowledge the reality of the works of Christ, but they cast condemnation upon them all. They must acknowledge that supernatural power attended His work, but this power, they declared, was derived from Satan. Did they really believe this? No; but they were so determined that the truth should not affect their hearts and they be converted, that they charged the work of the Spirit of God to the devil. In this they blasphemed God and committed the sin against the Holy Spirit which has no forgiveness in this world or in the world to come. *14LtMs, Ms 61, 1899, par. 16*

"But when he saw the multitudes, he was moved with compassion for them, because they fainted and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." [*Verses 36-38.*] *14LtMs, Ms 61, 1899, par. 17*

All-compassionate Redeemer! what love, what matchless love, was Thine! Charged by the great men of Israel with doing His works of mercy through the prince of devils, scorned and maligned, He was yet as one who saw and heard not. The work He came from heaven to do must not be left undone. He saw that truth must be unfolded to men. The light of the world must flash His beams into the darkness of sin and superstition, and reveal error in contrast with truth. That truth found no place in the hearts of those who should have been foremost to receive it, because they were barricaded by prejudice and wicked unbelief, and among those who had not such exalted privileges He prepared hearts to receive it. He made new bottles for the new wine. *14LtMs, Ms 61, 1899, par. 18*

Every moral and spiritual truth is invested by the God of heaven with a power of influence proportionate to its character and importance. The work of Christ was tested and brought forth prominently. The plan of redemption, which means everything to a lost and ruined world, was to be proclaimed, and the Spirit of God in

Christ Jesus was brought into vital contact with the heart of the world, in order to draw the world to its divine Author, the Truth, the Word, and the Life. Christ declared, "I, if I be lifted up, will draw all men unto me." [*John 12:32.*]*14LtMs, Ms 61, 1899, par. 19*

Christ does not use force or compulsion in drawing men to Him. But while truth was being proclaimed, the hearts of those who professed to be children of God were barricaded against it, and those who had not been so highly privileged, those who were not clothed with the garment of self-righteousness, were drawn to Christ. Their minds were convinced and quickened into activity, and light and truth vibrated through the universe. It was the plan of redemption, which was to call forth the intellect, to thrill the soul, and prepare it for the great power of God, which is salvation to all who believe—a truth so large, so deep, so full and complete, it could be the center of all truth hitherto revealed, presenting in a more exalted manner that which had been buried beneath a mass of rubbish and error. The work of Christ was to replace old truths in the framework of the gospel, and by bringing clearly to view neglected obligations, renovate the world.*14LtMs, Ms 61, 1899, par. 20*

Satan endeavored to keep hidden from the world the great atoning sacrifice which reveals the law in all its sacred dignity, and impresses hearts with the force of its binding claims. He was warring against the work of Christ, and united all his evil angels with human instrumentalities in opposition to that work. But while he was carrying on this work, heavenly intelligences were combining with human instrumentalities in the work of restoration. The cross stands as the great center of the world, bearing a certain testimony that the cross of Christ will be the condemnation of every transgressor of the law of God. Here are the two great powers, the power of truth and righteousness and the working of Satan to make of none effect the law of God. The human agent, magnetized by the power of Satan, works in the lines of the enemy; the Saviour employs His human instrumentalities to be laborers together with God.*14LtMs, Ms 61, 1899, par. 21*

Those who expect to be children of God are not to expect an easy time in this life. There are battles to be fought. We wrestle not

against flesh and blood, but against principalities and powers, against the rulers of the darkness in this world, against spiritual wickedness in high places. We are not left alone to engage in this conflict. Jesus Christ is the Captain of our salvation. He clothed His divinity with humanity, and took the field himself, that He might teach us how to fight the battles of the Lord. He says “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.*]14LtMs, Ms 61, 1899, par. 22

Who is this? We ask Isaiah, and he answers, “Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” [*isaiah 9:6.*] John the Baptist tells us who He is, “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*] And the beloved disciple adds his testimony, “In the beginning was the Word, and the Word was with God, and the Word was God.” [*Verse 1.*]14LtMs, Ms 61, 1899, par. 23

## Ms 62, 1899

Judge Not

NP

April 18, 1899

Portions of this manuscript are published in *8MR 309*.

As ministers of the gospel of Christ we need to study the example of our Master. How pitiful and courteous Jesus was. How tenderly He entered into the feelings of others. Touched with the feeling of their infirmities, He wept with those who wept, and with those who rejoiced He could rejoice. Such a character will not be without an influence on the characters of His followers. Those who educate their minds to dwell on the perfection of Christ will represent Him to the world. *14LtMs, Ms 62, 1899, par. 1*

My brethren, rule by love and kindness, rather than by severity and censure. When the erring one becomes conscious of his wrong, he is humiliated enough. Do not deal with him in a manner that will take away all his respect. Do not seek to tear to pieces, but rather to bind up and heal. You may see the errors of a brother, and he not be able to discern the wrong; and it may be difficult to know how to act in such a case. But never pursue a course of action that will leave the impression on his mind that you consider yourself his superior. You may think that your feelings, your pursuits, your organization, are superior to his; but do not seek to make this apparent, for this is altogether out of harmony with true refinement, true nobility of character. *14LtMs, Ms 62, 1899, par. 2*

We are not to arouse or create prejudice; we are not to bruise the souls of the erring. Go to them armed with humility and prayer. When the gospel minister, with his heart subdued by the love and grace of Christ, comes in touch with human minds, he can reveal his superior qualifications, not by destroying hope and courage, but by inspiring faith in the faithless, lifting up the hands which hang down, and confirming the feeble knees. *14LtMs, Ms 62, 1899, par. 3*

The action will always testify to the texture of the character. Advice



and counsel coming from the lips of one who has a keen sense of right will always be superior. And if he is endowed with no ordinary gifts, he will unconsciously testify the same by his actions. He will work as Christ worked, seeking to uplift from the depths of woe and wretchedness the unhappy beings who will surely perish unless a loving, sympathizing hand is extended to them.*14LtMs, Ms 62, 1899, par. 4*

We are all sinners, and should seek for true elevation of character through Jesus Christ. We are not to place ourselves on an eminence, and then expect the sinner to climb to us. God calls upon us to do as the world's Redeemer has done. He was Commander in the heavenly courts, but He stripped Himself of all His glory, and clothed His divinity with humanity. He was rich, but for our sakes He became poor, that we through His poverty might be made rich. He came to this world all seared and marred by the curse, that He might come close to man in His woe and affliction. With His long human arm He encircled the race, while with His divine arm He grasped the throne of the infinite, bringing to fallen man divine power to co-operate with his human effort.*14LtMs, Ms 62, 1899, par. 5*

As we seek to copy our Master we shall stand on a high level, imbued with a keen sympathy, an abundant love, a tender compassion. We may stand where the bright beams of the Sun of Righteousness can shine upon us, and this will fill us with the sympathy, the tenderness, and the pity of Christ for the helpless. It will give us divine power to combine with our human capabilities.*14LtMs, Ms 62, 1899, par. 6*

The gospel minister, unless he brings himself in touch not merely with the members of his church but with unbelievers as well, is not following the example of Christ. Of Christ it is said, "In all their affliction he was afflicted." [*Isaiah 63:9.*] He was tempted in all points as we are <tempted>. Let the anxious desire be awakened in every heart to seek and to save that which is lost. Let no words of superiority be spoken. Make no special reference to your own qualifications; for by this very act you testify that you do not have the endowments which you flatter yourself you possess. You are not in the light. If your eyes were fixed upon Jesus, if you were

contemplating his unsurpassed purity and excellence, you would see your own weakness and poverty and defects as they are. You would not regard yourself as holy. You would see yourself lost and hopeless, clad in garments of self-righteousness, like every other sinner. *14LtMs, Ms 62, 1899, par. 7*

If we are saved, it will not be because of our superior intellect, our refinement of ideas, but through the grace of God. We have no garment of our own that will give us a position of honor at the marriage supper of the Lamb. Christ's robe alone, the garment woven in the loom of heaven, will give to the guests a worthiness to sit down at the marriage feast. Each must accept this robe, and it is offered to the lowliest who will believe in Him as his personal Saviour. The imputed righteousness of Christ alone can make the sons and daughters of Adam members of the family in heaven. *14LtMs, Ms 62, 1899, par. 8*

This world is polluted under the inhabitants thereof. Satan has left his awful mark upon men and women. But God has not placed upon any the burden of the sins of the world. If we allow ourselves to dwell upon the disagreeable side of life, the wretchedness we cannot cure, and fret about these things, we shall become like that which we contemplate. We can only have serious thoughts and anguish of spirit as we see the prevalence of iniquity in the world. But the fact that imperfection reigns everywhere should not make us extravagant in our feelings, and lead us to give expression to disgust. We are children of the King, pilgrims and strangers here, who seek a better country, even a heavenly. Love must reign in our hearts. As we see the exciting pleasures of the world, we must guard against a sour, hard, censorious spirit. Let us look away from the sin and evil to Jesus, the embodiment of purity. His love reigns supreme toward His enemies, and all who follow Him will keep themselves in subjection to the laws of His kingdom. *14LtMs, Ms 62, 1899, par. 9*

Those who feel it their prerogative to criticize their fellow men are doing the work of the enemy. The Lord has set none to correct the supposed errors of their fellow men; for by beholding the imperfections of others, they <themselves> become harsh and self-centered. They compare themselves with others, and measure

themselves among themselves. *14LtMs, Ms 62, 1899, par. 10*

There are jealous and sensitive ones who have fostered their pride until, like an inflamed wound, it cannot bear the slightest touch. They fancy they have been slighted, when no slight exists, until they create a state of feeling in themselves which produces the very state of things they imagined in others. But no man is to consider himself appointed by God to dwell upon these objectionable features. Christ has given no man the grace to do this work, and if he attempts it, he will make grave mistakes. He will surmise evil, and will work upon his surmises as though they were truth. Neither ministers nor people must educate themselves to think evil of their brethren. To watch for any slight or any misconception of their own importance, for Satan is ready to conjure up many things that will be unjustly entertained. *14LtMs, Ms 62, 1899, par. 11*

Christ has given instruction in these lines. "Judge not, that ye be not judged," He says: "for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye, and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [*Matthew 7:1-5.*] Let us heed these words. We may dwell upon the love of God with all safety. The greatness of that love is beyond comprehension. Open the door of the heart, and let it in, for it will expand the soul, and give it something upon which to feed. It will create a new capacity; he who loves God will love his brother also. *14LtMs, Ms 62, 1899, par. 12*

"Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you." [*John 12:35.*] Thus Jesus reasoned with the Jews, and should not His words have force with us? In proportion to the shortness of time are their value to those who have not accepted Christ. The wonderful facilities, the precious revealings of the love and grace of Christ, constantly abounding to believers and unbelievers, if not appreciated and improved, will lose their <sacred> value. It is possible for every man to become a

Christian. But if he will not accept the light, the darkness of unbelief will prevail in his soul. He will lose his faith; he will move away from God. While he sets aside the counsel, the warnings, the reproofs, the mercy of God, while he fails to co-operate with divine agencies, his light steadily diminishes.<sup>14</sup>*LtMs, Ms 62, 1899, par. 13*

In the infinite goodness and mercy and self-sacrificing love revealed by the Father in that He spared not His own Son, but delivered Him up for us all, we are to learn the lesson of sacrifice. We are to study how to give our sympathy and love to others. As we have received this priceless gift from God, we are to impart it. Let none imperil their souls by thinking and speaking evil, for this class can have no real happiness in this life, and cannot be trusted to enter the portals of bliss. They will criticize the angels and the blood-washed throng.<sup>14</sup>*LtMs, Ms 62, 1899, par. 14*

As a people we must have more love. Our hearts must grow soft by contemplating Christ. O that we might see our need of sympathy and wisdom and grace. When we are Christlike we shall acknowledge no walls of partition. Christ died for all, and everyone who will believe may be cleansed from every taint of sin. It is the privilege of all to improve their opportunities and reach perfection of Christian character. They may open the heart and understanding to Jesus. They may have that faith that works by love and purifies the soul. The true Christian educates himself to look out of and away from self to Christ, and as he beholds His matchless mercy and inexpressible love, every barrier between him and his brethren is broken down. The harshness of his nature is melted away. He is refined and purified by the furnace fires, and can present an offering to God in righteousness. The law of kindness is upon his lips as the expression of the soul. Looking unto Jesus, the Author and Finisher of his faith, he is changed into the same image.<sup>14</sup>*LtMs, Ms 62, 1899, par. 15*

“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 stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” [1 *Thessalonians 3:12, 13.*]<sup>14</sup>*LtMs, Ms 62, 1899, par. 16*

## Ms 63, 1899

The Work of Christian Physicians

Hamilton, Newcastle, New South Wales, Australia

April 22, 1899

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Yesterday Miss McEnterfer and Miss Maggie Hare accompanied me to Newcastle. This morning I arose at half past three, thankful for a night's rest. I slept well, for which I thank the Lord.<sup>14</sup>*LtMs, Ms 63, 1899, par. 1*

Traditions and customs have become so interwoven with the belief of the medical profession that physicians need to be taught the very first principles of the way of the Lord. The physician ministers to the body in healing, yet all the work is the Lord's. He must co-operate with the physicians, else there cannot be success.<sup>14</sup>*LtMs, Ms 63, 1899, par. 2*

Please read carefully the *fifteenth chapter of Exodus*. The Lord gave Moses a message of encouragement for the children of Israel. They did not deserve the good He had done and was doing for them, yet He made a covenant of mercy with them, saying, "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 thee which I have brought upon the Egyptians; for I am the Lord that healeth thee." [*Verse 26.*] Read also the *seventh, eighth, and twenty-eighth chapters of Deuteronomy*.<sup>14</sup>*LtMs, Ms 63, 1899, par. 3*

The Lord had a lesson to teach the children of Israel. The waters of Marah were an object lesson, representing the diseases brought upon human beings because of sin. It is no mystery that the inhabitants of the earth are suffering from disease of every stripe and type. It is because they transgress the law of God. Thus did the children of Israel. They broke down the barriers which God in His providence had erected to preserve them from disease, that they

might live in health and holiness, and so learn obedience in their journeying through the wilderness. They journeyed under the special direction of Christ, who had given Himself as a sacrifice to preserve a people who would ever keep God in their remembrance, notwithstanding Satan's masterly temptations. Enshrouded in the pillar of cloud, it was Christ's desire to keep under His sheltering wing of preservation all who would do His will. *14LtMs, Ms 63, 1899, par. 4*

It was not by chance that in their journey the children of Israel came to Marah. Before they left Egypt the Lord began His lessons of instruction, that He might lead them to realize that He was their God, their Deliverer, their Protector. They murmured against Moses and against God, but still the Lord sought to show them that He would relieve all their perplexities if they would look to Him. The evils they met and passed through were part of God's great plan, whereby He desired to prove them. *14LtMs, Ms 63, 1899, par. 5*

When they came to the waters of Marah, "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 water, 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 thee, which I have brought upon the Egyptians, for I am the Lord that healeth thee." [*Exodus 15:24-26.*] Though invisible to human eyes, God was the leader of the Israelites, their mighty Healer. He it was who put into the tree the properties which sweetened the waters. Thus He desired to show them that by His power He could cure the evils of the human heart. *14LtMs, Ms 63, 1899, par. 6*

Christ is the great Physician, not only of the body, but of the soul. He restores man to his God. God permitted His only begotten Son to be bruised, that healing properties might flow forth from Him to cure all our diseases. Physicians are to act in Christ's stead. Every physician who has planted his feet upon the Rock of Ages draws from the great Physician His restoring power. Christ's plans are to

be carried out more definitely by the Christian physician. As Christ was about to leave His disciples, those who were to represent Him to the world, He gave them a new commandment. "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 for another." [*John 13:34, 35.*] That love they knew not until they saw the suffering and death of Jesus Christ upon the cross of Calvary. *14LtMs, Ms 63, 1899, par. 7*

The new commandment of love was given in behalf of the weak, the wretched, the helpless. To the heart of Christ the very presence of trouble was a call for help. The poor, the sick, the desolate, the outcasts, the discouraged, the desponding, found in Him a compassionate Saviour, a mighty Healer. "The broken reed will I not break, the smoking flax will I not quench, until I send forth judgment unto victory." [See *Matthew 12:20.*] Christ identifies His interests with those of suffering humanity, and He tells us that whatever we do to relieve a sufferer, we do for Him. *14LtMs, Ms 63, 1899, par. 8*

God has declared that it means much to discard the Word of the living God, and accept the assertions of those who seek to change times and laws. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generation, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; everyone that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. *14LtMs, Ms 63, 1899, par. 9*

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord. Whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever. For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [*Exodus 31:12-17.*]*14LtMs, Ms 63, 1899, par. 10*

Those who in the face of these specifications refuse to repent of their transgressions will realize the result of disobedience. Individually we need to inquire, In observing a day of rest, have I drawn my faith from the Scriptures, or from a spurious representation of truth? Every soul who fastens himself to the divine, everlasting covenant, made and presented to us as a sign and mark of God's government, fastens himself to the golden chain of obedience, every link of which is a promise. He shows that he regards God's Word as above the word of man, God's love as preferable to the love of man. And those who repent of transgression, and return to their loyalty by accepting God's mark, show themselves to be true subjects, ready to do His will, to obey His commandments. True observance of the Sabbath is the sign of loyalty to God.*14LtMs, Ms 63, 1899, par. 11*

There are great lessons to be learned by all who minister for Christ. The Sabbath mark must be placed upon God's commandment-keeping people. The Sabbath, if kept in the spirit of true obedience, will show that all God's commandments are to be practiced, "that ye may know that I am the Lord that doth sanctify you." [*Verse 13.*]*14LtMs, Ms 63, 1899, par. 12*

The Lord has His eye upon every human being, and He has His plans concerning each one. He would have His commandment-keeping people a distinguished people, who practice the holy precepts specified in His Word. He would have the members of the medical profession expel from their practice everything which has been brought in by selfishness, avariciousness, injustice. He has given wisdom and skill to physicians, and He designs that nothing savoring of robbery and injustice shall be practiced by those who make the law of Jehovah the rule of their life. By His own working agencies He has created material which will restore the sick to health.*14LtMs, Ms 63, 1899, par. 13*

If men would use aright the wisdom God has given them, this world would be a place resembling heaven. God has given them light, educating them and endowing them with capabilities and with ability to choose the path of holiness, the path of obedience to the divine requirements. But the transgression of Adam and Eve has been perpetuated from generation to generation.*14LtMs, Ms 63, 1899,*



*par. 14*

Men have chosen to follow the suggestions of Satan, instead of the directions of God, and they have become active workers in the enemy's service, making void the law binding upon every member of the human family. They have exalted Satan's principles above the principles which rule in the heavens. By working contrary to God's commandments they have united with the great deceiver, and have brought unrighteousness into the world. God has given men a Sabbath, ordained and founded by Himself, but they have changed the rest day which God sanctified in Eden, which bears the mark of His government, placing in its stead a spurious sabbath, which bears the mark of the man of sin.<sup>14</sup>*LtMs, Ms 63, 1899, par. 15*

Sin is the transgression of the law, and God has stated plainly the penalty which must fall on those who abuse their freedom by choosing Satan's path of self-gratification. Is it not important that we know whether we bear the mark of God's government or the mark of the kingdom of rebellion? By observing a spurious rest day, we acknowledge ourselves subjects of the kingdom whose mark we bear. God's Word is before us, and those who carefully study it will see that they have made a mistake in accepting the first day of the week as the Sabbath.<sup>14</sup>*LtMs, Ms 63, 1899, par. 16*

We all need a far higher, purer, holier trust in God. Every physician should be true and honest. He is not in any case to defraud his patients. If he performs a simple operation, he is to charge a simple price. The charges made by other practicing physicians are not to be his criterion. The diseased bodies over which he works are God's property. He has said, "Ye are not your own ... for ye are bought with a price; therefore glorify God in your bodies and in your spirit, which are God's." [<sup>1</sup> *Corinthians 6:19, 20.*] The exorbitant price charged by physicians in this country when called upon to attend suffering humanity is robbery, fraud.<sup>14</sup>*LtMs, Ms 63, 1899, par. 17*

God gave physicians their wisdom and skill. It is not man who saves life; it is the great Restorer. But poor men are often charged for services they never received. Many physicians merely speak a few

words to the suffering fellow being they are called to visit, doing nothing to relieve his suffering, and then charge a large fee. This is dishonesty before God. They should go vigorously to work, as did the good Samaritan. God is not glorified as a Restorer when physicians demand such large sums for their services.<sup>14</sup>*LtMs, Ms 63, 1899, par. 18*

God calls for physicians who will make reforms in the methods of treating the sick. He calls for physicians who will co-operate with Him. He calls for righteous judgment among medical practitioners, who are acting in His stead. The physician who loves his brother as he loves himself will not charge exorbitant prices. A change must take place. It is just as essential that there be reforms in medical lines as in other business lines. There is grave overreaching in the charges made by lawyers and doctors. The Lord views all these things. No tradition, custom, or practice condemned by God must be followed by the believing physician. He is God's servant, working in Christ's stead, as His representative, and his work, his weights and measures, pass in review before God. The commandments of God must be the physician's standard. He must measure his daily life by the principles of the law.<sup>14</sup>*LtMs, Ms 63, 1899, par. 19*

Christ rebuked the Pharisees and doctors of the law because of the dishonest practices which they had brought into the temple courts. These men influenced the buyers and sellers to purchase cattle at the lowest prices, and then to sell them for a high price to those coming from a distance, who could not bring their offerings with them and were therefore compelled to buy them in Jerusalem. As these men sat at the table, counting the money they had gained by robbery and extortion, Christ stood before them. His eye flashed with indignation as He saw the fraudulent transactions which were carried on. Picking up a scourge of small cords, which had been used to drive cattle to the temple, He drove out those who sold and bought, and overthrew the tables of the money changers, and the seats of them that sold doves, saying, "It is written, my house shall be called the house of prayer, but ye have made it a den of thieves." [*Matthew 21:13.*]<sup>14</sup>*LtMs, Ms 63, 1899, par. 20*

Then the Restorer practiced His medical missionary work. "The blind and the lame came to him in the temple, and he healed them."

[Verse 14.]*14LtMs, Ms 63, 1899, par. 21*

The market places, the merchandise stores need cleansing. Courts of justice, lawyers' offices, the medical fraternity, need purifying. Shall we say that the medical missionary work needs cleansing? Christ, who came to our world to reveal the Father's heart of tender compassion, has shown us the methods which Sabbathkeepers are to follow in their work. These are plainly specified in the *fifty-eighth chapter of Isaiah*. God will not be a party to any dishonest transaction. The soul who keeps the Sabbath is stamped with the sign of God's government, and he must not dishonor this sign. By closely examining the Word of God, we may know whether we have the King's mark—whether we have been chosen and set apart to honor God. Please read *Deuteronomy 6:4-9*; and *Ezekiel 20:12-20*.*14LtMs, Ms 63, 1899, par. 22*

Men have broken God's laws, and despised and trampled on His Sabbath. Thus they have broken their contract with God, and He cannot work in their behalf. The Lord tells us in words too plain to be misapprehended that metal of the faith of His once chosen people is corrupted. They have a spurious faith. They have changed leaders, and no longer bear the King's sign. They cannot be trusted in time of test or trial; for they will act the traitors part. They do not draw from the Lord's foundry. God will never, never allow any man to pass through the pearly gates of the city of God who does not bear the signet of the faithful, His government mark. Every soul who is saved will cherish pure principles, which proceed from the very essence of truth. He must fasten himself by golden links to the everlasting power and love of the God of truth. He must be loyal to the principles of God's Word, loyal to the everlasting covenant which is a sign between man and his Maker.*14LtMs, Ms 63, 1899, par. 23*

Righteousness, high and elevated, is to control the conduct, strength of mind, learning, power of influence, will not give man his eternal life insurance papers. God weighs the action. Each must form an individual character after the likeness of Christ. He must have a conscience taught of God. He must see behind every promise the All-powerful One, with whom he must work as an agent to do His will. If man will not take this position, he will make

shipwreck of faith. God will never insure a man for everlasting life whose anchor is not securely fastened to heaven's unalterable law. He must reveal the Christ working in him, in his doctrinal precepts, in his practical obedience. *14LtMs, Ms 63, 1899, par. 24*

The soul that converses with God through the Scriptures, who prays for light and opens the door of his heart to the Saviour, will not have evil imaginings, worldly scheming, or ambitious lust after honor or distinction in any line. He who seeks for the truth as for hidden treasure will find it in God's means of communication with man, His Word. David says, "The entrance of thy word giveth light; it giveth understanding to the simple." [*Psalm 119:130.*] This does not mean those who are weak in intellect, but those who, whatever their position, have a true sense of their need of conversing with God as did Enoch. *14LtMs, Ms 63, 1899, par. 25*

The Word of God will ennoble the mind and sanctify the human agent, enabling him to become a co-worker with divine agencies. The elevated standard of God's holy law will mean very much to him, as a standard of all his life practice. It will mean holiness, which is wholeness to God. As the human agent presses forward in the path cast up for the ransomed of the Lord to walk in, as he receives Jesus Christ as his personal Saviour, he will feed on the Bread of life. The Word is Spirit and life, and if it is brought into the daily practice, it will ennoble the whole nature of man. There will be opened to his soul such a view of the Saviour's love as portrayed by the pen of Inspiration that his heart will be melted into tenderness and contrition. *14LtMs, Ms 63, 1899, par. 26*

We are to see and understand the instruction given us by the great apostle, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby," in perception, in likeness to the character of Christ. [*1 Peter 2:2.*] Development of character, growth in knowledge and wisdom, will be the sure result of feeding on the Word. *14LtMs, Ms 63, 1899, par. 27*

We present to all our workers, our ministers and physicians, the necessity of careful consideration in all their work, perfect and entire obedience to the precepts of the Word of God. Carefully inquire at every step, how would my Saviour act in this line of work? What

impression will I leave upon the people? I am to yoke up with Christ in the work as a restorer of health to the body, the mind, the heart, the soul. How careful should every physician be to represent the Master!<sup>14</sup>*LtMs, Ms 63, 1899, par. 28*

In this country the greatest fraud is practiced by the physician. He receives a call to go twenty-five miles. He steps into the cars, and in one or two hours is at his post of duty. He comes in, looks at the patient, tells him to go to the hospital, or perhaps gives him a little liquid in a bottle, and for this charges the patient from five to ten pounds. This is extortion and robbery of the afflicted and is directly opposed to the precepts of the law of God. This physician could not have loved God supremely and his neighbor as himself. He buried principle, and in its place revealed selfishness and an avaricious spirit. The Lord cannot be pleased or His name exalted by any such practice. Every physician who has the sign of God is represented in *Exodus 31:13, 17*. These are a distinct and holy people unto the Lord.<sup>14</sup>*LtMs, Ms 63, 1899, par. 29*

We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations.<sup>14</sup>*LtMs, Ms 63, 1899, par. 30*

The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the State will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with

the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves. *14LtMs, Ms 63, 1899, par. 31*

It is time for the people of God, those who wear the sign of His kingdom, and whose authority is derived from "It is written," to work. The world is the field of our labor, and we are to strive to give the last message of mercy to the world. Our every action is being watched with jealous eyes. Be on guard as physicians. You can serve the Lord in your position by working with new methods and discarding drugs. *14LtMs, Ms 63, 1899, par. 32*

As reformers we are to reform the medical practice by educating toward the light. Our work is to be done in the full recognition of God. We are to practice the strict principles of mercy and justice. Our work is not to be as a garment put together with basting threads. We must imitate God's perfection. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] We are to make the foundation of every building thorough and solid, as for eternity. Nothing must be done carelessly or shabbily. Do not put two timbers where there ought to be three. *14LtMs, Ms 63, 1899, par. 33*

Christ, the risen Saviour, possessed no haphazard habits. His work was not marred by disorder. He carefully folded the napkin that was about His head. Our work must be done just as we wish our character to appear. It is to be built so that it will stand the test of trial. The Lord help us to work solidly. *14LtMs, Ms 63, 1899, par. 34*

No one need to spend sleepless moments in regard to his life insurance papers. His title deed as heir of God and joint-heir with Jesus Christ [is] to an inheritance incorruptible, undefiled, and that fadeth not away. God is responsible for every soul who wears the sign of His government, who is loyal and true to the Sabbath, and through obedience to the Sabbath, true to every principle in the Decalogue. "He that keepeth my words, loveth me," Christ said. [*John 14:23.*] Thus faith and works are combined, the inward working of the Holy Spirit, and outward demonstration of practical godliness. The proof of heart-love is obedience to God's commandments. All who love God will study His words. They will

eat His flesh and drink His blood, living and acting in constant submission to His will. *14LtMs, Ms 63, 1899, par. 35*

These words must be heeded. Medical missionary work means the eternal law of right in daily practice. *14LtMs, Ms 63, 1899, par. 36*

“At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words which were in the first tables that thou breakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself, and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me.”  
[*Deuteronomy 10:1-5.*] *14LtMs, Ms 63, 1899, par. 37*

God has preserved His commandments, written the second time with His own finger. We are to understand and obey them. The promises of God are to be repeated again and again. Read the *second chapter of Deuteronomy*. Here are presented before us the blessings of obedience, the warnings against disobedience. We should have more to say on the subject of transgression and disobedience. *14LtMs, Ms 63, 1899, par. 38*

Build for eternity. Christ's lessons are before us. We are to do carefully, neatly, and with exactitude whatever is to be done. We are to study economy in every line of work. Builders, gather up the fragments. Let nothing be lost. In all that there is to be done, in planting and building, imitate God's perfect ways. Nurses and physicians, think of Jesus. How careful He was of the remnants of food left after feeding the five thousand. By His thoughtful care He would teach us order and economy. The great work of redemption weighed constantly upon His soul. *14LtMs, Ms 63, 1899, par. 39*

As He was teaching and healing, all the energies of body and soul were taxed to the utmost, yet He noticed the most simple things in human life and in nature. His most instructive lessons were those in

which He illustrated the kingdom of God by the simple things of nature. He did not overlook the needs of the humblest of His servants. His ear heard every needy cry. He was awake to the touch of the afflicted woman in the crowd. His divine nature, combined with the human, was so finely wrought, that the least touch of faith brought a response. When he raised from the dead the daughter of Jairus, he turned to the parents and reminded them that she must have something to eat. *14LtMs, Ms 63, 1899, par. 40*

The little things become great in accordance with the attention given them. The one talent is not to be wrapped in a napkin and hidden in the earth. Do what you can for the Master. "He that is faithful in that which is least" will be "faithful also in much." [*Luke 16:10.*] The Master will use every talent that we consecrate to Him. Your worth is determined by the faithfulness with which you do the little things. Every one needs in the details of daily life to learn to build for time and for eternity. Then at last there will be written against his name in the books of heaven the most precious commendation, "Ye are complete in him." [*Colossians 2:10.*]*14LtMs, Ms 63, 1899, par. 41*



## Ms 64, 1899

Words to Parents

NP

April 25, 1899

Portions of this manuscript are published in *CG* 27, 80, 97, 101, 194; *1MR* 112-113.

There are things which it is [well] for the people of God to keep in mind. Jesus paid a great ransom to redeem the soul of men and women from the penalty of sin. He gave His own life, that all who believe in Him should have pardon, grace, and eternal life. Let men and women remember that to save them from eternal ruin God made a sacrifice that cannot be surpassed. The Son of the infinite God took human nature, that He might give His life as a sacrifice for the sinful race. All heaven was included in the gift of God's Son. The heavenly universe is united with Christ in leading men and women to reach a high and holy standard. God calls upon us to be laborers together with Him, to put all our capabilities into the work of representing Christ. *14LtMs, Ms 64, 1899, par. 1*

God never contradicts Himself. His revealed Word is His wisdom and goodness, shadowed forth by His works. When in communication with God, we constantly advance. We find nothing in the religious life burdensome or oppressive. God's character, correctly estimated, leads us to reflect is love to others. The lives of those who know God are characterized by Christlike deeds and words. And the brightness of the rays of the Sun of Righteousness shines forth from them, flashing the illumination of the light of Christ upon the lives of others. *14LtMs, Ms 64, 1899, par. 2*

There is no such thing as a joyless religion. Addressing His disciples Christ said, "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. ... He that hath my commandments, and keepeth them, he it is that

loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." [John 14:15-17, 21, 23, 24.] *14LtMs, Ms 64, 1899, par. 3*

"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.] Who but the world's Redeemer could utter such precious words as these? This is no mere empty theory; it is a positive promise that there is joy in obedience. Upon the obedient the Sun of Righteousness arises with healing in His wings. He who wears the yoke of Christ will walk cheerfully, bravely bearing the cross. In so doing he becomes a partaker "of the divine nature, having escaped the corruption that is in the world through lust." [2 Peter 1:4.] *14LtMs, Ms 64, 1899, par. 4*

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." [Deuteronomy 7:6-9.] A thousand generations will bring us through all the trials of this life to the victorious end, when the reward will be given to God's commandment-keeping people. *14LtMs, Ms 64, 1899, par. 5*

"Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also

bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee ... And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.” [*Verses 12, 13, 15.*]*14LtMs, Ms 64, 1899, par. 6*

Shall we not teach our children that willing obedience to the will of God proves whether those claiming to be Christians are Christians indeed? The Lord means every word He says. Christ died that the transgressor of the law of God might be brought back to his loyalty, that he might keep the commandments of God, and His law as the apple of His eye, and live. God cannot take rebels into His kingdom; therefore He makes obedience to His requirements a special requirement. Parents should diligently teach their children what saith the Lord. Then God will show to angels and to men that He will build a safeguard round about His people. Fathers and mothers should feel that there is most sacred missionary work to be done in their own home, in their own family, that the members of the family may become missionaries in every sense of the word.*14LtMs, Ms 64, 1899, par. 7*

“Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day; lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thy heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power, and the might of mine hand hast gotten me this wealth.*14LtMs, Ms 64, 1899, par. 8*

“But thou shalt remember the Lord thy God; for it is he that giveth

thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God. ... All the commandments which I command thee this day, shall ye observe to do, that ye may live.” [*Deuteronomy 8:11-20, 1.*] We cannot keep the commandments unless Christ, the Lamb of God, takes away our sins. He is willing to bear the penalty and to impute His righteousness to every believing, repenting soul. *14LtMs, Ms 64, 1899, par. 9*

“And now, Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?” [*Deuteronomy 10:12, 13.*] Parents, you are to keep the commandments of God perfectly, through the power given you by God. “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 fullness have all we received, and grace for grace.” [*John 1:12-14, 16.*] *14LtMs, Ms 64, 1899, par. 10*

Temporal and spiritual prosperity are made conditional upon obedience to the law of God. But we do not read God’s Word, and thus become familiar with the terms of the blessing that is to be given to all who hearken diligently to God’s law and teach it diligently in their families. Obedience to God’s Word is our life, our happiness. We look upon the world and see it groaning under the wickedness and violence of men who have degraded the law of God. He has withdrawn His blessing from orchard and vineyard. Were it not for His commandment-keeping people who live upon the earth, He would not stay His judgments. He extends His mercy because of the righteous, who love and fear Him. *14LtMs, Ms 64, 1899, par. 11*

The Lord has declared that His Sabbath “is a sign between me and the children of Israel ... throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Everyone that defileth it shall surely be put to death; for whoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is a 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.” [*Exodus 31:17, 13-16.*] But men boldly transgress God’s Word regarding His Sabbath.<sup>14</sup>*LtMs, Ms 64, 1899, par. 12*

The wickedness of man has almost reached its boundary. Parents have neglected the education of their children, permitting them to follow their own unsanctified wills. Thus have been added to the ranks of Satan’s army thousands upon thousands of rebellious transgressors, who war against God and the truth. Those parents who betray their sacred trust will have much to answer for. By allowing Satan to use their uninstructed, untrained children, they lose their spiritual eyesight. They are unable to distinguish between righteousness and unrighteousness. They close the windows of the soul heavenward, opening them earthward, and the malarious atmosphere of unbelief poisons the spiritual life-current. They are weighed in the balance, and found wanting.<sup>14</sup>*LtMs, Ms 64, 1899, par. 13*

I lift up my voice in warning, both by pen and voice, saying, Let the professed commandment-keeping people of God awake; let them arouse; let them receive the holy oil from the two olive branches, which empty this oil out of themselves into vessels prepared for its reception. Then they will feel that they have a work to do. They will realize that they must let their light shine. They will see that God will not accept a wrong example in the home. Parents who allow the minds of their children to become estranged from God, because they do not take up their God-given work, but choose to do a work, which seems more agreeable, will stand condemned in the judgment; for through that one element, that one strange branch, an example is set which makes many strange branches. Parents are

the natural guardians of their children, and if they refuse to do the work in the family which God has given them to do, the curse resting upon Eli will most assuredly rest upon them.*14LtMs, Ms 64, 1899, par. 14*

Can we be surprised, as we see how the words spoken by Christ from the pillar of cloud are disregarded, that the Lord cannot and will not bless the world? He cannot honor unfaithful stewardship in the home or in the church. Those who leave their children to be rebels against God rob Jesus Christ of souls. Parents, it is your duty to use every God-given talent in working to the utmost for your children. Those who neglect their work in the home cannot feel travail of soul for the children of others. They cannot carry the church up higher and higher to a purer, holier altitude. Fathers and mothers should study attentively how they can develop in their children sound minds in sound bodies. Any lax, loose, immoral, unclean habits, which are allowed to exist, will be revealed in the countenance; for the intellect is connected with the organic structure; it grows with its growth and strengthens with its strength.*14LtMs, Ms 64, 1899, par. 15*

Why do parents so terribly neglect their children? Why do they not feel the solemn responsibility that rests upon them as parents to co-operate with God in imparting to their children the knowledge they should have? God has given them plain directions in [His] law. They are to stand in the place of God to their children in imparting salutary knowledge. By every judicious means they are to use all their talents for the good of their children. The parasites of the natural temperament, the inclinations to wrong which have been inherited, God would have parents cut away from the life. This is a work that cannot be undertaken and carried out without prayer. If the mother is not herself under submission to God, if she does not purify her own soul, and subordinate her own will to the will of God, it will be a miracle if the child does not lose its soul.*14LtMs, Ms 64, 1899, par. 16*

One objectionable trait of character, left to grow, deforms the whole being, for it germinates and expands. One word spoken concerning matters that ought not to be spoken of will bear its fruit. Education must be all-round and uniform. Every mother needs to be diligent.

She must allow nothing to divert her mind. She must not allow her children to follow their uneducated will in handling things in the home. They should be taught that they are not to keep the house in perpetual disorder by handling things for their own amusement. *14LtMs, Ms 64, 1899, par. 17*

Mothers, teach your children from their earliest years that they are not to look upon everything in the home as playthings for them. By these little things order is taught. No matter what fuss the children may make, let not the organ of destruction, which is large in babyhood and childhood, be strengthened and cultivated. "Thou shalt," and "Thou shalt not," God says. Without loss of temper, but decidedly, parents are to say to their children, No, and mean it. With firmness they are to refuse to allow everything in the home to be handled freely and thrown about on the floor or in the dirt. Those who allow a child to pursue such a course are doing him a great wrong. He may not be a bad child, but his education is making him very troublesome and destructive. Children should be taught to be neat, cleanly, and orderly. Quench, when it first appears, any habit that is not desirable. There is order in heaven, and God requires every family to be disciplined to orderly ways. *14LtMs, Ms 64, 1899, par. 18*

A mother should know how to train her children aright, how to develop the best qualities in them. The first child especially should be trained with great care, for he will educate the rest. Children grow according to the influence of those who surround them. If they are handled by those who are noisy and boisterous, they become noisy and almost unbearable. Mothers, be sure that you properly discipline your children during the first three years of their lives. Do not allow them to form their wishes and desires. The mother must be mind for her child. The first three years is the time in which to bend the tiny twig. Mothers should understand the importance attaching to this period. It is then that the foundation is laid. *14LtMs, Ms 64, 1899, par. 19*

If these first lessons have been defective, as they very often are, for Christ's sake, for the sake of your children's future and eternal good, seek to repair the wrong you have done. If you have waited until your children were three years old to begin to teach them self-

control and obedience, seek to do it now, even though it will be much harder. *14LtMs, Ms 64, 1899, par. 20*

When will parents become wise? Let not a mother allow her mind to be occupied with too many things. Her aspirations must not be feeble. Unceasingly she must manifest tenderness and firmness. With the greatest diligence and the closest watchfulness she must care for the little ones who, if allowed, will follow every impulse springing out of the fulness of their unpracticed, ignorant hearts. In their exuberance of spirit, they will give utterance to noise and turbulence in the home. This should be checked. Children will be just as happy if they are educated not to do these things. They are to be taught that when visitors come, they are to be quiet and respectful. Let mothers gain the confidence of their children. Show them that you love them, but never, never let them rule you or disobey you. Eternal vigilance must be practiced. Gentle, but firmly, wrong tendencies must be repressed and bound about. See that your expressed word is obeyed. The future happiness of your children depends on their home-training. *14LtMs, Ms 64, 1899, par.*

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## Ms 65, 1899

### Plans for the Sydney Hospital

NP

April 25, 1899

This manuscript is published in entirety in *16MR 245-249*. +<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.

At a counsel meeting held last Thursday forenoon, it was decided that Brother Thomson should look over the plan which had been drawn up for the hospital and cut out four feet, thus lessening the expense. I disliked very much to do this, but money matters have become a serious question with us, and I felt forced to confess that I knew of no other way to do. But during the silent hours of the night, when I was by myself, the structure of a building rose before me, and my attention was directed to it. I said, That building is disproportionate; it is too tall and narrow; it is not symmetrical. I pointed out its disagreeable appearance, and the answer was, "That is the very form of the structure you intend to build."<sup>14</sup>*LtMs, Ms 65, 1899, par. 1*

There should be no contracting [i.e. reducing] in the plan for the hospital. Let your minds take in the situation, and then erect the building you really need, putting the cost of the verandas into the main building. The tread, tread that will be heard on the verandas will be annoying to any person, sick or well. We can better do without them than contract the plan. If a small building is erected, after a time you will have to enlarge. These additions cost too much to run the risk of now limiting the building. The bathroom should be a room where massage and other treatment can be given. This part of the building should in no case be crowded out. There should be two bathrooms, one for lady patients, the other for the men. A special building should be prepared for those who have typhoid fever and other contagious diseases, who may come right among us. There should also be a bathroom for those who minister in word

and doctrine, who need toning up and rest. Rooms should be ready for persons who are not invalids, but who will be unless they take more care of themselves. *14LtMs, Ms 65, 1899, par. 2*

In every place where we have a church, there should be some place specially fitted up where treatment can be given—a bathhouse with appropriate rooms. This is as the Lord designs it should be. There are few families so situated that they can accommodate in their dwelling-houses the one needing treatment, and thus help to prevent disease. In every place a building, even though rude and inelegant, should be erected. It should be plainly and comfortably furnished with spring beds, easy chairs, etc. Treatment ought not to be given in sleeping rooms. *14LtMs, Ms 65, 1899, par. 3*

In the bathroom there should be a bench of suitable height, covered with mattress, oilcloth, and woollen blanket. On this the patient can be given packs, and colds broken up. Thus a great deal of money may be saved which would otherwise be spent on doctors' bills. When workers in the cause of God fail in health, the central sanitarium may not be within their reach. Every teacher of the Word can learn how to treat himself, with the aid of a helping brother. Instruction has been given on this point. *14LtMs, Ms 65, 1899, par. 4*

Physicians need to be instructed by the great Physician. They need to learn in the school of Christ. They receive their diplomas as competent physicians, but have they learned from the Chief of physicians the lessons contained in the first four and the last six commandments—"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.*] *14LtMs, Ms 65, 1899, par. 5*

There is to be a sanitarium in Australia, and altogether new methods of treating the sick are to be practiced. Drug medication must be left out of the question, if the human physician would receive the diploma written and issued in heaven. There are many physicians who will never receive this diploma unless they learn in the school of the great Physician. This means that they must unlearn and cast away the supposed wonderful knowledge of how

to treat disease with poisonous drugs. They must go to God's great laboratory of nature, and there learn the simplest methods of using the remedies which the Lord has furnished. When drugs are thrown aside, when fermented liquor of all kinds is discarded, when God's remedies—sunshine, pure air, water, and good food are used, there will be far fewer deaths and a far greater number of cures. *14LtMs, Ms 65, 1899, par. 6*

Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge, which meant disobedience to God. Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, "Didst not thou sow good seed in thy field? how then hath it tares?" The master answered, "An enemy hath done this." [*Matthew 13:27, 28.*] All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares. *14LtMs, Ms 65, 1899, par. 7*

Then shall physicians continue to resort to drugs which leave a deadly evil in the system, destroying that life which Christ came to restore? Christ's remedies cleanse the system. But Satan has tempted man to introduce into the system that which weakens the human machinery, clogging and destroying the fine, beautiful arrangements of God. The drugs administered to the sick do not restore, but destroy. Drugs never cure. Instead, they place in the system seeds which bear a very bitter harvest. *14LtMs, Ms 65, 1899, par. 8*

The Lord sees that great reforms are needed in this country. The people must be educated in right lines. In this work trials will come, but everything that possibly can be done must be done to keep our special work among ourselves, as far as the outlay of means is concerned. We are not to place ourselves as the helpless prey of the powers of darkness. Those who believe in Christ will be tried. Their faith and love, patience and constancy, will be proved. But God is their Helper. *14LtMs, Ms 65, 1899, par. 9*

Our Saviour is the restorer of the moral image of God in man. He

has supplied in the natural world remedies for the ills of man, that His followers may have life, and that they may have it more abundantly. We can with safety discard the concoctions which man has used in the past. The Lord has provided antidotes for disease in simple plants, and these can be used by faith, with no denial of faith; for by using the blessings provided by God for our benefit we are co-operating with Him. He can use water and sunshine, and the herbs which He has caused to grow in healing maladies brought on by indiscretion or accident. We do not manifest a lack of faith when we ask God to bless His remedies. True faith will thank God for the knowledge of how to use these precious blessings in a way which will restore mental and physical vigor.*14LtMs, Ms 65, 1899, par. 10*

The body is to be carefully cared for, and in this the Lord demands the co-operation of the human agent. Man must become intelligent in regard to the treatment and use of brain, bone, and muscle. The very best experience we can gain is to know ourselves. Let the soul be cleansed from all impurity. Then will be seen the necessity of reform in many other respects in order that the high standard of virtue and holiness may be reached.*14LtMs, Ms 65, 1899, par. 11*

## Ms 66, 1899

Talk/Extracts From Talks Given by Mrs. E. G. White at the Opening of College Hall, Avondale, and in the Avondale Church

Cooranbong, New South Wales, Australia

April 17, 1899 [typed]

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[April 13, 1899]

School work is a work of partnership. Those who have come to this school with an earnest desire to make of themselves all that it is possible by the help of the Lord, may be assured that One who is mighty in power will link up with them and teach them the way of the Lord. But those who have come here for their own amusement, who do not put their minds to the task of securing a right education, will lose much. They will miss the mark entirely.<sup>14LtMs, Ms 66, 1899, par. 1</sup>

We are fitting for heaven, the higher school. We expect to see a company of workers raised up in this school who will win souls to Christ because they are laborers together with God, because it is their greatest desire to spread the knowledge of truth. This was Daniel's object, and we read that God gave Him knowledge and understanding in all learning and wisdom.<sup>14LtMs, Ms 66, 1899, par. 2</sup>

Light is to go forth from this school to place after place, reaching to Sydney and Melbourne, to Queensland and the regions beyond. If every student will put his mind to the tax, deciding that he will make of himself all that God designed him to be, he will receive great light and rich blessing. God desires students to receive an education that will enable them to see the possibilities and probabilities within their reach, to see what they may become by co-operating with the great Teacher.<sup>14LtMs, Ms 66, 1899, par. 3</sup>

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.*] You may go to this place and that place in search of amusement and self-gratification, but when these are found, what real happiness do they bring. Christ says, "Come unto me ... and ye shall find rest." This promise was uttered by lips that never lie. We have the positive assurance that by coming to Christ, we shall find rest. This rest each student may have if he will give to the Saviour the powers of his being. *14LtMs, Ms 66, 1899, par. 4*

Students, you can be servants of God. It is possible for you to win the crown of life which fadeth not away. Set your aim high. Instead [of] indulging in frivolity and cheap talk, speak sound words, words which will be a blessing to those who hear them. Enter the school of Christ. Take firm hold of Him who is mighty, who will lift up for you a standard against the enemy. Close the windows of the soul earthward, against the malarious atmosphere of doubt, and open them heavenward, that the bright beams of the Sun of Righteousness may shine upon you. *14LtMs, Ms 66, 1899, par. 5*

God loves children and youth. He greatly blessed Joseph in Egypt. He passed by the aged Eli, who had neglected to train his children in ways of obedience, and to the child Samuel communicated what should befall Israel because of their wickedness. Every student may hold communion with God. Every student may know what it means to be taught by the Holy Spirit. *14LtMs, Ms 66, 1899, par. 6*

God longs to have you reach after Him in faith. He longs to have you expect great things of Him. He longs to give you understanding in temporal as well as spiritual matters. He can sharpen the intellect. He can give tact and ingenuity. All that we have God gave us, and in return He expects us to lay ourselves at His feet. He will accept this offering, and will sanctify every power of mind and body. *14LtMs, Ms 66, 1899, par. 7*

Students, do not disappoint your Creator. Do not think that you have come to school to do very much as you please. Do not allow your mind to be filled with lightness and trifling. Keep yourselves in

the channel of light. Consecrate yourselves to God. He will accept all who put away the evil of their doings. Your parents are watching your progress with intense interest. Do not disappoint them. Make them happy by following a right course. Make a covenant with God by sacrifice. He will accept your offering, and make you vessels unto honor.*14LtMs, Ms 66, 1899, par. 8*

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Extracts from discourse given by Mrs. E. G. White in the Avondale Church, March 25, 1899*14LtMs, Ms 66, 1899, par. 9*

“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.*]*14LtMs, Ms 66, 1899, par. 10*

The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, unseen by human eyes, that the Lord God is our Keeper and Helper. He hears every word we utter and knows every thought of the mind.*14LtMs, Ms 66, 1899, par. 11*

No one will be forced into the kingdom of heaven. Those who do not wish to enter show it by their actions. It is because we want to enter this kingdom that we have established a school here, and have called for the youth to come. We desire that they should be educated and trained aright, that they may learn what they should do in order to keep the intellect unimpaired. As we look at the world we know that iniquity abounds. Very little that is of God and heaven can be seen. We desire to bring all of heaven we possibly can into our homes, into the church, and into the school. We desire that the Lord shall see in us no perversity, no stubbornness, no

disobedience. *14LtMs, Ms 66, 1899, par. 12*

God has given each of us talents upon which to trade. To some He has given ten talents, to others two, and to others one; and He expects us to use wisely what He has given us. By exercise our talents may be improved, and as they are improved, we are given more upon which to trade. *14LtMs, Ms 66, 1899, par. 13*

We are to strive most earnestly to place mind, soul, and body in the best condition for God's service. When the lawyer asked Christ what he should do to inherit eternal life, Christ said, "What is written in the law? how readest thou?" The lawyer 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," said the great Teacher, "this do, and thou shalt live." [*Luke 10:25-28.*] *14LtMs, Ms 66, 1899, par. 14*

It is because we desire you to learn of God and His law that we have established a school here, and students are to understand that they must be obedient. They are to place themselves under the rules and regulations of the school. As soon as they persist in introducing into the school practices which the school was established to separate from students, they will be separated from the school, because we have not consented to engage in this expense, we have not hired hundreds of pounds to establish a school here to bring together students who will carry out wrong practices. *14LtMs, Ms 66, 1899, par. 15*

No child need think that because he has been allowed to rule at home, he can rule here. Suppose we should let students come in to sway things in their own way, what kind of a school would we have? How could we train men and women to be missionaries? Every student who enters this school must place himself under discipline. Those who refuse to obey the regulations can return to their homes. *14LtMs, Ms 66, 1899, par. 16*

We desire to bind the students to our hearts by the cords of love and kindness, but [with] strict discipline. Love and kindness are worth nothing unless they are united with the discipline which God has said should be maintained. We call upon every student who has a knowledge of God to exert an influence on the Lord's side.



We desire you to be in the Lord's army. We desire you all to stand under the bloodstained banner of Prince Emmanuel, to fight manfully the battles of the Lord. We want you to put on the whole armor of righteousness. We want you to gain everything that Christ suffered so much to make it possible for you to gain. *14LtMs, Ms 66, 1899, par. 17*

Courting is not to be carried on in the school. That is not what you are here for. We are here to prepare for the future life, where we may see the King in His glory, where we shall have that life which measures with the life of God. If we do not live in harmony with the law of God here, we shall never see His face. The disobedient can never enter the city of God. The Word of Inspiration declares, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:14.*]*14LtMs, Ms 66, 1899, par. 18*

I wish to say to everyone here today, You can be a laborer together with God. As you seek to help and bless those who come to the school, you stand under the protection of God. But those who exert an influence which encourages disobedience and vice stand under the displeasure of God. He knows all about their course, and He will arrange matters so that they will not stay long at the school unless they are converted. But we very much desire that they shall be converted. We want this school to be a place where God can abide in answer to our prayers. *14LtMs, Ms 66, 1899, par. 19*

We need to ask ourselves the question, What shall I do to inherit eternal life? Christ gave His own life that the transgressor of the law should not suffer the penalty of the law, that as our Redeemer He might stand before the Father with pierced, uplifted hands, and say, "Lay their sins on Me. I am responsible for them. I will bear their transgressions. I have graven them upon the palms of My hands." The sinner may be pardoned if he accepts Christ as a personal Saviour. There is only one condition—the acceptance of the robe of Christ's righteousness. *14LtMs, Ms 66, 1899, par. 20*

"I beseech you therefore, ... by the mercies of God, that ye present your bodies a living sacrifice." [*Romans 12:1.*] "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 this is done, we shall expect to see every promise of God fulfilled. "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* 12:2.] If we walk in the footsteps of Jesus, we shall be an obedient people, because we shall keep the windows of the soul opened heavenward. Thus we may have the light, the peace, the joy of heaven. *14LtMs, Ms 66, 1899, par. 21*

"Present your bodies a living sacrifice, ... which is your reasonable service." [*Verse 1.*] God requires us to cleanse ourselves from all filthiness of the flesh and spirit. If there are those in the school who desire to indulge habits against which we have been working for the last thirty years, we would say to them, You are here to learn how to give up those things which destroy your vitality, or to separate from the school. The Lord of heaven marks every deceptive act. When the children of Israel came to Ai, they went out against the city with full confidence in their own power. But the record says that they fled before the men of Ai. "Wherefore the hearts of the people melted, and became as water." [*Joshua* 7:4, 5.] *14LtMs, Ms 66, 1899, par. 22*

Joshua was in deep distress at this calamity. He fell upon his face to the earth, and said, "O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our names from the earth; and what wilt thou do unto thy great name? And the Lord said unto Joshua, Get thee up: wherefore liest thou upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. ... Up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you." [*Verses 8-11, 13.*] *14LtMs, Ms 66, 1899, par. 23*

Those now being educated in this school should go from it to

educate others. They are to eat, drink, and dress to the glory of God. We shall not keep here those who say, I am not going to keep the rules. They can return to their homes if they are not willing to come into order. Let not the teachers think they are doing the students a kindness by allowing wrong to go unrebuked. We should stand where the Lord will not need to say to us, "Neither will I be with you any more, except ye destroy the accursed from among you." [*Verse 12.*] *14LtMs, Ms 66, 1899, par. 24*

## Ms 67, 1899

### Counsel on Proper Buildings and the Treatment of the Sick

NP

April 25, 1899

Portions of this manuscript are published in *2SM 284-285, 347-348; 8MR 258*. +Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I must write in regard to the way in which we are to work. No slipshod work is to be done on our cottages or school buildings. One month since, I was, in the night vision, passing a building, and I saw distinctly that this building was swaying. I said, "Why is this building swaying thus? What does it mean?" One of divine authority said, "There is not sufficient strong timber laid solidly in the foundation, and there will be a shaking of the building. Make the wrong right, though the work be ever so difficult." This is an error that should never be made in any building and especially in a school building. Every floor should have double the material in its foundation. *14LtMs, Ms 67, 1899, par. 1*

Then the words were spoken, "You cannot give a correct object lesson in your buildings unless you build correctly. Let not the management of these buildings be left solely to any one man's mind or judgment. There are men on the ground whose judgments should be combined in the erection of such buildings. You may save one hundred pounds in erecting the building now, but in the end it will cost you a much larger sum. The builders must unite their judgment and wisdom in the putting up of all the buildings that are to be used for school purposes." *14LtMs, Ms 67, 1899, par. 2*

Last Wednesday night my attention was called to a two-story building. It was narrow, and rather disproportionate in appearance. I asked, What is that building? The answer was given, That is your hospital building, where you would take your sick for treatment. *14LtMs, Ms 67, 1899, par. 3*

Cannot you see that it is out of proportion? Your first plan was none too large, and your cutting off from it was a mistake. Rooms should be prepared for the ministers who are overworked, and who need some place where they can have change and rest without having constant anxiety as to how they are going to meet their expenses. When the disciples were worn with labor, Christ said to them, "Come ye yourselves apart, and rest awhile." [*Mark 6:31.*] The Lord would have arrangements made whereby His servants may have a time in which to rest and recover strength. *14LtMs, Ms 67, 1899, par. 4*

Our sanitariums are to be opened to our hard-working ministers who have labored to the best of their ability to create funds for the forwarding of the work. When the Health Home is in running order, a liberality should be manifested in the use of the facilities God has provided for His worn and overworked servants. God is dishonored when littleness and selfishness is revealed in any of His institutions. In every institution it should be remembered that when they receive Christ's servants, they receive Christ in the person of His messengers. God requires this at their hands. *14LtMs, Ms 67, 1899, par. 5*

An institution is to be erected for the treatment of the sick servants of the Lord, and none who are ministering in word and doctrine, or laboring in the work of God in any line are to feel that they are beggars, or be treated as such, when they receive the hospitality of those who are in charge. It is such work as this that God looks upon as true and genuine medical missionary work. The souls of God's workers are bound to Him, and when they are treated indifferently, or charged for any little service, it displeases the Lord. *14LtMs, Ms 67, 1899, par. 6*

There has not been among the medical fraternity a keenness of perception to discern these matters. They do not look at matters as they should. There are some workers who are so situated as to be able to lay by a little from their salary, and this they should do if possible to meet an emergency. Those who act as physicians of sin-sick souls have far greater difficulties to combat than physicians who treat diseased bodies. At every turn, when means are needed, they are called upon to do something to lead out and advance the

cause of God, and this leaves them with very little surplus of means. They feel such an intense desire to plant the standard in new fields that they often hire money to help in these different enterprises. *14LtMs, Ms 67, 1899, par. 7*

The building on the school ground is to be convenient and roomy, for it is to be used not merely for the treatment of the sick, but as a resting place for the servants of the Lord. This is the Lord's way, and it should be carried out in every institution in our land. To take a worn, sick minister, prescribe years of rest for him in order to get well, and then charge him from one to two pounds per week, is not a very encouraging way of treating him. To take our sisters, who have worked untiringly for the advancement of the cause of God, and charge them large sums of money for a short stay for treatment and board, is not God's way, and His blessing will not attend any such close figuring. The branch of the cause for which these worn-out laborers have worked should show their appreciation of their labor by giving them help in their time of need, and thus divide the burden of expense. We want a clear understanding of these matters before we begin to lay the foundation stone for our Health Home. *14LtMs, Ms 67, 1899, par. 8*

We do not want this institution to pattern after any other medical institution in this country. We want God's blessing, and His blessing cannot attend the receiving of large prices for treatment, especially from poor people. Those who wear God's sign are not to take large sums of money for simple operations. *14LtMs, Ms 67, 1899, par. 9*

They are not to charge exorbitant prices for visits and counsel and ministrations to the sick. There is to be no robbery. Fair, square dealing is to be revealed in every case. The Lord would have His people wear His sign, as subjects of His kingdom. They are to be distinguished from the world as men who follow in the footsteps of the greatest Teacher and Healer the world has ever known. *14LtMs, Ms 67, 1899, par. 10*

In building our institutions, the less we accept from the people in Cooranbong, the better we shall feel in the future. If you call for money from the poor around, they will receive the idea that by giving now, they win for themselves a life-long right to be treated,

nursed, and cared for at the Health Home. Do all you can for them, but do not exact large sums from them. The Lord does not need the pence and shillings of these poor souls. He would have His people help them when sick, but do not publish abroad the fact that this is a free institution, lest they harm themselves by their expectations. *14LtMs, Ms 67, 1899, par. 11*

It is the privilege of every Christian physician to open wide his windows heavenward, and close them earthward. It is essential that the light of God's living principles illuminate the chambers of the mind and the soul temple. Heavenly love enters the heart that is opened heavenward, and this light irradiates the hearts and minds of others. *14LtMs, Ms 67, 1899, par. 12*

In locating a sanitarium, much consideration should be given to its arrangement. The drawing room and sleeping rooms should have the morning sun. This will prove a great blessing, for there is healing in sunshine. Those who are arranging a private dwelling house, and especially a health home, should remember the benefit to be derived from having sunshine in the rooms. Let those who are making the plans for the Health Home in Cooranbong arrange the sleeping rooms so that they will get the morning sun, which is so beneficial to sick people. The sun is the Lord's doctor; there is healing in its beams. Faith and works are to be combined. Do all you can to obtain the sunshine of the first morning hours, and then ask the Lord to bless the means you have taken to secure cleanliness, pure air, and daily sunshine. *14LtMs, Ms 67, 1899, par. 13*

Physicians who pray, as well as work to restore the sick make deep impressions upon the minds of those they attend. Our prayer and painstaking effort is not by any means to be confined to those who believe the doctrines we believe to be truth. God will bless the afflicted one, believer or unbeliever. Many not of our faith have often longed to understand what they should do to be saved. The hour of their greatest peril may be the hour of their resolve to accept Jesus Christ as their personal Saviour. *14LtMs, Ms 67, 1899, par. 14*

Ministers and doctors are deficient in this line. We need a much

greater dependence on God and His power. We are to co-operate with God by using the simple remedies He has provided, discarding all drugs. The Lord God of Israel has provided for the success of faithful men and women who nurse the sick in faith, without depressing the invalid by referring to the question of money. Nature and nature's God work together in perfect harmony. An intelligent use of God's natural restoratives, water, pure air, sunshine, will work wonderful cures. *14LtMs, Ms 67, 1899, par. 15*

In every case treatment is to be accompanied by prayer. Many who are sick have never exercised faith. They do not know how to believe. But if they will look to Jesus, believing that the great Healer can cure the sin-sick soul and the diseased body, they will not be disappointed. God is exalted and honored by him who in faith wrestles in prayer. Our institutions must be fragrant with prayer. Pray, "If it is for Thy glory to do this, heal for Thy name's sake." This is not weakening to our faith. "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 might he increaseth strength. Even the youth 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; and they shall walk, and not faint." [*Isaiah 40:28-31.*]*14LtMs, Ms 67, 1899, par. 16*

It is our privilege to use every God-appointed means in correspondence with our faith, and then trust in God, when we have urged the promise. If there is need of a surgical operation, and the physician is willing to undertake the case, it is not a denial of faith to have the operation performed. After the patient has committed his will to the will of God, let him trust, drawing nigh to the great Physician, the Mighty Healer, and giving himself up in perfect trust. The Lord will honor his faith in the very manner He sees is for His own name's glory. *14LtMs, Ms 67, 1899, par. 17*

"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." "The way of the just is uprightness: thou most upright doth weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee. The



desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the earth will learn righteousness.” [*Isaiah 26:3, 4, 7-9.*]*14LtMs, Ms 67, 1899, par. 18*

This subject needs to be treated with great caution. We know of instances where the Lord has laid a case of diseased humanity upon the heart of His people, and put within them a longing of soul and they have prayed most earnestly for recovery, and have supposed they had a right to claim the promise, and yet the sick died. The Lord, who sees the end from the beginning, understood that should He work by His power to heal, the divine will would be misunderstood. At times, restoration would not be best, either for the friends or for the church, but would result in wild enthusiasm and fanaticism, leading some to the conclusion that impulse is the ground of our faith. The only safe course is to follow the written Word. After you have done all you can for the sufferer, place the case in the hands of the Lord. It may be that death will be for His glory. The Lord permits some to die who for months and years have lingered in sickness. He sees fit to give His suffering ones rest. “And I heard a voice from heaven, saying, Write, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” [*Revelation 14:13.*]*14LtMs, Ms 67, 1899, par. 19*

In regard to spiritual blessings, look for the very blessing you need. The promise is, Ask, and ye shall receive. We are to ask for spiritual blessings, believing that we shall receive. Ask the Lord if it be in accordance with His will to grant your request, believing that He hears, and will answer the prayer you present in such a manner and at such a time as will be for your best good, and His name's glory.*14LtMs, Ms 67, 1899, par. 20*

## Ms 68, 1899

Diary

NP

April 14 - 25, 1899

See also *Ms 185, 1899*. Portions of this manuscript are published in *2SM 299-300; 1MR 392; 3MR 425; PC 15*.

Friday, April 14, 1899

This is the preparation day for the Sabbath. I wrote a letter of several pages to Elder Haskell and Elder Tenney, who are engaged in the work in Brisbane. We thank the Lord that a chapel has been erected there, and dedicated free from debt. The last letter from Elder Haskell reports that fifty souls have been converted to the truth. The ministers have now commenced work in another locality, where there is a deep interest. This is five miles from where the church building has been erected. The brethren are now contemplating the necessity of engaging in medical missionary work and the health food business, if they can obtain money to do it.*14LtMs, Ms 68, 1899, par. 1*

The building work on our hospital has not yet commenced, but the land is being cleared preparatory to building. We need a hospital so much. On Thursday Sister Sara McEnterfer was called to see if she could do anything for Brother Palmer's little son, who is eighteen months old. For several days he has had a painful swelling on the knee, supposed to be from the bite of some poisonous insect. Pulverized charcoal, mixed with flaxseed, was placed upon the swelling, and this poultice gave relief at once. The child had screamed with pain all night, but when this was applied, he slept. Today she has been to see the little one twice. She opened the swelling in two places, and a large amount of yellow matter and blood was discharged freely. The child was relieved of its great suffering. We thank the Lord that we may become intelligent in using the simple things within our reach to alleviate pain, and successfully remove its cause.*14LtMs, Ms 68, 1899, par. 2*

Sister McEnterfer had been home only a short time from this missionary visit, when a Mr. Johnson, living about ten miles away, came to her in great distress of mind. He said that his children had eaten unripe fruit, and he thought they would die before he could bring them help. He had sent for a doctor, who had given them some mixture of magnesia and water, but this had given them no relief. The father was scarcely able to restrain himself in his great anxiety, while Sara was getting her treatment facilities ready.*14LtMs, Ms 68, 1899, par. 3*

Sabbath, April 15

We had a most interesting service. This was a most solemn day to those who love and fear the Lord. We have fears that those who have had light and truth, but do not practice it, will gradually lose all knowledge of the truth, and their light go out in darkness.*14LtMs, Ms 68, 1899, par. 4*

On Sunday, April 16, we attended a meeting in the open air at Martinsville. I had special freedom in speaking, using as my text *1 John 3:1-4*. There were present about sixty people. This was far more than we expected. We are trying to draw these people to the truth. We had as good singing as we could obtain without an instrument, and we think the meeting was quite interesting. An effort had been made to obtain seats, and these were arranged in a half circle. Some women and children were seated upon the ground on our lap robes. Some in their carriages were stationed close by the fence that enclosed the paddock. We were pleased with the perfect order manifested. My voice was clear, and all could hear. We are sure that some seed fell into good ground. In this place there are two men, Mr. Pringle and Mr. Conley, who are about ready to obey the truth. They listened with great attention. Some of the number were Catholics, and would not have entered a church. We thank the Lord that for the first time we have had the opportunity of speaking in Martinsville. We shall be obliged to speak in the open air at Morisset, for there is no house there in which we can convene.*14LtMs, Ms 68, 1899, par. 5*

We feel deeply for the people here. We are on missionary soil, and we wish to have all who can cultivate their voices for speaking and

singing. Altogether too little interest is taken in voice culture. The voice is a sacred gift from God. All the conditions and circumstances of life are solemn, and bring us under contribution to God, to use every talent to His glory. All our powers are for use. They are not to be wasted, but trained for the glory of God. We are to do Him service. In every season of worship we are to cultivate the voice, overcoming all harshness and strange accent. We advise every student in our school who has an ear for music to make the most of his opportunity for learning how to improve the voice. The Lord expects every one to do his best.*14LtMs, Ms 68, 1899, par. 6*

Thursday, April 20

This morning I awakened at half past two o'clock. O, how I long that the Holy Spirit of God may be with us on all occasions, but especially at this time, when money is being raised to carry forward the Word of God. We long to see His cause prosper. There are many places that need our labor.*14LtMs, Ms 68, 1899, par. 7*

Today we met at the school building to consider the plan for the hospital drawn up by our builder, Mr. Thomson. We worked with all our ingenuity to diminish the outlay of means, but there came to my mind several things that had been outlined before me, which made me feel that we would make a mistake if we attempted to curtail the expense by cutting out four feet of the plan. This will mean eight feet less of room, taking into account both stories.*14LtMs, Ms 68, 1899, par. 8*

Some matters have been deeply impressed upon my mind, and one is the necessity for much better facilities in the bathrooms. This is where impressions will be made upon minds. We must have conveniences in these rooms: massage tables, and a cot on which to give packs. All these things make their impression. Conversation will sometimes arise, and words will be spoken that will open a flood of light to the patient as to the best methods of caring for the human body, the temple of God. Therefore the greatest care should be taken to observe decency and strict purity in conversation and in every action. A small, crowded bathroom leaves on the mind an impression of cheapness and commonness, and this should not be.*14LtMs, Ms 68, 1899, par. 9*

Everything that pertains to the human structure should be spoken of as God's property. He made it, and will care for it. "Ye are the temple of the living God," He says. [2 *Corinthians 6:16*.] "Ye are not your own, for ye are bought with a price." Therefore the solemn injunction is given, "Glorify God in your body and in your spirit, which are God's." [1 *Corinthians 6:19, 20*.] In no case should women nurses give treatment or massage or packs to men, or men to women. Let everything in the bathroom be done decently and in order. *14LtMs, Ms 68, 1899, par. 10*

The Lord would have Seventh-day Adventists remember that they bear the badge of loyalty to God in the observance of the Sabbath which He has sanctified and blessed and honored. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, Verily, my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations, that I am the Lord that doth sanctify you." [*Exodus 31:12, 13*.] Israel was to be stamped with the government mark. *14LtMs, Ms 68, 1899, par. 11*

All who keep the Sabbath in truth bear the mark of loyalty to God. They are representatives of his kingdom. Their light is to shine forth to others in good works. We are not merely to observe the Sabbath as a legal matter, we are to be intelligent in regard to its spiritual bearing upon all the transactions of life. God says, "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." [*Verse 13*.] This is sanctification through the truth. When we are thus sanctified, we shall not have a spurious faith, a spurious doctrine, a spurious experience. *14LtMs, Ms 68, 1899, par. 12*

We need genuine faith and practical righteousness. Self is to be abased, Christ is to be exalted. Have you faith in the Sabbath? How do you show it? Are you seeking with all your heart for that grace which will make your words and deeds a savor of life unto others. Faith without works is dead, being alone. Have we surrendered the soul to Jesus Christ, and accepted Him as our personal Saviour? *14LtMs, Ms 68, 1899, par. 13*

The true sign is placed upon every one who accepts the Sabbath,

to keep it holy unto the Lord. The claims of the Sabbath, if obeyed, will sanctify you, soul, body, and spirit. In coming out from the world and being separated, in accepting the Sabbath of creation which God has sanctified and blessed, we give evidence of genuine conversion. We wear God's sign. We are stamped with the mark of His government. *14LtMs, Ms 68, 1899, par. 14*

What is truth? Christ's prayer to His Father for His disciples was, "Sanctify them through thy truth, thy word is truth." [*John 17:17.*] All who earnestly desire to know whether they have the King's mark will examine His Word critically. A spurious sabbath is not exalted before the people. This is the mark, the sign, of a kingdom that stands in opposition to the King of kings, the Lord of hosts. This kingdom seeks to show its power and authority by taking a common working day, a child of the papacy, and giving it to the Protestant world as the Sabbath of the Lord. It has sought to discard the sign which God has said should be preserved to a thousand generations. Those who change this sign show that they have a spurious faith and cannot be relied upon. *14LtMs, Ms 68, 1899, par. 15*

The sign of our faith is the seventh day. This has been ordained by God as His memorial of creation. It is by this sign that men are linked to the God of heaven as His loyal subjects, trusting in the everlasting veracity of God, and His power as the Creator of the heavens and the earth. Every link in the chain binding us to God is a promise that He recognizes us as His chosen people. *14LtMs, Ms 68, 1899, par. 16*

"He that keepeth my words loveth me." [*John 14:23.*] Love for Christ changes the heart. This love is the first work in creation. The first proof of this love in the converted man is his obedience to the commandments of God. Obedience to the Lord's Sabbath, the seventh day, is the sign which we bear to the world that we are loyal subjects of the kingdom which endureth forever. In our perfect obedience to God's commands we give evidence that we are born again. *14LtMs, Ms 68, 1899, par. 17*

All who understand that the Sabbath is a sign between them and God that He is the Lord who sanctifies them will represent the

principles of His government by cherishing His words and bringing into the daily practice the laws of His kingdom. They will live in constant submission to His will. They will learn from Christ, having the very words of His law written in their hearts. His heavenly injunctions will be regarded as the spring of their existence. As faithful stewards they will heed every command given, and act out in their life the true religion which emanates from God.<sup>14LtMs, Ms 68, 1899, par. 18</sup>

God's commandment-keeping people need not worry in regard to their future, for if they feed on the Word of God, they will work on the plan of addition revealed in the *second epistle of Peter*. The lesson in this chapter is not heeded as it should be. The plan of addition is plainly stated, and Christ says, "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." [2 *Peter 1:8-11*.]<sup>14LtMs, Ms 68, 1899, par. 19</sup>

The light God has given me is that the medical missionary work is a grand work, and presents great opportunities for doing good. Loyalty to the principles of God's work binds the godly physician to everlasting right, because it is the way of righteousness and truth. He who practices the righteousness of Christ has eternal life. His life insurance policy is sure. It is not man's strength of intellect that saves him; this is only a lent talent. He is to labor in the service of God with every power of his being, sanctified day by day. Then he can represent the great Medical Missionary.<sup>14LtMs, Ms 68, 1899, par. 20</sup>

Righteousness through faith in Jesus Christ is to control the conduct of every practitioner in missionary work. Our conscience must be molded and fashioned by the Lord, and upheld daily by His power, or we shall surely drift away from the great Pattern to follow the example of men who do not wear the sign of the Sabbath, who

testify that they do not bear the seal of the living God. God never insures a man for eternal life unless he is fastened securely to the divine principles of right.*14LtMs, Ms 68, 1899, par. 21*

Monday, April 24

I awaken at two o'clock, and commence my writing at three. I have important matter, which I wish to give to the doctors in our institutions. I hear that Dr. Caro and Brother Morse are to be here early this morning, before breakfast, to hear what I have to say to them.*14LtMs, Ms 68, 1899, par. 22*

Later. I spoke with Dr. Caro and Brother Morse for about one hour, upon the principles which should be brought into our institutions. They felt that the Lord had given me a message for them. We then drove them to the Morisset station, and when we came back we took Dr. Rand to the Dora Creek Station.*14LtMs, Ms 68, 1899, par. 23*

We have many perplexities to meet. We see everything pressing upon us, and we have no money to handle. Dr. Kellogg sent us £250, but this had to go at once to pay the workmen on the school buildings. We did think that the statement of our necessity would have brought immediate relief. Money has been raised, as we saw by the *Bulletin*, and this matter has gone into the papers, so that it is regarded as a sure matter that we are well supplied with funds. We are supplied with anticipations, and that is all, with the exception of the draft from Dr. Kellogg.*14LtMs, Ms 68, 1899, par. 24*

Yesterday I said to W. C. White, You must take hold of my writings; I can delay no longer. It is supposed that you are helping me, but you are not doing this. I need your help, and must have it. He gravely told me he must go to Sydney at once, to see if Elder Daniells, who has just returned from Melbourne, had brought means which could be used in the school, to let us out of this pressure; and that he had only one hour in which to get to the station. O, how we are hampered. Everyone is congratulating us, and yet we are pressed under a load of financial embarrassment which our brethren in America seem not to comprehend. I am left with a great burden upon me, and I must have help. Brother Colcord is not well, and he cannot help me. W. C. White is



constantly trying to keep things going, so that they shall not quite stop.<sup>14</sup>*LtMs, Ms 68, 1899, par. 25*

I wish to say, The light given me is that the towns on the way from Morisset to Sydney must be worked, and also those from Cooranbong to Newcastle. At Maitland and Singleton there is a decided interest to hear, and from Queensland and Western Australia the call for help comes. "Who shall go for us, and whom shall we send?" [See *Isaiah 6:8.*] We have no light as to who shall do this work, but it must be done.<sup>14</sup>*LtMs, Ms 68, 1899, par. 26*

Tuesday

It is clear and cold this morning. I awaken at half past three. We see many perplexities, but if we trust in the Lord, He will work in our behalf. We will not look at the things which are seen, but at the things which are unseen, for the things which are seen are temporal, but the things which are not seen are eternal. It is supposed by the people in Australia and America, who have read what has been published in the *Bulletin* and the *Review and Herald* regarding the funds raised for the work here, that the Lord will now go before us, to open new fields which have never yet been worked. But we are in just as great perplexity and real want as ever, and the pressure is just as close. The workmen on the school building, who have not been paid, seeing the facts published regarding money, come to us with importunate solicitations to pay them for their work, and we have not a pound to do it with.<sup>14</sup>*LtMs, Ms 68, 1899, par. 27*

At Sunnyside we are employing three young men who are unused to labor. We give them half a crown each per day. They do as well as boys unused to physical labor can be expected to do. We could better afford to hire one able bodied man, but these boys come from a large family of several children, who are hearty and need food. What can we do if we have to stop paying them? It will cut off their every source of supply. Why were not our brethren in America as zealous to send the means they had raised as to publish the fact that they had raised means. As yet we have been in no wise helped.<sup>14</sup>*LtMs, Ms 68, 1899, par. 28*

The President of the California Conference publishes the fact that

he had sent Sister White fourteen hundred dollars, as though it was a gift. It was my own money, invested years ago to save the Healdsburg school from the trouble caused by Mrs. Scott. I agreed to settle Mrs. Scott's indebtedness to me by taking shares in the Healdsburg College, with the assurance that the brethren would help me by taking these shares off my hands. Statement is made that the California Conference ordered one thousand dollars sent to me, but we have not seen the one thousand dollars. We wish we had it. If our brethren in America had had any idea of our situation, a portion of that which has been raised would have come into our hands, for we are in a great strait, tied up fast for want of money. Why do not our brethren send the means, and not keep us bound about? How long this stress will last we cannot tell, but God forbid that His name should be dishonored. *14LtMs, Ms 68, 1899, par. 29*

## Ms 69, 1899

Words of Counsel in Regard to the Publishing Work

NP

May 8, 1899

Previously unpublished.

Some matters have been presented to me, of which I will speak. The question of restitution has been brought before my mind. My attention was called to *The Gospel Primer*, which was prepared for the benefit of the people and work in the Southern Field. The management of this little book has not been carried on in correct lines, and those whose eyes are opened can better understand the curious way in which the work has been done. *The Gospel Primer* was a cheap, simple book, prepared for a special object. Its large sale has proved that many others, besides the people in the Southern Field, have desired to possess it. The profits from these sales should have been given to the work in the Southern Field, for the beginning of the work in that field needs all the profits that can be brought in from this source. *14LtMs, Ms 69, 1899, par. 1*

In the management of *The Gospel Primer* justice and righteousness were confused. Another book was brought in, but it could not take the place of *The Gospel Primer*, which was the ABC of gospel instruction to ignorant, benighted souls. A strange work has been done in regard to this little book, and this work stands recorded in the books of heaven, revealing the character of those who turned from its rightful place the means which should have been used for the advancement of the work. *14LtMs, Ms 69, 1899, par. 2*

Another book, *The Coming King* was published, in the hope that the means received from its sale would help in upbuilding the work in the Southern Field. But scarcely had it begun its work when another book from the Pacific Press was brought in, calling the attention of the people from *The Coming King*. I have not seen this book, but from the light given me, I know that it will cut directly across the path of the book preceding it, because it will cover almost the same ground and speak almost the same things. I have been shown that

evils which have existed in the past will come in. This book will get in the way of the other book. These strange movements have not in them one thread of the Spirit of God. They plainly reveal the devising of men.*14LtMs, Ms 69, 1899, par. 3*

The publishers should have foresight, if the author has not, and weigh the result of such a course of action upon a brother's prospects. There has been much of this work done, and there needs now to be a careful consideration of the matter, else the publishing work will call for the appointment of men whose principles enable them to discriminate between right and wrong, justice and injustice, who can appreciate equality and fair dealing. These things are not regarded as they should be. Matters are not managed with discretion as they should be and as they must be, else God will not be glorified. Means which should have been used to sustain the work in the Southern Field has been diverted to other channels.*14LtMs, Ms 69, 1899, par. 4*

Will our brethren now follow the principles of the law of God, and give others a chance to do the work God designs them to do? I feel sorry to see books crowded on the market, without a thought of what reference they have to books that have preceded them. Will Brother Tait and other brethren study the cause and effect of every movement made? The publishing of books is a matter that can be so treated that God will look upon it with a frown instead of a blessing.*14LtMs, Ms 69, 1899, par. 5*

I have not heard a word in regard to this matter from Edson. Things have happened in connection with the publishing of his books that have been trying to mind and spirit; but we have great hope that the Lord will strengthen Edson to do His will in the hard field he is in, which is fraught with many dangers and perils. If Edson could be connected with me in my work of bookmaking, it would be a great blessing to me; but this cannot be.*14LtMs, Ms 69, 1899, par. 6*

I desire that in the publishing work my brethren shall not move in a haphazard manner, and thus do injustice to their brother, who has worked hard, and who borrowed money to invest in his book, *The Coming King*. This book has only been on the market a short time, and now the attention of the canvassers is diverted to another book,

before *The Coming King* has had a fair chance.<sup>14</sup>*LtMs, Ms 69, 1899, par. 7*

Fairness must be observed in the publishing work. Edson has not said one word to me in regard to this matter; but I see danger ahead. A recklessness is coming into the publishing work which will place this work where it will need adjustment. The rule should be observed that one book is not to be crowded into the market before the book preceding it has had a fair chance. I leave these words with you.<sup>14</sup>*LtMs, Ms 69, 1899, par. 8*

## Ms 70, 1899

Laborers Together with God

NP

February 26, 1899

Portions of this manuscript are published in *TDG 65, 7BC 906*.  
+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.

How wonderful are the Lord's dealings with His people. By circumstances over which we have had no control, the providence of God has led us to advance, and day and night our prayers have ascended to heaven that the Lord would give us means that His name might be glorified. The Lord is never at a loss for resources. He will set circumstances in operation that will bring relief to His people. The words spoken of Christ, "He will not fail nor be discouraged," reveal to us that the Saviour had great temptations to resist. [*Isaiah 42:4.*] Though at times we may be sorely tried, we must have faith. We must work intelligently, doing the part God has assigned us, believing that He will work in our behalf.<sup>14</sup>*LtMs, Ms 70, 1899, par. 1*

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 *Corinthians 4:6.*] Christ commissions us to shine as lights in the world, by reflecting the light of God as seen in the face of Jesus Christ. Who among us are doing this? Are our lives all aglow with this wondrous light? God expects every one of us to reflect His image to the world. We have been led on step by step to make advancement. We have walked and worked by faith, and we need to discipline ourselves to endure hardship as good soldiers of Jesus Christ. We want good, strong minds that are not easily discouraged, minds that are educated to grapple with the difficulties we shall meet and wrestle with and conquer hard problems. We must lift the standard of truth in the towns and cities around us. We must see what is to be done, and

do it in the love and fear of God. When we have gone just as far as we can by faith, then the Lord will undertake in our behalf.*14LtMs, Ms 70, 1899, par. 2*

It is God who has inspired us to commence this work. We have gone forward step by step, praying, believing, working. God is the Author of our faith, and when we each act our individual part, He perfects the work, glorifying His own name in the finishing of it. The Lord inspires His consecrated workmen to work not from what they see, but from what the Lord sees.*14LtMs, Ms 70, 1899, par. 3*

We need to strengthen ourselves with hope, the twin sister of faith. God's workers must live in perfect submission to the will of God. There is danger of working at cross-purposes with God, for man wants to work his way which he supposes is the very best way in which to bring about the purposes of God. But we cannot succeed in having our own will and way. God must work in us, and by us, and through us. We are to be in the hands of God, as clay in the hands of the potter, for Him to fashion and mold after the divine similitude.*14LtMs, Ms 70, 1899, par. 4*

Our hearts need to be wholly sanctified to God. Let us not seek to retain our own way and will. God has given us His truth, that it may sanctify, refine, and ennoble the whole man. "This is the will of God concerning you," He said, "even your sanctification." [*1 Thessalonians 4:3.*] "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.*14LtMs, Ms 70, 1899, par. 5*

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to 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. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [2 *Peter 1:3-11.*]14*LtMs, Ms 70, 1899, par. 6*

My heart is full of hope in going forward. The ways and means are under God’s control, and His workers must move forward in faith. There is a great work to be done all through Newcastle, and no divided work must be done. Meetinghouses must be built in at least two parts of the city, and when the field is thoroughly worked, no less than three houses of worship must be erected. Maitland is twenty miles from Newcastle, and twenty-five miles from Cooranbong. This place must soon be entered. We must not wait until the means are in our hands, but believe that the Lord will supply our lack from His abundant resources. Those who are in possession of property are God’s stewards of means. The Lord has men who will be faithful to their trust. His work will go forward, and we must advance with the work, or we shall be left behind, while others will take our place, to be honored in carrying out the purposes of God unto victory.14*LtMs, Ms 70, 1899, par. 7*

“The anointing which ye have heard of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that when he shall appear, ye may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.” [1 *John 2:27-29.*]14*LtMs, Ms 70, 1899, par. 8*

The Lord sees all the possibilities there are in man to work out His divine end, and those who are called to be laborers with Him will receive His ideas regarding those who are His by creation and by redemption. As co-workers with Christ they will labor for the higher classes as well as for the poor, the outcast, the depraved. They will not fail nor be discouraged, for, imbued with the Spirit of Christ, they will see hope for the most hopeless. They will work according to God’s plans, realizing that man must be sought for and labored for in order to be made Christlike. God must plan with and for His



workers. *14LtMs, Ms 70, 1899, par. 9*

A great work is to be done by physicians. They are to be laborers together with God. All their work must be done to the glory of God. The Lord wants honest lawyers and physicians. He says to these professional men, I have a work for you to do. You are to make me your criterion. You are not to do injustice to any man. You are called to share in the work of redemption. Every man called to the law is to become God's honest lawyer, and is to do justice and judgment, to alleviate the distress of the oppressed, to lift up the helpless. God says to them, I want justice done in this world, and you cannot be fit for the kingdom of heaven unless you obey My law in all your administration. He calls the merchant and says to him, You are My agent to carry out My will and purpose. You are trading upon my goods. I call you to clothe the naked, to feed the hungry, and be the poor man's friend. *14LtMs, Ms 70, 1899, par. 10*

God calls men to be physicians, but He does not require them to practice drug medication. He never designed that the medical profession should become what it is today. To every physician He says, "I have given you reason and knowledge and skill, to deal not only with the poor, but with the rich. Take no advantage of the poor man. Make no dishonest charges to the wealthy. You are to be a sanctified physician, and I have pledged Myself to work with you, if you will work on righteous principles." *14LtMs, Ms 70, 1899, par. 11*

The lawyer, the physician, the politician, are to be representatives of Jesus Christ. His government must be established in the earth. The law of truth and righteousness must be the foundation of every business transaction. God's work in the world must be after the divine order, that His workers may be vindicated by the law of eternal justice and equity. The work that has been directed in wrong channels through selfishness must be righted, and brought into harmony with the original design of God. Then every obstacle will be removed from between the work and the Lord. If God's work is to be perpetuated through eternal ages, it must be begun on right principles on earth. *14LtMs, Ms 70, 1899, par. 12*

The burning ambition to excel in various lines leads to the breaking of the law of God. It reveals that man does not love God with all his

heart and his fellow man as himself. No man, whatever his profession, is fitted for the kingdom of Christ who charges exorbitant sums for his services. God will not admit a dishonest man into his kingdom, for that man would carry on the same practices in heaven that he has adopted in his business on earth. The real estate agent, if he would have a place in the kingdom of God, must see the necessity of working according to God's plan. But this is seldom done.<sup>14</sup>*LtMs, Ms 70, 1899, par. 13*

To every man and woman who professes to be a child of God, an heir of God, and a joint heir with Christ to the immortal inheritance, God says, "I will render to every man as his work shall be. If you will make my law your criterion, I will fit you for every work you undertake. That law is the transcript of My character, and you are not fit for the society of the saints in light unless you walk in the light of that law. My kingdom is to be symbolized on this sin-cursed earth by every one of My subjects."<sup>14</sup>*LtMs, Ms 70, 1899, par. 14*

God's law is love, for it proceeds from the God of love. The Bible is God's great law book, and if the multitudinous volumes of law were consumed, if every man would make the Word of God his guide, we would see a different world from that which we have today. God has a high church principle, and He has a high church training for the fitting up of a people for the higher church above. As professed Christians, you do not know what God can do for you. Take hold of the work somewhere, and God will signify to you the education you should have for the higher church in the kingdom of heaven. God calls for service in His lines. We have only one perfect photograph of God, and this is Jesus Christ. In entering into any line of service we need to ask, "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 my heart, that I might not sin against thee."<sup>[Psalm 119:9-11.]</sup><sup>14</sup>*LtMs, Ms 70, 1899, par. 15*

**Ms 71, 1899**

Diary [Nov. 24]

Refiled as *Ms 23, 1890*.

**Ms 72, 1899**

Remarks/By Sr. White in Battle Creek

Refiled as *Ms 1, 1869*.

## Ms 73, 1899

“Abide in Me.”

NP

May 11, 1899 [typed]

Portions of this manuscript are published in *TDG 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.

The parable of the vine and the branches was given by Christ in explanation of genuine sanctification, and by it the mystery of the Christian life is made known. “I am the true vine,” Christ said, “and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” [*John 15:1-7.*]<sup>14</sup>*LtMs, Ms 73, 1899, par. 1*

There are many who get above the simplicity of Jesus Christ, supposing that they must do some great thing in order to work the works of God. Things of a temporal nature absorb the attention of others, and they have little time or thought for eternal realities. Wearied out with cares that draw their minds from spiritual things, they cannot find time for communion with God. Constantly they ask themselves the question, How can I find time to study and practice the Word of God? Christ is acquainted with the difficulties that try every soul, and He says, “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 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.” [Verses 4, 5.]*14LtMs, Ms 73, 1899, par. 2*

Our first and highest duty is to know that we are abiding in Christ. He must do the work. We are to seek to know “What saith the Lord,” yielding our lives to His guidance. When we have the spirit of an abiding Christ, everything will take on a changed aspect. The Saviour alone can give us the rest and peace we so much need. And in every invitation He gives us to seek the Lord that He may be found of us, He is calling us to abide in Him. This is an invitation not merely to come to Him, but to remain in Him. It is the Spirit of God that moves us to come. When we have this rest and peace, our daily worries will not lead us to be coarse and rough and uncourteous. We shall no longer follow our own way and will. We will want to do the will of God, abiding in Christ as the branches in the vine.*14LtMs, Ms 73, 1899, par. 3*

Christ declares Himself “The Way, the Truth, and the Life.” [John 14:6.] The way to heaven is represented as a narrow path, cast up for the ransomed of the Lord to walk in. But truth illuminates this path at every step. Christ is “the true light, which lighteth every man that cometh into the world.” “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.] Every grace we receive is given us to impart, and when we make others the recipients of the grace we have, our souls are prepared to receive new grace.*14LtMs, Ms 73, 1899, par. 4*

Those who are obedient to the law of God are not under its condemnation, but are free from sin. “Where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” “Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved and in them that perish; to the one we are a savor of death unto death: and to the other the savor of life unto life. And who is sufficient for these things?” [2 Corinthians 3:17, 18; 2:14-16.] This is the working of the

Holy Spirit upon human minds. It is thought strange by some that our salvation should demand our entire submission. But the Lord could not do a more cruel thing than to save man in his rebellion. No one can be saved unless he comes under the rule of Christ. *14LtMs, Ms 73, 1899, par. 5*

Salvation means to us complete surrender of soul, body, and spirit. Because of the unruly elements of our nature, our passions often gain the mastery. The only hope for the sinner is to cease from sin. Then his will will be in harmony with the will of Christ. His soul will be brought into fellowship with God. Those who enlist in the army of Christ must submit to His authority, and consult His will in all things. Implicit obedience is the condition of our salvation. God's will must be obeyed in every particular. It is our salvation to make His law our rule, His life our pattern, His glory our chief end. To keep ourselves in the love of God, to be bound to obedience by His requirements, is to be free in Christ Jesus. *14LtMs, Ms 73, 1899, par. 6*

“He that will come after me,” Christ said, “let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?” [*Matthew 16:24-26.*] Those who accept Christ as their Saviour must accept Him as their King and their Ruler. It is the defects in our characters which cause us unhappiness, and our lives cannot be brought into harmony with Christ unless these defects are placed under His control. Very little submission to Christ is revealed in the lives of His professed people. He is dishonored by outbursts of passion which are unreasonable and unholy. Then follows remorse, darkness, reproach. How much we need to be holy and pure. How much we need the sense of an abiding Christ, who will speak to the soul, saying, “Peace, be still.” [*Mark 4:39.*] *14LtMs, Ms 73, 1899, par. 7*

Christ can redeem only those who will come under His control. He speaks to every needy soul, saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke”—the yoke of submission and obedience—“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.*] No coming to Christ in genuine or

complete which does not bring the soul out of self, out of its Christless state, to find Christ its chief good. When we are one with Christ in everything, He enters into the life and soul, directing, pervading, and giving character to all. *14LtMs, Ms 73, 1899, par. 8*

The words of Christ, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," should have weight with each one of us. [*John 15:7.*] The privilege is granted us of eating Christ's words, taking them into the very soul. The Saviour declared, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." [*John 6:54-57.*]*14LtMs, Ms 73, 1899, par. 9*

Many of Christ's disciples could not understand these words, and they murmured at them, saying, "This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Does 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.*]*14LtMs, Ms 73, 1899, par. 10*

Christ's object in presenting before His disciples the parable of the vine was to impress upon their minds the necessity of their having the moral excellence revealed in His own character. "Learn of Me," He said. [*Matthew 11:29.*] He desired to create in them a desire for the Holy Spirit. He reproached them for their dullness of comprehension, for many of the truths He sought to teach them were lost to them because of their lack of spiritual intuition. *14LtMs, Ms 73, 1899, par. 11*

After His resurrection He said to them, "These are the things which I spake unto you while I was yet with you, that all those things must be fulfilled which were written in the law of Moses and in the prophets concerning me. Then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is



written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witness of these things.” [Luke 24:44-48.] The Bible now seemed a new book to the disciples, containing definite instruction. They saw that the events that had taken place in the suffering and death of their beloved Master were a fulfilment of prophecy. *14LtMs, Ms 73, 1899, par. 12*

“Now ye are clean, through the word which I have spoken unto you,” Christ said. [John 15:3.] In receiving and obeying His word, the disciples were cleansed and purified. Praying to His Father Christ said, “I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.” [John 17:14-17.] *14LtMs, Ms 73, 1899, par. 13*

In no other way can Christ’s followers be cleansed but through obedience to the truth. The apostle Paul said, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.” [Ephesians 5:25-27.] *14LtMs, Ms 73, 1899, par. 14*

“Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.” “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have

tasted that the Lord is gracious.” [1 Peter 1:22-25; 2:1-3.]<sup>14</sup>*LtMs, Ms 73, 1899, par. 15*

In this lesson Christ sought to bring before His disciples the false union with Himself in contrast with the true. Those who have not a living connection with Christ may to outward appearance be in fellowship with Him. Their house may appear to be swept and garnished. Their names may be enrolled on the church books, but they are not members of His body. They do not bear fruit to the glory of God. “By their fruits ye shall know them,” Christ said. [*Matthew 7:20.*] “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.”<sup>14</sup>*LtMs, Ms 73, 1899, par. 16*

“Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father that 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? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.” [*Verses 16-23.*] We need to study the symbol closely. A profession of piety may connect men and women with the church, but if there is not a vital connection with Christ, they cannot bear good fruit; and this unfruitfulness will in time make their separation as complete as that of the dead branch, which is cast into the fire, and burned.<sup>14</sup>*LtMs, Ms 73, 1899, par. 17*

The true union with Christ is represented by the words, “Abide in me.” [*John 15:4.*] Christ has provided means whereby your whole life may be an unbroken communion with Himself. He invites you, “Come unto me ... and I will give you rest.” [*Matthew 11:28.*] How full of compassion is the invitation. This sense of Christ’s abiding presence can only come through living faith, through connection with the vine. There must be a personal consecration to Him. Self must be hid with Christ in God, and Christ declares, “He that abideth in me, and I in him, the same bringeth forth much fruit.”

[*John 15:5.*] The grace received will be constantly imparted, as a gratitude offering to God.<sup>14</sup>*LtMs, Ms 73, 1899, par. 18*

In this union Christ identifies Himself with man before God and the heavenly universe. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [*John 1:12.*] Our sins are reckoned to Jesus Christ. His righteousness is imputed to us. “He was made sin for us, who knew no sin, that we might be made the righteousness of God in him.” [*2 Corinthians 5:21.*] Because of His atoning sacrifice our prayers go up to the Father laden with the fragrance of Christ’s character, and, one with Christ, we are accepted in the Beloved.<sup>14</sup>*LtMs, Ms 73, 1899, par. 19*

Christ’s connection with His believing people is illustrated by this parable as by no other. We should study the lesson, that we may know what the parent stock is to the branch, and in what light the Lord regards those who believe and abide in Christ. Let the youth and those of mature age contemplate the completeness it is their privilege to have in Christ. Let them ask themselves the question, Is my will submerged in Christ’s will? Is the fullness and richness of the living vine—His goodness, His mercy, His compassion and love—seen in my life and character?<sup>14</sup>*LtMs, Ms 73, 1899, par. 20*

## Ms 74, 1899

Thoughts on *1 Corinthians 3*

NP

May 11, 1899 [typed]

Portions of this manuscript are published in *6BC 1082, 1086*.

The *third chapter of First Corinthians* should be read with careful and prayerful consideration by every church member. The *first* and *second chapters* of this epistle prepare the way for the third, and in this are lessons for every church in our world. The cause of their difficulties is plainly revealed. *14LtMs, Ms 74, 1899, par. 1*

Paul longed to speak to the church in Corinth of spiritual things. But to his sorrow he found it in great weakness. The church members could not even bear to hear the truth concerning themselves. "I, brethren," he said, "could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able." The spiritual growth of this people was so dwarfed that a plain "Thus saith the Lord" was an offence to them. Paul knew that by giving them the truth he would be ranked as an accuser and faultfinder. He said, "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one said, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered; but God gave the increase." [*1 Corinthians 3:1-6*.] *14LtMs, Ms 74, 1899, par. 2*

These professed converts were not converted. They carried into the church the same dispositions and character which they had before they professed to believe. They were not conformed to the Spirit of Christ. Paul declared to this people, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." [*1*

*Corinthians 1:18, 19.]14LtMs, Ms 74, 1899, par. 3*

In the year 1898 we find the same difficulties existing in the church which Paul found in his day, and which prevented him from presenting advanced truths to the people. The messages which the servants of God bring, condemning the selfishness, and the irreligious course of action, and exposing their defects of character, offend them, and they become enemies of their brethren and of the church. They pursue a course which not only leads to the ruin of their own souls, but which deceives others as well. These poor, dwarfed, spiritually feeble souls are under the spell of Satan.*14LtMs, Ms 74, 1899, par. 4*

A noble, pure, true character, with all its grand possibilities, has been provided for every soul. But man has not an earnest longing for this character. He is not willing to part with the evil that he may have the good. Great opportunities are placed within his reach. But he neglects to take hold of the blessings which would bring him into conformity with the will of God. He works at cross-purposes with God and with all who seek his good. It is the Lord's purpose that every God-given faculty shall be recognized and acknowledged by the one to whom the gift is entrusted, and put into the service of God.*14LtMs, Ms 74, 1899, par. 5*

There are two classes brought to view in the Word of God—the wise and the foolish. “Whosoever heareth these sayings of mine,” Christ said, “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 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.” [*Matthew 7:24-27.*]*14LtMs, Ms 74, 1899, par. 6*

These two classes are again represented in the parable of the wise and foolish virgins—those who receive the oil of grace, and keep their lamps filled and burning, and those who feel no anxiety to be watchful of their words and careful of their behavior. Those who

prayerfully study the Word of God, and with a heart of obedience choose to obey, will always have the oil of grace in their vessels with their lamps. They will hear, and be ready to respond to the midnight cry. *14LtMs, Ms 74, 1899, par. 7*

God and man must co-operate in the work of character-building. "We are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon; for other foundation can no men lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." [*1 Corinthians 3:9-13.*] *14LtMs, Ms 74, 1899, par. 8*

## Ms 75, 1899

Comprehending the Deep Things of God

NP

May 11, 1899 [typed]

This manuscript is published in entirety in *1888 1687-1692*.

Those who have been separating from Christ by reason of false theories and maxims and customs hear the truth sent from God as a strange thing and inquire, "Doth he not speak in parables?" [*Ezekiel 20:49*.] They lose sight of God and His manner of working, which is often as unexpected to the agent whom He uses as to the people to whom the agent is sent. In some characters, prejudice is so strengthened by the first resistance of the truth that they take false positions, and hold to them, notwithstanding the most positive evidence from the Word to the contrary. With many there is an apparent desire to be much in prayer with God, and yet when the word comes from the Lord, they are startled into resistance, and they exclaim against it and the messenger as did the Jews, saying, "He is tearing away the very pillars of our faith." In their blindness they do not comprehend what constitute the pillars of <genuine> faith. *14LtMs, Ms 75, 1899, par. 1*

This departure from God and His Word has for a long time been coming in; and it was God who called the attention of several of our brethren to the Scriptures, calling upon them to dig for the truth, which had been buried beneath customs and traditions, as for hidden treasure. Truths which to many minds have been a great mystery are to be unfolded. "The Word was made flesh, and dwelt among us." [*John 1:14*.] This Word is in a special sense to be proclaimed, that those who believe in Christ as a personal Saviour may have eternal life. *14LtMs, Ms 75, 1899, par. 2*

When the Israelites were dying from the sting of the fiery serpents, a brazen serpent was uplifted in the midst of them, that all might look and live. But there were those who stopped to reason regarding the foolishness of looking for relief to this means, that they should be healed by looking at a piece of brass was absurd to

their minds, and they said, "We will not look." This decision was fatal, and all who would not accept the provision made perished.*14LtMs, Ms 75, 1899, par. 3*

The brazen serpent was uplifted in the wilderness that those who looked in faith might be made whole. In like manner God sends a restoring, healing message to men, calling upon them to look away from man and earthly things, and place their trust in God. He has given His people the truth with power through the Holy Spirit. He has opened His Word to those who were searching and praying for truth. But when these messengers gave the truth they had received to the people, they were as unbelieving as the Israelites. Many are cavilling over the truth brought to them by humble messengers. They question, How can this message be truth? How is it possible that by looking to Jesus and believing in His imputed righteousness, I may gain eternal life? Those who have thus refused to see the truth do not realize that it is God with whom they are in controversy, that in refusing the message sent them, they are refusing Christ.*14LtMs, Ms 75, 1899, par. 4*

Nicodemus was surprised that Jesus should tell him he must be born again. "How can these things be?" he asked. "Jesus answered and said unto him, Art thou a Master in Israel, and knowest not these things?" [*John 3:9, 10.*] The same question may be applied to those today who while standing in positions of truth know not the truth God has sent to His people. After years of refusal, they see glimmerings of light, but they have not entirely put away their sinful unbelief, and all heaven is ashamed of them. If these souls would only make the experiment, taking their burden of sin to Jesus for His forgiveness, they would understand what it means to be justified by faith, and their testimony would be heard in the congregation, "The Saviour has cleansed us from all sin. We have peace with God through our Lord Jesus Christ."*14LtMs, Ms 75, 1899, par. 5*

Christ's lessons were not a new revelation, but old truths which He Himself had originated and given to the chosen of God, and which He came to earth to rescue from the error under which they had been buried. He Himself was the great center of light and truth, but His instruction to the Jewish people was a new revelation to them. The Jewish economy is not yet fully comprehended by men today.



Truths vast and profound are contained in Old Testament history. The gospel is its interpreter, the key which unlocks its mysteries. The plan of redemption is unfolding these truths to the understanding. For a few years in the past, and especially since the Minneapolis meeting, truths have been made known that have been of great value to the world and to the people of God. The way has been made so plain that honest hearts cannot but receive the truth. But there are still treasures to be searched for. Let the shaft which has begun to work the mine of truth sink deep, and it will yield rich and precious treasures. *14LtMs, Ms 75, 1899, par. 6*

My heart aches for the heritage of the Lord. Precious souls in whom I have been interested for years are refusing the light which would place them under the guardianship of the Holy Spirit, to be moulded after the divine similitude. They have taken their stand on the wrong side of the question, and view everything in the light of their previous opinions. How sad I have been made to see them turning from light, and choosing to walk in the sparks of their own kindling. Human wisdom and knowledge has taken the place of the Holy Spirit's teaching. Men who do not walk in the light will walk in darkness and know not at what they stumble. They choose their own way, and not the way of the Lord. We would echo the words of Christ, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." "The words which I speak unto you, they are spirit and they are life." [*John 5:39; 6:63.*]*14LtMs, Ms 75, 1899, par. 7*

God designs that the plan of redemption shall come to His people as the latter rain, for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's Word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give. *14LtMs, Ms 75, 1899, par. 8*

Hundreds of commentaries have been written upon the gospel by men who are called great, and as we near the closing scenes of this earth's history still more wonderful representations will be made. We need to study the Scriptures with humble, contrite hearts. Those who will devote their powers to the study of God's Word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths. The last book of the New Testament Scriptures is full of truths that need to be understood. Satan has blinded the eyes of men, and they have been glad of any excuse for not making a study of this Book. Here Christ has declared through His servant John what shall be in the last days. *14LtMs, Ms 75, 1899, par. 9*

Every Bible student in our school should study these prophecies with diligence. As we search the Scriptures, the character of Christ will appear in its infinite perfection. He is the One in whom our hopes of eternal life are centered. He is eternal life to all who will eat His flesh and drink His blood. Those who will look to Him may be healed of the serpent's sting; for He is the Sin-bearer, the only remedy for sin. By beholding Him, we may become changed into the same image. Nothing must interpose between the soul and God. Faith, love, adoration, are to grow in the soul of the student. We are in possession of the richest treasures of truth, and if we follow on to know the Lord, we shall have a large field in which to work. *14LtMs, Ms 75, 1899, par. 10*

The Word records the deeds of mercy and the wonderful restoring power of Jesus. With aching hearts we read of His sorrow because of the sins we have committed. We may learn, too, how through His suffering and sacrifice in our behalf, we may be complete in Him. Inspiration tells the story which is of more importance to us than all human learning, however broad and deep. *14LtMs, Ms 75, 1899, par. 11*

"This is life eternal," Christ said, "that they might know thee the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] Why do we not realize the value of this knowledge? Why are not these glorious truths glowing in our hearts, trembling upon our lips, and pervading our whole being. *14LtMs, Ms 75, 1899, par. 12*

In giving us His Word, God has put us in possession of every truth essential for our salvation. The storehouse of the unsearchable riches of Christ is open to heart and mind. Thousands of men and women have drawn water from the wells of salvation, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding been changed into the same image. Their spirit burns within them as they speak of His character, telling what Jesus is to them and what they are to Jesus. But these men have not exhausted the grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. *14LtMs, Ms 75, 1899, par. 13*

The life of Christ and the character of His mission may be dwelt upon, and rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last, and looking to heaven with its unnumbered years, he will exclaim, "Great is the mystery of godliness!" [*1 Timothy 3:16.*] *14LtMs, Ms 75, 1899, par. 14*

**Ms 76, 1899**

Diary/[De. 28-31]

Refiled as *Ms 20, 1891*.

## Ms 77, 1899

God's Law Immutable

NP

May 14, 1899 [typed]

Portions of this manuscript are published in *LDE 18, 217; 1BC 1102; 4BC 1147-1148; 5BC 1131*.

The Jews as a people claimed to be very particular in keeping the law of God, but they completely ignored the principles underlying the law—love for God and for their fellowmen. Though blessed with every temporal and spiritual advantage, they remained in spiritual ignorance, and led the people in false paths. Teaching for doctrine the commandments of men, they made void the law of God. The messages sent them they misinterpreted to suit their own ideas. Christ declared them ignorant both of the Scriptures and the power of God.<sup>14</sup>*LtMs, Ms 77, 1899, par. 1*

Because of their spiritual degeneracy, Christ uttered against the leaders of the nation scathing denunciations. “Woe unto you, scribes and Pharisees, hypocrites,” He said, “for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. ... Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.”<sup>14</sup>*LtMs, Ms 77, 1899, par. 2*

“Even so ye also appear outwardly righteous, but within ye are full of hypocrisy and iniquity.” Then in words of lamentation He declared, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 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 23:13, 27, 28, 37-39.*]<sup>14</sup>*LtMs, Ms 77, 1899, par. 3*

The ceremonial piety of the Jews was of no value with God, and calamity was permitted to come upon the nation, because they refused the only means which would bring them light and knowledge. Christ forewarned His disciples of the destruction of Jerusalem and the signs to take place prior to the coming of the Son of man. The whole of the *twenty-fourth chapter of Matthew* is a prophecy concerning the events to precede this event, and the destruction of Jerusalem is used to typify the last great destruction of the world by fire. "This gospel of the kingdom," He said, "shall be preached in all the world for a witness unto all nations, and then shall the end come. When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:) then let them which be in Judea flee unto the mountains. ... But pray ye that your flight be not in the winter, neither on the Sabbath day." [*Verses 14-16, 20.*]*14LtMs, Ms 77, 1899, par. 4*

Christ did not tell His disciples that after His crucifixion they were to have a new Sabbath. The Sabbath of creation was still to be observed.*14LtMs, Ms 77, 1899, par. 5*

In His answer to the lawyer Christ revealed the spiritual condition of the Jews. "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 strength, and with all thy soul, 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.*] While the Jews claimed to be so exact in keeping the law, they ignored its principles. The question asked by the lawyer received the answer, You must obey the law of God, which requires that you love God supremely, and your neighbor as yourself. Your only hope as a transgressor is to believe in Christ as your Redeemer.*14LtMs, Ms 77, 1899, par. 6*

All the sacrificial offerings of the Jews pointed to the Saviour, who was to give Himself an offering for sin. The disciple John writes: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our

hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us:) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly, our fellowship is with the Father, and with his Son Jesus Christ.<sup>14</sup>*LtMs, Ms 77, 1899, par. 7*

“And these things write we unto you that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” [*1 John 1:1-7.*]<sup>14</sup>*LtMs, Ms 77, 1899, par. 8*

A belief in Christ is the only hope of the world. Paul declares: “If thou shalt confess with the 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. For the Scripture saith, Whosoever believeth on him shall not be ashamed. ... The same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon 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? ... So then faith cometh by hearing, and hearing by the word of God.” [*Romans 10:9-14, 17.*]<sup>14</sup>*LtMs, Ms 77, 1899, par. 9*

“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? Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ, shall tribulation, or distress, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that

neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” [Romans 8:32-35, 37-39.]14LtMs, Ms 77, 1899, par. 10

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The *twentieth chapter of Exodus* should be studied by everyone who professes to keep the commandments of God. The proclamation of that law from Sinai will stand to witness against the world in the day of judgment; its principles will decide the destiny of every soul. In the *twenty-first* and *twenty-second chapters* also, the keeping of the law is plainly enjoined. Those who keep the law of God in truth and righteousness will obey every command. God requires that His people shall respect the laws He instituted in Eden. In the bosom of the Decalogue He has placed the fourth commandment which declares who is the living God.14LtMs, Ms 77, 1899, par. 11

He who created the world in six days, and rested on the seventh, blessed and hallowed it and gave it to the world as a memorial of His creative work. The record states, “Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended the 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 rested from all the work which God had created and made.” [Genesis 2:1-3.]14LtMs, Ms 77, 1899, par. 12

God was particular in regard to every specification He gave to Moses for the children of Israel. When He was about to build the tabernacle He commanded Moses to “speak unto the children of Israel that they bring me an offering: of every man that bringeth it willingly with his heart shall ye take my offering.” [Exodus 25:2.] In asking these offerings of His people, God was only asking a return of the gifts He had entrusted, that He might have everything necessary for His service.14LtMs, Ms 77, 1899, par. 13

In *Exodus twenty-five* the furniture of the sanctuary was described. An ark was made to contain the law of God which had been written



by His finger on two tables of stone. God commanded, "In the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I shall give thee in commandment unto the children of Israel." [*Verses 21, 22.*] This chapter should be read and studied. *14LtMs, Ms 77, 1899, par. 14*

By a miracle God preserved the Sabbath law through the forty years of wilderness wandering. When the children of Israel murmured against the Lord saying, "Would God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and we did eat bread to the full," "the Lord said unto Moses, Behold, I will rain bread from heaven for you: and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass that on the sixth day, they shall prepare that which they bring in, and it shall be twice as much as they gather daily." *14LtMs, Ms 77, 1899, par. 15*

"And Moses and Aaron said unto all the children of Israel, At even, then shall ye know that the Lord hath brought you up out of the land of Egypt; and in the morning, then shall ye see the glory of the Lord. ... And it came to pass, that at even, the quails came up and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold there lay upon the face of the wilderness a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. ... *14LtMs, Ms 77, 1899, par. 16*

"And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass that on the sixth day, they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that ye will bake today, and seethe that ye will seethe: and that which remaineth over lay up for you to be kept until the morning. And they laid it up until the morning, as Moses bade: and it did not

stink, neither was there any worms therein. And Moses said: Eat that today, for today is the Sabbath unto the Lord: today ye shall not find it in the field. Six days shall ye gather it: but in the seventh day, which is the sabbath, in it there shall be none.” [Exodus 16:3-7, 13-15, 21-26.]*14LtMs, Ms 77, 1899, par. 17*

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Satan would deceive men into the belief that Christ died that He might abolish the law of God. But Christ did not die to immortalize transgression. He died that the probation we are now having might be granted us. Every blessing that heaven could bestow was given to man in Christ. He clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold with the throne of God. He desired to demonstrate to man that humanity connected with divinity by faith in Christ, might become partaker of the divine nature. It is possible for every man to keep the law of God, for Christ in His humanity kept the law, and he says to every soul, If ye love me, keep my commandments.*14LtMs, Ms 77, 1899, par. 18*

Christ 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 1:15-17.] This first chapter of Colossians is a wonderful chapter to enlighten the mind as to the truth as it is in Jesus. If we will study it, we will understand how it is that Christ has made it possible for man, fallen through disobedience and transgression, to keep all the commandments of God.*14LtMs, Ms 77, 1899, par. 19*

The death of Christ reveals that not one jot or tittle of the law of God can be altered to meet man in his fallen condition. The Saviour assures us that as long as the heavens and the earth remain, not one jot or tittle of the law shall fail. Christ’s death on the cross did not exterminate the heavens or the earth; both still remain; therefore God’s law remains unchanged. Far from lessening the claims of God’s law, Christ’s death testifies through all generations to the immutability of the law of Jehovah. Its claims are

eternal.*14LtMs, Ms 77, 1899, par. 20*

“God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” [*John 3:16.*] What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words, His character, His power and majesty, the nature and attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character.*14LtMs, Ms 77, 1899, par. 21*

The world saw God imaged in the purity and benevolence of Christ, but because of their depravity and darkness men did not recognize Him as the Son of God. “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.*] He was “that true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.” [*Verses 9-11.*] In spite of overwhelming evidence, men manifested an unbelief which only Satan could inspire.*14LtMs, Ms 77, 1899, par. 22*

It was not alone by dying on the cross that Christ accomplished His work of saving men. The ignominy and suffering and humiliation was a part of His mission. “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.” [*Isaiah 53:5.*] This penalty Christ bore for the sins of the transgressor; He has borne the punishment for every man and for this reason He can ransom every soul, however fallen his condition, if he will accept the law of God as his standard of righteousness. He who sees the guilt of his transgression, and sees the infinite sacrifice made in his behalf will not continue in sin. He asks, “What must I do to be saved?” and is pointed to the Lamb of God, which taketh away the sin of the world. [*Acts 16:30; John 1:29.*] He accepts the truth as it is in Jesus and commences his life of loyalty to God.*14LtMs, Ms 77, 1899, par. 23*

It is a great and blessed truth that God is love. The superhuman efforts God has put forth for the good of humanity, in taking away their sins, reveals that His love is without a parallel. Through Christ the love of God is constantly expended for men. In the gift of His Son, He has made every provision that they may be prepared for the courts of heaven. The heavenly universe is in constant activity in behalf of the sons of men. They work that sinners may be convicted of sin. The cry of despair from souls calls forth the tenderest love of God, and this is salvation to every one that believeth. His love is freely bestowed upon all. *14LtMs, Ms 77, 1899, par. 24*

But man is not to deceive himself with the idea that because God is a God of love, He has not a perfect standard of righteousness. The revelation of His love, in giving His Son to die the shameful death of the cross, shows that God has a standard of character. If men continue to resist light and evidence, they will exhaust God's forbearance and mercy and then will come the ministry of wrath. The love of God is immeasurable to those who repent, but His justice is firm and uncompromising to those who abuse His longsuffering love. *14LtMs, Ms 77, 1899, par. 25*

Why was it that God destroyed the inhabitants of the old world by a flood? The record states, "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 the heart. And the Lord said, I will destroy man whom I have created from 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.*] Had they not eaten of the tree of knowledge and every kind of wickedness, God would not have destroyed them. But God "looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [*Verses 12, 13.*] *14LtMs, Ms 77, 1899, par. 26*

Human beings do not consider these things. Satan gives them no time, hurrying them from one temptation to another. Man may

repulse the enemy on one point and think himself secure. But rest assured that the wily foe has still another scheme in readiness to present. He follows them at every step. He will use every circumstance of life to cause men to regard him with favor, for he is playing the game of life for the soul. He institutes every amusement he can devise to absorb time and keep God out of the thoughts. He is at work also in the religious world. He has had a practical experience in this line. He began this work with our first parents, using his powers to cause them to distrust God. If he could interpose himself between their souls and God, he knew he would succeed. These tempted ones knew not the subtlety of the serpent. They realized that they were listening to a false god, but the prospect of becoming gods to know good and evil was powerful, and they yielded. *14LtMs, Ms 77, 1899, par. 27*

This temptation has come down the line to our time. The result of this knowledge of good and evil does not confine itself to one's self; it extends to and decides the cases of others. In gaining a knowledge of good and evil men, feel that a great honor is being conferred upon them; but the tempted ones do not understand the real purpose of Satan. There is a great desire on the part of men to be in authority, to control minds, to be able to judge between good and evil; and the world today supposes that it has reached this point. *14LtMs, Ms 77, 1899, par. 28*

Men do not seem to understand that they are taken in Satan's snare when they attempt to tamper with the law of God. Satan has them in just the position he wants them when they manufacture laws to control the world and place those laws where God's laws should be. The enemy knows that if the church can be controlled by political enactments, she will lose her garments of light as did Adam and Eve. If he can lead the church to unite with the world, and accept worldly enactments, they virtually acknowledge him as their head. Then the authority of man-made commandments will work to oppose the rule of the government of heaven. Under the leadership of Satan the knowledge of good and evil will work to dispense with the righteous, holy enactments of God concerning the Sabbath, the observance of which is to be a sign between God and His people forever. *14LtMs, Ms 77, 1899, par. 29*

Satan's plan has taken with the religious world. He has created an order of things entirely his own, making void the law of God. He sits in the temple as God. Through his deceptive workings he has gained in the professedly Christian world all that he thought to gain in heaven—an abrogation of the law of Jehovah. Through the Roman power he has worked to remove God's memorial and has erected a memorial of his own, to sever God from His people; and today the Protestant world is estranged from God by their worship of a spurious sabbath. They cannot find one iota of divine authority for doing this, yet, full of zeal, they assert that the Lord's memorial given at creation should be ignored, despised, and trampled upon, and the first day of the week take its place.*14LtMs, Ms 77, 1899, par. 30*

We need at this time to send up the prayer to God, "Give therefore thy servant an understanding heart that I may judge thy people, that I may discern between good and bad." [*1 Kings 3:9.*] This discernment between good and evil is righteous judgment. There is a time coming when every case will be judged. Then those who have given themselves to the Lord to do His will will know in the fullest sense what it means to judge between good and evil. "Know ye not," says the apostle, "that the saints shall judge the world?" [*1 Corinthians 6:2.*]*14LtMs, Ms 77, 1899, par. 31*

If we will study the *fifty-eighth chapter of Isaiah* we will understand the work to be done by the people of God. God declares, "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." [*Verse 12.*] What is this breach? It is the broken Sabbath of the Lord.*14LtMs, Ms 77, 1899, par. 32*

"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 on the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." [*Verses 13, 14.*]*14LtMs, Ms 77, 1899, par. 33*

“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.” [*Philippians 2:5-8.*] There must be no assumption of power on the part of God’s chosen people. Those who take their orders from Christ must not snatch at power and seek to compel everyone else to observe the law of Jehovah. This is not to be. Even Christ, as the Prince of life, could not seize the scepter of power and carry out His laws of righteousness. *14LtMs, Ms 77, 1899, par. 34*

Man must wait patiently until the time when the work shall be accomplished, and every human being has had an opportunity to decide upon the light given. Decisions will be made for and against God. The Sabbath of the fourth commandment will be the test. Every man will decide his own case by his decision in regard to the law of Jehovah. Then the world will be ripened for the harvest. Both classes will be developed, the sentiment of every heart will be revealed. Each party will gather under the chosen leader, as loyal to God and His commandments, or as transgressors of the law, with the first great rebel at their head. *14LtMs, Ms 77, 1899, par. 35*

All must wait for the appointed time, until the warning shall have gone to all parts of the world, until sufficient light and evidence has been given to every soul. Some will have less light than others, but each one will be judged according to the light received. Not until the fullness of the time shall come will the crucified and risen Saviour assume His equality with God. Patiently has He waited in the heavenly courts in behalf of His people who have suffered for their loyalty to Him. Patiently has He waited for the gospel of the kingdom to be preached in all parts of the world, until all nations, kindreds, tongues, and peoples have received the light of God’s Word. *14LtMs, Ms 77, 1899, par. 36*

Christ secured probation for man at an infinite cost. He must suffer for the life of the world, that God’s purpose in creating man might not be defeated. He must destroy the apostate, for His death meant life to all who believe and death to all who will not be obedient.

Nothing less than His own life would atone for man's life. He must restore men by placing them on vantage ground, everyone who would believe in Him as a personal Saviour.<sup>14</sup>*LtMs, Ms 77, 1899, par. 37*

God's thoughts are not man's thoughts, neither are man's ways God's ways. When there was no eye to pity, His arm brought salvation. God laid help on One that was mighty, saying, Save them from destruction. The Son of God accepted the work joyfully. He became man's substitute and surety, not to save him in his sin, but from his sin, to call him away from continual transgression to obedience. He pledged himself to take man's nature, and stand at the head of the human race. He took upon His divine soul all the depths of sin, and satisfied every claim made against the human race as a people bound in the slavery of sin. Through this gift of God to the world man has been given every opportunity of knowing God and the laws of His government.<sup>14</sup>*LtMs, Ms 77, 1899, par. 38*

Christ was the image of the invisible God. The divine signature was upon His words and works. He declared, I can do nothing of mine own self, but what I see the Father do, that I do. Christ represented the power and glory of the Father. All that humanity could bear of the glory of God was revealed in Christ. Had He come to them in all His glory, the human race would have been consumed. The truth could only come to man through the humanity of Jesus Christ. In Him the Father was imaged. He was truth and light and life.<sup>14</sup>*LtMs, Ms 77, 1899, par. 39*

It is because the gospel is a communication from heaven that it gains a hold upon human hearts. "This is life eternal," Christ said "that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*]<sup>14</sup>*LtMs, Ms 77, 1899, par. 40*

"What more could I do to my vineyard, that I have not done?" Christ asks. [*Isaiah 5:4.*] No deeper wound could be inflicted upon God than to ignore His holy day, and place in its stead a spurious sabbath that bears no mark of sanctity. God gave His Sabbath to the world to remind men that in six days He made the world, and that the seventh He set apart for His name's glory. He says, "It is a sign between me and you throughout your generations, that ye may



know that I am the Lord that doth sanctify you. ... The children of Israel shall keep the Sabbath throughout their generations for a perpetual covenant." [*Exodus 31:13, 16.*] *14LtMs, Ms 77, 1899, par. 41*

God means just what He has said. The day He has sanctified and blessed is to be a sign between Him and His people. Let all ask themselves if they have made of no account God's sign. Those who discard a plain "Thus saith the Lord" will cast off their allegiance to God and exalt in His stead human power. The Christian world is reposing her faith in this deception. She is revealing the same spirit that was manifested at the trial of Christ. Professing Christians are bringing in a false, deadly, murderous administration. By thus placing themselves in opposition to the law of the God of heaven, they fail to receive the mark or sign by which the people of the world are to know God's true followers. There is no justification for those who, having the light, close their eyes to a plain "Thus saith the Lord." They have taken up the weapons of their warfare against God, and their guilt is made manifest. *14LtMs, Ms 77, 1899, par. 42*

The sign of God is sanctification through obedience to the truth. Sanctification makes the loyal subject like his great head, Jesus Christ. He is brought into peculiar and eternal relation to Christ on condition that he maintains his allegiance and stands fast to the end. It is by sanctification through the truth that humanity may reveal the attributes of Christ. *14LtMs, Ms 77, 1899, par. 43*

## Ms 78, 1899

“He Casteth Out Devils.”

NP

May 15, 1899 [typed]

Portions of this manuscript are published in *5BC 1092-1093*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out of him, the dumb spake, and the people wondered, but some of them said, He casteth out devils through Beelzebub, the chief of the devils.” [*Luke 11:14, 15.*] This charge against Christ was blasphemy. Had the Jews not been convicted, their sin would not have been so great. But they had seen the great power of God. They had felt the converting power of the Holy Spirit, and had braced themselves to resistance. They had been given sufficient evidence to convince them that Jesus was the Son of God, but they charged Him with working through satanic agencies. *14LtMs, Ms 78, 1899, par. 1*

Jesus, “knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation, and a house divided against itself falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the [kingdom] of God is come upon you.” [*Verses 17-20.*] *14LtMs, Ms 78, 1899, par. 2*

By a parable Christ made known to His hearers the subtlety and deceptive working of Satan, who holds the bodies and minds of men by his power. “When a strong man armed keepeth his palace, his goods are at peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor

wherein he trusted, and divideth his spoil.” [*Verses 21, 22.*] How true is this parable, showing what man is under the guardianship of Satan. *14LtMs, Ms 78, 1899, par. 3*

Those who know not God and Jesus Christ whom He has sent are under the rule of the enemy, in bondage to his will. He rules the mind and the affections by his satanic spirit. But Satan was made to understand the meaning of the words spoken in Eden, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” [*Genesis 3:15.*] The seed of the woman that he would have crushed out of existence, God said should bruise his head. Christ came into the world to dispute the claims of Satan. A stronger than the strong man armed was on the field of battle. He alone could dispossess him of his weapons and limit his power. *14LtMs, Ms 78, 1899, par. 4*

“When the unclean spirit is gone out of a man,” Christ continued, “he walketh through dry places, seeking rest, and finding none, he said, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first.” [*Luke 11:24-26.*] Christ shows that there can be no such thing as neutrality in His service. The soul must not be satisfied with anything short of entire consecration—consecration of thought, voice, spirit, and every organ of mind and body. It is not enough that the vessel be emptied; it must be filled with the grace of Christ. *14LtMs, Ms 78, 1899, par. 5*

Every person enlightened by the truth must represent Christ. He is to be formed within, the hope of glory. Man cannot accept the righteousness of Christ to be a living, abiding principle in the soul unless it transforms the entire character. He must eat the flesh and drink the blood of the Son of God, which is eternal life to all who receive it. Those who are convinced that Jesus is the Christ, and are converted to God, must understand that they are to use all their powers in co-operating with their Redeemer. They are to wear His yoke. The man in whose heart Christ is abiding by faith must understand that he is privileged in being in such blessed companionship. *14LtMs, Ms 78, 1899, par. 6*

Those who wear Christ's yoke of restraint and obedience to the commandments of God will gather with Christ. They will work in Christ's lines. Like the Samaritan woman, as soon as they are convinced that they have found the Messiah, they will work for Him and magnify His name. They will be branches of the living Vine. "Abide in me, and I in you," Christ said. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." [*John 15:4-6.*]*14LtMs, Ms 78, 1899, par. 7*

"He that is not with me is against me; and he that gathereth not with me scattereth." [*Luke 11:23.*] He who is with Christ, maintaining His unity, enthroning Him in the heart, and obeying His orders, is safe from the snares of the wicked one. He who unites himself with Christ will gather to himself the graces of Christ, and will give strength and efficiency and power to the Lord by winning souls to Christ. When Christ takes possession of the citadel of the soul, the human agent becomes one with Him. By co-operation with the Saviour, He becomes the instrument through which God works. Then when Satan comes and strives to take possession of the soul, he finds that Christ has made him stronger than the strong man armed.*14LtMs, Ms 78, 1899, par. 8*

The garnished house represents the self-righteous soul. Satan is driven out by Christ. But he returned, in the hope of finding entrance. He finds the house empty, swept, and garnished. Only self-righteousness is abiding there. "Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first." [*Verse 26.*]*14LtMs, Ms 78, 1899, par. 9*

Self-righteousness is a curse, a human embellishment, which Satan uses for his glory. Those who garnish the soul with self-praise and flattery prepare the way for the seven other spirits more wicked than the first. In their very reception of the truth these souls deceive themselves. They are building upon a foundation of self-

righteousness. The prayers of congregations may be offered to God with a round of ceremonies, but if they are offered in self-righteousness, God is not honored by them. *14LtMs, Ms 78, 1899, par. 10*

The Lord declares, "I will declare thy righteousness, and thy works; for they shall not profit thee." [*Isaiah 57:12.*] In spite of all their display, their garnished habitation, Satan comes in with a troop of evil angels and takes his place in the soul, to help in the deception. The apostle writes, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end with them is worse than the beginning. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them." [*2 Peter 2:20, 21.*] *14LtMs, Ms 78, 1899, par. 11*

Those who have not sanctified themselves to the Lord are of the class who profess righteousness but do not maintain good works. These are brought to view in the *first chapter of Second Peter*. There are many like the scribes and Pharisees who, lacking these things, are "blind, and cannot see afar off," who have forgotten that they were purged from their old sins. [*Verse 9.*] Because they do not gather with Christ they lose their impressions for good. As unfaithful stewards they do not guard their own house. If those who have been under the special conviction of the Spirit of God, who have known the truth, and understand the reasons of our faith, would be blessed by the means provided at infinite cost, they will not cease their fervent prayers until the Sun of Righteousness abides in their hearts by faith. *14LtMs, Ms 78, 1899, par. 12*

The apostle Peter encourages all who are abiding in Christ and seeking a knowledge of His ways. Those "that have obtained like precious faith with us through the righteousness of God," he calls to an increased growth in the knowledge of God. "Grace and peace be multiplied unto you," he says, "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. *14LtMs, Ms 78, 1899, par. 13*

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. ... Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [*Verses 1-8, 10, 11.*]*14LtMs, Ms 78, 1899, par. 14*

If the professed followers of Christ possessed living faith in a personal Saviour, if they would look to Him as their entire dependence, the One in whom their hopes of eternal life are centered, they would be pure, holy, and undefiled. They would walk with God. “We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need.” [*Hebrews 4:15, 16.*]*14LtMs, Ms 78, 1899, par. 15*

Two classes are set before us in the Word of God, those who “follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of,” and those who with Paul can say, “We are not as many, which corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ.” [*2 Peter 2:2; 2 Corinthians 2:17.*] We are to decide between the false and the true. *14LtMs, Ms 78, 1899, par. 16*

May the Lord help His people to have clear discernment, to live and speak and act as children of the light, trying in everything to please Him who gave His life that we might become His representatives in the world. “We are made a spectacle unto the world, and to angels, and to men.” [*1 Corinthians 4:9.*] “By one offering he hath perfected

forever them that are sanctified, whereof the Holy Ghost also is a witness unto us.” [*Hebrews 10:14, 15.*] Are these people wearing the yoke of bondage? They know no other yoke than that of Christ, who in His human life declared, “I have kept my Father’s commandments.” [*John 15:10.*]*14LtMs, Ms 78, 1899, par. 17*

He says of His people, “Their sins and iniquities will I remember no more.” “Having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching.” [*Hebrews 10:17, 21-25.*]*14LtMs, Ms 78, 1899, par. 18*

## Ms 79, 1899

“How Much Owest Thou Unto My Lord?”

Cooranbong, Australia

May 1, 1899

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 address all who suppose that they have not been treated as they should in regard to book making. It is the will of God that we consider these things and say to the Lord, “Forgive my great indebtedness, and cancel this debt. For my part I will forgive wherein I have not received what I suppose was my right. I have robbed God in not making a full consecration of myself to Him—body, soul, and spirit.” *14LtMs, Ms 79, 1899, par. 1*

The lawyer asked Christ, “What shall I do to inherit eternal life?” And the Saviour answered, “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 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.*] Every soul has robbed God in not improving the advantages God has given him at such infinite cost. Because of a refusal to do the will of God, great mistakes have come into the churches everywhere, and now, when the question arises in regard to royalty, and every man and woman is left to set their own value upon their productions, the sin of selfishness will be revealed, and this, unrestrained, will bring in a worse condition of things than has yet existed. *14LtMs, Ms 79, 1899, par. 2*

A voice is heard, asking, “How much owest thou unto my Lord?” [*Luke 16:5.*] When you can settle this account, then you can safely require the last farthing that you think is due you from your fellow men. The subject takes on too fearful a significance for me to enter into it. I dare not be exacting, nor should any other man or woman.



The different phases of character make this matter altogether an uncertainty. I would not under any consideration demand any part of the losses I have sustained. I would blot out the account.<sup>14</sup>*LtMs, Ms 79, 1899, par. 3*

And I would say to all who are interested in this matter, whether you have met with loss or not, say from the heart, "Lord, the debt I owe Thee is very large. I have not loved Thee with the whole heart. I have loved self and have served my own selfish purposes. I have robbed Thee, in that I have not served Thee with heart and mind and soul and strength, and have withheld help from my neighbor, who needed the benefit of every jot of ability I have received from the Lord, that the divine image might be restored in him. My unconsecrated life has led to unconsecration in my fellow men. Had I earnestly sought for that perfection of character which the Word shows me I must have in order to see God's face, how many souls I might have brought as sheaves to the Master. But I have served self far more than I have served the Lord. I have failed when if I had surrendered my way and will to God, I might have had complete success."<sup>14</sup>*LtMs, Ms 79, 1899, par. 4*

"I had every assurance that God could give me that He would use me in a good work. But my life has been lived apart from Christ, and as a result God has been robbed of the talents entrusted to me. The unseen but all-seeing God has taken the measure and weight of my influence, and He has declared me to be weighed in the balance, and found wanting. The record stands engraven with an accurate pen on tablets that are imperishable. My destitution of the grace of Christ has kept me in a shiftless state of mind, and my opportunities for doing a good work have been lost because of my unfaithfulness. There is no thing hidden that shall not be revealed. All things that I have ever done are open to the eyes of Him with whom I have to do. I understand now what it means to be a Christian. No, Lord, I will not claim a farthing. Only Christ can know the weight of my own unfulfilled obligations."<sup>14</sup>*LtMs, Ms 79, 1899, par. 5*

Seventh-day Adventists need a new conversion. God gives us the promise of justification, sanctification, and redemption. "This is the covenant which I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I

write them; and their sins and their iniquities will I remember no more.” [*Hebrews 10:16, 17.*] Let us awake and realize our individual responsibility. Let us take ourselves in hand. God will do His part in co-operation with the human agent if man will be converted and emptied of self. Christ will take possession, and make of him a vessel unto honor to work the works of God.*14LtMs, Ms 79, 1899, par. 6*

I have been instructed by the Lord to send in no claims to the conference or to the publishing house. But He has commanded me to say to all our brethren, Turn over a new page in the book, and let us all begin anew to make a record of sanctification. The Lord is waiting to pardon all our transgressions. Then let us humble ourselves before Him, and realize how much we owe to our Lord. This is a problem that human minds cannot handle, for our sins have been many.*14LtMs, Ms 79, 1899, par. 7*

It is time now to make a new departure from the old life of sin, that our record in the books laid up in the great library above may be read by the heavenly host with joy and thanksgiving, because the character of Christ is revealed in humanity, and we bear testimony that “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 commandments. 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 has given us.” [*1 John 3:22-24.*]*14LtMs, Ms 79, 1899, par. 8*

## Ms 80, 1899

### The Selection of Articles for Our Papers

NP

May 16, 1899 [typed]

This manuscript is published in entirety in *CW 17-19; PH070*.  
+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.

Our power and efficiency as Seventh-day Adventists is largely dependent on the literature which comes from our presses. An indiscriminate class of articles should not be published in our periodicals. Cheap, worthless stories should find no place in them. There are articles of romance and fiction which contain no seeds that will bear good fruit. I would say to our editors, Be careful in the selection of the matter which is to go to the world. Show the greatest caution and discernment. Be careful that the *Review and Herald*, and *The Signs of the Times* are kept free from worthless matter. Precious matter from what has already been printed can be found for our papers. *14LtMs, Ms 80, 1899, par. 1*

I hope that God will sanctify the perceptive faculties of our editors. I read an article in the *Signs* of a few weeks back which would have done very well for a comic almanac, but for such a paper as the *Signs*, it was only as hay, wood, and stubble. My heart ached as I read it. If there was any germ of truth in the seed sown, I could not find it. I do not think the article could in any way benefit those who read it. *14LtMs, Ms 80, 1899, par. 2*

The tastes of some who write for our papers need to be educated and refined. The editors of *The Review and Herald* and *The Signs of the Times* should refuse to fill the columns of these papers with articles manufactured by minds which reveal themselves in their productions. Articles in any way coarse should be refused as matter unworthy of notice—the production of those who know nothing of pure, elevated, and sanctified communion with God. Let no rough,

uncouth presentation find place in our papers. The articles which go to thousands of readers should show purity, elevation, and sanctification of soul, body, and spirit on the part of the writer. The pen should be used as a means of sowing seed unto eternal life. This is a "Thus saith the Lord."*14LtMs, Ms 80, 1899, par. 3*

The articles published in our papers should contain pure provender, thoroughly winnowed from chaff. We are living in a most solemn time. Let our editors call for articles giving living experiences. Let the ministers regard it as a part of their duty to send short articles of experience to our papers. It will be food for those who are laboring in isolated places, in foreign countries and the islands of the sea, to hear in this way from the friends with whom they have been associated. These experiences may be to the readers as a love-feast, because the writers have been eating the bread which came down from heaven.*14LtMs, Ms 80, 1899, par. 4*

We do not need romance, for in the daily life we meet with real experiences, which if told in short articles, and in simple words, would be helpful to many. Let our workers try this. We want truth, solid truth, from solid, consecrated men, women, and youth. You who love God, whose minds are stored with precious bits of experience, and with the living realities of eternal life, kindle the flame of love and light in the hearts of God's people. Help them to deal with the problems of life.*14LtMs, Ms 80, 1899, par. 5*

Speech and pen are to be under the control of the Holy Spirit. If this is not the case with the writers for our periodicals, they might better lay aside the pen, and take up work of another order. God calls us into the Mount to talk with Him, and when by faith we behold Him who is invisible, our words will not be cheap and common. The space in our papers is too precious to be filled up with articles that are not the best. Crowd in subjects weighty with eternal interests. Put not the crib too high for the minds of the common people. Let the articles be written with Christlike simplicity, and let them be free from all chaff and stubble, for this will be consumed as worthless. God calls for consecrated pens. The articles published in our papers should be full of practical, elevating, ennobling thoughts, which will help and teach and strengthen the mind that reads them. God help our editors to choose wisely.*14LtMs, Ms 80, 1899, par. 6*

Words of Counsel in Regard to the Publication and Sale of Books *14LtMs, Ms 80, 1899, par. 7*

Letters have come to me with inquiries regarding the publication of books, asking whether there was not danger of placing before the people many things which do not relate to the truths so important to us as a people. I have been instructed that the common stories put into book form are not essential to our well-being. The world is flooded with this class of literature, and the fact that such books find a ready sale is by no means evidence that they are the books which should be circulated. The passion for stories is bringing into existence many thousands of worthless books, which are as hay, wood, and stubble. These books are written by those whose minds have been educated to run in a channel of romance. Everything that the imaginative mind can think of is woven into the book, and presented to the world as mental food. But very often it has no food value. "What is the chaff to the wheat?" [*Jeremiah 23:28.*] We do not need novels, for we are dealing with the stern realities of life. *14LtMs, Ms 80, 1899, par. 8*

Cheap, worthless romances are not to be advertised or sold by our publishing houses. Many of the books now offered for sale are not after God's order. There might have been a time when the sale of these books would have been more seemly, but we are now altogether too near the close of this earth's history to keep before the attention of the people a class of books which do not contain the message which our people need. Draw their attention to books treating on practical faith and godliness. Cleanse and sanctify the camp. There is an abundance of books which will give light to the world. *14LtMs, Ms 80, 1899, par. 9*

I cannot understand why our papers should contain so many notices of books unessential for this time. Plenty of such books can be obtained in all bookstores. Why not draw the minds of the people to subjects relating to the words of eternal life? Why not make an effort to obtain communications simple, real, and true, from our workers in all parts of the world? God calls for this class of reading. We have no time to devote to commonplace things, no time to waste on books which only amuse. *14LtMs, Ms 80, 1899, par. 10*

The matter published in our papers should be such as will help those who read it. The space in these papers should be devoted to the publication of living, earnest matter, which concerns the salvation of the soul. Will our brethren consider this matter, and keep hay, wood, and stubble out of our papers? *14LtMs, Ms 80, 1899, par. 11*

The work of ministers and writers is to prepare a people to meet God. The standard of truth has been lowered in the dust. Family religion, family holiness, is now to be honored as never before. As a sanctifier, reprover, and comforter, the Holy Spirit is to do the work essential for this time. If ever a people needed to walk before God as did Enoch, Seventh-day Adventists need to now, showing their sincerity by pure words, clean words, words full of sympathy, tenderness, and love. But it is not to end here. *14LtMs, Ms 80, 1899, par. 12*

There are times when words of reproof and sharp rebuke are called for. Those who are out of the right way need more than soft words to bring them back. Moral renovation must take place in every heart, else souls will perish in their sins. If we brought the instruction contained in the *twelfth chapter of Romans* into the practical life, we would be true believers. Those whose faith is spurious will show by their daily exhibition of character that they are not true Christians. Those who have put on Christ are transformed by the renewing of their minds. By their own experience they prove what is the good and acceptable and perfect will of God. *14LtMs, Ms 80, 1899, par. 13*

## Ms 81, 1899

### The Parable of the Talents

NP

May 21, 1899 [typed]

Portions of this manuscript are published in *WM 245*.

The Parable of the Talents<sup>14</sup>*LtMs, Ms 81, 1899, par. 1*

The master leaves all his possessions in the hands of his servants. "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them meat in due season?" [*Luke 12:42*.] The apostle Paul writes: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." [*1 Corinthians 4:1, 2*.] There are great responsibilities resting upon the human agent to whom have been entrusted the Master's goods.<sup>14</sup>*LtMs, Ms 81, 1899, par. 2*

It is not alone to the minister that the talents are given. They are lent to every man as verily as they were lent to the exalted angel in the courts of heaven. Paul speaks to all when he says, "Ye are laborers together with God, ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9*.] Christ taught this trust by a parable:<sup>14</sup>*LtMs, Ms 81, 1899, par. 3*

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another one, and to another one; to every man according to his several ability: and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise also he that had received two, he also gained other two. But he that had received the one went and digged in the earth, and hid his lord's money."<sup>14</sup>*LtMs, Ms 81, 1899, par. 4*

"After a long time, the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and

brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto 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. He also that had received two talents came and said, Lord thou deliveredst unto me two talents, behold, I have gained other two talents beside them. His lord said unto 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. Then he which had received the one talent came and said, Lord, I knew that thou wast 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.<sup>14</sup>*LtMs, Ms 81, 1899, par. 5*

“His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reaped where I sowed not, and gathered where I had not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and from him which hath not shall be taken away, even which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”  
[*Matthew 25:14-30.*]<sup>14</sup>*LtMs, Ms 81, 1899, par. 6*

When the master comes in to receive his goods, he sees the servant to whom he has entrusted five talents. This servant has proved faithful, for he has gained five talents more. He has worked on the plan of addition, as represented by the apostle Peter. The servant with the two talents has gained beside them two talents more. Both have worked on the plan of addition, adding grace to grace, and each receives his reward. Now the man to whom has been given the one talent is called to account for his stewardship. But he can only look with confusion upon the face of his lord, for he has followed the suggestions of the enemy and done his bidding. If he had been convinced that he could not use that one talent for his lord, he should have passed it on for some faithful man to use; but instead of this, he has hidden it in the earth. And now he comes to



his lord with a falsehood upon his lips. "I knew thee that thou wast an hard man," he says, "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." [*Verses 24, 25.*] *14LtMs, Ms 81, 1899, par. 7*

This parable was given by Christ to impress upon the human mind the relation man sustains toward God. He would have man render to Him His own. He who has [been] blessed with reasoning powers may reach a high standard, meeting with success in everything he undertakes. The Saviour charges, "Enter ye in at the strait gate: for wide is the gate and broad is the way which leadeth to destruction, and many there be which go in thereat. For strait is the gate and narrow is the way, which leadeth unto life, and few there be which find it." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [*Matthew 7:13, 14; 6:33.*] This is to be our first consideration. Then make not second in interest that which should come first. *14LtMs, Ms 81, 1899, par. 8*

No man whose heart is converted could utter such a speech as did the unprofitable servant, for no man can return anything to the Lord which is not his own. But how many there are who do not render to God His due. They make the world no better for the talents the Lord has lent them, but heap together treasures for the last days. They do not heed the cry of the orphan, the widow, and the unfortunate, as they struggle from day to day for a mere existence. Of such men, who love money for its own sake, and that they may be called rich, God says, "Naked came they into the world, and naked shall they go out." [*See Job 1:21.*] *14LtMs, Ms 81, 1899, par. 9*

To every man God has appointed his work, and the talents are given in proportion to the capabilities of the receiver. To all God has given talents to use and improve, and every soul, in taking his position as a member of Christ's body pledges himself to act faithfully his part as a steward of God. He is to work with the same prudence and wisdom in the behalf of his Master that he would use if he were himself to be enriched by all that is gained. But who of those whose names are registered on the church books are identifying themselves with Christ and following the instruction He gave when He was on earth as the great Teacher? God confers

upon us a special honor when he commits to us the treasure of His Word, and He designs that this shall be understood, appropriated, and in every circumstance of life employed to the glory of God. To some He entrusts five talents, to others two, and to others only one, but He gives to every man according to his ability to use them.*14LtMs, Ms 81, 1899, par. 10*

There are many who, while honestly thinking that they are doing God service, are working at cross-purposes with Him. They are not doers of His Word. Christ declares: "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."*14LtMs, Ms 81, 1899, par. 11*

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a 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 flood came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it." [*Matthew 7:21-27.*]*14LtMs, Ms 81, 1899, par. 12*

God has given evidence that He has a special interest in this world of human beings. 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.*] Christ has given His life for men that they may have another opportunity. We would come close to every soul, and inquire, What are you doing with your Lord's entrusted capital. Every man is to understand that his God-given advantages are to be carefully cherished, that he may do the best work in the Lord's service. It is required of a steward that he be found faithful.*14LtMs, Ms 81, 1899, par. 13*

Christ illustrated the spiritual blessings of the gospel by a temporal

feast, the invitation to the supper. He set forth the wonderful condescension of God in the earnest invitation of the master of the feast to all who would come. The special call of the gospel to be given near the close of earth's history is also presented. The invitation was to go first to the highways, bidding all Come to the marriage supper of the Lamb. That message to the people so highly favored was rejected. The next call was made to the poorer class—the poor, the halt, the maimed, the blind. These were not exalted by ambitious projects; if they would accept the invitation, they might come. This message was given, and the servants brought the report, Lord, it is done as thou hast commanded, and yet there is room. Then the master said to his workers, Go and seek in the byways, for the most degraded and the helpless, and compel them to come in that my house may be filled.*14LtMs, Ms 81, 1899, par. 14*

The talents of women can be used to the glory of God; women will take their place in the work at this crisis, and the Lord will work through them. They have just the thoughtful perception and self-possession required for the time. They are imbued with a sense of their duty, and under the influence of the Spirit of God, they will stand in their lot and place. And the Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power which will exceed that of men.*14LtMs, Ms 81, 1899, par. 15*

We recognize this work being accomplished in the medical missionary work. The net is being cast into the sea, and is gathering of all kinds both good and bad. This work among the lower classes is in God's order. A large part of the Lord's vineyard is yet unfenced, an open common, and He is calling men and women to act their part as coworkers with Christ. Those who have been rescued and brought to the feet of Jesus know how to labor for souls that are perishing. All the energies of their being are called forth to be ministers of mercy.*14LtMs, Ms 81, 1899, par. 16*

## Ms 82, 1899

In the Master's Service

NP

May 21, 1899 [typed]

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“This is life eternal,” Christ prayed, “that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [*John 17:3.*] There is a greatness in this prayer which no human language can express. Thousands upon thousands long for the knowledge of God. Some have a partial knowledge of Him, but not the fullness of knowledge. Others, filled with unrest, long for something which they have not. *14LtMs, Ms 82, 1899, par. 1*

Christ longed to help and save the perishing, and He expressed His longing in the words, “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 hills; 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 have entered into their labors.” [*John 4:35-38.*] *14LtMs, Ms 82, 1899, par. 2*

To each one is committed his work. Each one is invited to take Christ's yoke and learn of Him. Thus we may find rest to our souls. The labor for which Christ said there was so much need was harvesting. Harvesters are few. The work of gathering in the grain takes tact and skill, that none be lost. Winnowers of souls are needed in every place where the standard of truth has been uplifted, on which is inscribed, The commandments of God and the faith of Jesus. *14LtMs, Ms 82, 1899, par. 3*

“The harvest truly is great, but the laborers are few.” [Luke 10:2.] When Christ made this statement there were scribes and Pharisees, priests and rulers, in every city and town in the land. The Saviour saw that these religious teachers were wholly unfitted to minister to the spiritual needs of the people. “Ye know not the Scriptures, nor the power of God,” He said to them. “Ye do teach for doctrine the commandments of men.” [Matthew 22:29; 15:9.]*14LtMs, Ms 82, 1899, par. 4*

Intensity of soul is needed in the work of seeking to save those who are perishing out of Christ. Those who are laborers together with God will be contrite because they are compassionate. Satan is intense in his efforts to deceive souls and gather them under his banner of apostasy and rebellion, and his laborers are without number. The Lord has a great work to do. He has decisive battles to fight, and He calls upon young men and young women to fight for Him. He calls upon old men to act as counsellors who can teach the young men what to do in cases of emergency. Aged workers are to bear, as did John a living testimony of real experience. And when these faithful workers are laid to rest with the words, “Blessed are the dead which die in the Lord” [Revelation 14:13], there should be found in our schools men and women who can take the standard and raise it in new places.*14LtMs, Ms 82, 1899, par. 5*

The experienced workers, who have in the past anticipated the wants of the cause, do a noble work when in the place of carrying all the burdens themselves, they lay them upon the shoulders of younger men and women, and educate them as Elijah educated Elisha. David offered to God a tribute of gratitude because of the divine teaching and guidance he had received. “O God, thou hast taught me from my youth,” he declared. [Psalm 71:17.] Those who in the message have borne the burden and heat of the day are to remember that the same Lord who taught them in their youth, inviting them, “Take my yoke upon you, and learn of me” [Matthew 11:29], and giving them the light of truth, is just as willing to teach young men and young women today as He was to teach them.*14LtMs, Ms 82, 1899, par. 6*

It is wisdom for the men who have borne heavy loads to come apart and rest awhile. These faithful workers should be appreciated as

educators. They should be relieved of every taxing load. The Lord Himself will co-operate with them in their efforts to educate. They should leave the wrestling to those who are younger; the future work must be done by strong young men and women. The work is under the control of the Author and Finisher of our faith. He can and will give fitness to men of opportunity. He will raise up those who can fight His battles. He never leaves His work to chance. His work is a great and solemn work, and it is to go forward. While the aged standard-bearers are in the field, let those who have been benefited by their labors care for and respect them. Do not load them down with burdens. Appreciate their advice, their words of counsel. Respect them as fathers and mothers who have borne the burden of the work. *14LtMs, Ms 82, 1899, par. 7*

God calls upon young men to consecrate themselves to His work. “I have written to you, young men,” John says, “because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. ... Ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.” [1 *John 2:14, 20, 21.*] *14LtMs, Ms 82, 1899, par. 8*

And the apostle Paul wrote to his brethren, “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 breast plate of righteousness, and your feet shod with the preparation of the gospel of truth. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.” [*Ephesians 6:10-17.*] *14LtMs, Ms 82, 1899, par. 9*

It is not God’s will that the fathers in His cause should use up their remaining vitality in bearing heavy loads. Let the young men shoulder every responsibility that they can, and fight manfully the

good fight of faith. The Lord knows better whom to select to do His work than do the wisest men, however interested they may be in His work. It is God who implants His Spirit in the hearts of young men, leading them to fight for Him against great odds. Thus He inspired Paul of Tarsus. He fought with all his entrusted capabilities for heaven's revealed truth, against apostates who ought to have upheld him. God's servants today will have the same difficulties to meet that Paul met. This experience some have had who are now raising the truth. These are the men who can stand in defense of the truth. If they continue to be learners God can use them to vindicate His law. *14LtMs, Ms 82, 1899, par. 10*

Let not the aged workers think that they must carry all the responsibilities, all the loads. New fields of labor are constantly opening before us. Let the young men unite with experienced laborers who understand the Scriptures, who have long been doers of the Word, who have brought the truth into the practical life, relying upon Christ day by day, who seek the Lord as Daniel did. *14LtMs, Ms 82, 1899, par. 11*

Three times a day Daniel offered his petitions to God. He knew that in One mighty in counsel was the source of wisdom and power. The truth as it is in Jesus—the sword of the Spirit, which cuts both ways—was his weapon of warfare. In word, in spirit, in principle, the men who have made God their trust are an example to the youth connected with them. These faithful servants of God are to link up with young men. They draw them to them with the cords of love, because they themselves are drawn to them by the cords of love. *14LtMs, Ms 82, 1899, par. 12*

#### **“For a Perpetual Covenant”**

A powerful foe, who puts on a very inviting appearance, is ever soliciting the youth for their companionship. Glowing advantages are presented to them, which they are told will be theirs if they will follow his advice. Thus thousands upon thousands are drawn into the broad road which leads to destruction. As he tempted Eve, so the enemy tempts the youth by promising that in disobedience and transgression they will find liberty and freedom that will make them as gods. He who has endeavored to change God's law by instituting

a spurious sabbath uses every device to induce men and women to unite with him in his apostasy, and under his leadership the Christian world has chosen another mark than that of God.<sup>14</sup>*LtMs, Ms 82, 1899, par. 13*

I will copy a few lines from an item I have read, called "The Changed Signpost":<sup>14</sup>*LtMs, Ms 82, 1899, par. 14*

"Some years ago, when [the world was] more boisterous than it is at present, (a questionable assertion), it was thought a good joke to turn round a signpost erected at a junction where two roads met. Of course the perplexity and misery which this often caused was great. Once a signpost was erected by God for those who journeyed through this world. The road to happiness was as clearly defined as was the road to the city of refuge under the Jewish dispensation. One finger of the signpost pointed out loving obedience to the Creator as the road to felicity, while its other arm indicated disobedience, or sin, as the path to misery. In an evil hour for our race, the great enemy turned the signpost round, so that ever since, multitudes have mistaken the true road to happiness."<sup>14</sup>*LtMs, Ms 82, 1899, par. 15*

No one who has the Word of God need make a mistake in regard to the true Sabbath. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you: 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."<sup>14</sup>*LtMs, Ms 82, 1899, par. 16*

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And He gave unto Moses, when He had made an end of



communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” [*Exodus 31:12-18.*]*14LtMs, Ms 82, 1899, par. 17*

In these words the Lord has clearly defined the road to the city of God; but the man of sin, who is working at cross-purposes with God, has changed the signpost, setting up a false one—a spurious sabbath. Thus he leads men and women in an opposite direction to the city of refuge, and by the multitudes who follow him, it is demonstrated that Adam and Eve are not the only ones who have accepted the words of the wily foe.*14LtMs, Ms 82, 1899, par. 18*

The Lord has stated expressly that truth and life are to be found in the path of obedience. Obedience is the waymark all must follow. God has declared that the seventh day is the Sabbath of the Lord. He has exalted this day as a memorial of His work of creation, plainly stating that it is to be a sign between Him and His people throughout their generations. Twice this is repeated in the *thirty-first chapter of Exodus*, and the speaker is Jesus Christ.*14LtMs, Ms 82, 1899, par. 19*

But the great apostate says, “I will work at cross-purposes with God. I will empower my delegate, the man of sin, to take down God’s memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day bearing not the credentials of God, a day that cannot be a sign between God and His people. I will lead the people who accept this day to place upon it the sanctity that God placed upon the seventh day. Through my vicegerent I will exalt myself. The first day will be extolled, and the Protestant world will receive this spurious sabbath as genuine.”*14LtMs, Ms 82, 1899, par. 20*

“Through the non-observance of the Sabbath God instituted, I will bring His law into contempt. The words, ‘A sign between me and you throughout your generations’ [*verse 13*], I will make to serve on the side of my sabbath. Thus the world will become mine. I will be ruler of the earth, prince of the world. I will so control the minds under my power that God’s Sabbath will be an object of contempt.

A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws will be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing they will join with the world in transgressing God's law; and the earth will be wholly under my dominion." *14LtMs, Ms 82, 1899, par. 21*

The man of sin has created a false sabbath, and the professed Christian world has adopted this child of the papacy, refusing to obey God. The enemy of all good has turned the signboard round, so that it points to the path of disobedience. He has insulted Jehovah by refusing to obey a plain "Thus saith the Lord." He has thought to change times and laws, but has he done this? The words of the *thirty-first chapter of Exodus* are the answer. With His own finger the Lord wrote the commandments upon the tables of stone. *14LtMs, Ms 82, 1899, par. 22*

"In six days the Lord made heaven and earth, and on the seventh he rested and was refreshed." [*Verses 17, 16.*] "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." The Creator has plainly stated that after making the world in six days, He rested on the seventh [day], sanctifying and blessing this day as a memorial of creation, and giving it to His people as a rest day, "that ye may know," He says, "that I am the Lord that doth sanctify you." [*Verse 13.*] Thus He desires to test their obedience. *14LtMs, Ms 82, 1899, par. 23*

Shall we set aside the command of Christ, given in such positive language, and follow the path of the transgressor? Who will venture to change the signpost, so that it points in the wrong way, vindicating the man of sin? It is a terrible thing to place a human institution, the papal sabbath, where the Lord's great memorial should be. It is a terrible thing for men to arrogate to themselves the power to set aside the day which God has sanctified and blessed, declaring it to be His holy day, and put in its place a common working day; to try to compel men to respect and reverence this day, while those who thus try to compel their fellow men are trampling under their feet God's great memorial. *14LtMs, Ms 82, 1899, par. 24*

Human theories are exalted, honored, and placed where God and His law should be. But God has not altered the thing which has gone out of His lips. His Word will stand fast forever, as unalterable as His throne. When every case is decided in the courts of heaven, this covenant will be brought forth, plainly written with the finger of God. The world will be arraigned before the bar of Infinite Justice to receive sentence—a life measuring with the life of God for obedience, and death for transgression.*14LtMs, Ms 82, 1899, par. 25*

The Lord's Word is verity and truth. It is so plain that we cannot mistake its meaning. It is not evidence that people need, for this they have. But they do not desire to walk in the way of the [Lord's] commandments. The world is walking contrary to the divine will; but God has a people on the earth, and between Him and them His Sabbath is a sign, whereby they know that He is the Lord that sanctifies them. Upon them His mark is placed.*14LtMs, Ms 82, 1899, par. 26*

“They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father.” [*Isaiah 58:12-14.*] Here is presented a people who turn aside their feet from trampling on the fourth commandment. Please read this Scripture in connection with the words found in *Exodus 31:12-18.**14LtMs, Ms 82, 1899, par. 27*

It is obedience to the Word of the living God that brings men into close relationship with Christ. Today He is saying as He said to the Jewish people, “O that thou hadst known, even thou in this thy day the things that belong unto thy peace!” And soon will be heard the irrevocable sentence, “But now they are hid from thine eyes.” [*Luke 19:42.*] He said again as He wept over the devoted city, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest

them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." [*Matthew 23:37.*] It was not that the Jewish people could not receive Christ; they would not. Thus it will be with many in our day. *14LtMs, Ms 82, 1899, par. 28*

What does the Lord require of us? The observance of His Sabbath, "as a perpetual covenant." [*Exodus 31:16.*] God wants every family to bear this sign. Thus we may show that we are loyal and true to His commandments. Look at our world, full of disregard for God, in open rebellion against Him who in a moment could extinguish every soul that breathes the breath of life. What has made the world so full of violence? A disregard of God's law. This was what filled the earth with rebellion and corruption in the days before the flood. See the regard shown today for the spurious Sabbath. *14LtMs, Ms 82, 1899, par. 29*

And those who make laws to guard this false rest day make laws also which legalize the liquor traffic, a curse which is brutalizing the beings made in the image of God, taking away their reason, and placing them under the enemy's control. Knowing full well the sure result, man takes the wages of his fellow man, giving him in return poison which destroys his reason, and sends him from the saloon full of false ideas. He has sold his reason for liquor, and is led into all kinds of violence. Satan presents before his mind things which, though unreal, seem real to him. He is filled with a determination to kill the one who, he supposes, stands in his way. Terrible crime and sometimes murder is often the result. Yet notwithstanding its fearful effects, the liquor curse is protected by law. *14LtMs, Ms 82, 1899, par. 30*

Why do not those who make laws abolish this debasing traffic? Because they do not bear God's sign. They do not keep His commandments. Therefore they tolerate that which is making the world a second Sodom. As it was in the days of Noah, when the wickedness of men was so great that God swept from the face of the earth every living thing save those which found refuge in the ark, so also shall it be when the Son of man is revealed. "They were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away. Thus shall it be when

the Son of man shall be revealed.” [Matthew 24:37-39.]<sup>14</sup>LtMs, Ms  
82, 1899, par. 31

## Ms 83, 1899

“That They All May Be One.”

NP

May 17, 1899 [typed]

Portions of this manuscript are published in *6MR 331*. +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 plan of redemption a place is allotted to every soul, and each one is to take the place assigned him and do the work appointed him. The work of God's people may and will be varied, but one Spirit is the mover in it all. God calls upon the members of His church to receive the Holy Spirit, to come together in unity and brotherly sympathy, to bind their interests together in love. Christian unity is a mighty agency. When God's chosen people are of one mind, barriers of selfishness will disappear as by magic, and many, many more souls will be converted, because of the unity which exists among believers. There is one body and one Spirit. Those who have been building territorial lines of distinction, barriers of color and caste, might better take these down much faster than they put them up. Man is to obey the Word of God declared in the *seventeenth chapter of John*. He is to be one with his fellow man and with Christ, and in Christ one with God. Then of him can be spoken the words, “Ye are complete in him.” [*Colossians 2:10.*]<sup>14</sup>*LtMs, Ms 83, 1899, par. 1*

Christ declared, “And I, if I be lifted up, will draw all men unto me.” [*John 12:32.*] Christ must be uplifted. His name is all-powerful. Many who have dwelt much upon doctrinal subjects, but who have not learned of Christ, have been found unable to control themselves. They need the Holy Spirit's power. Christ is the only true center. When He draws us to Himself, we are hidden with Him in God, and we show to the world that God loves us as He loves His Son. God imparts His Spirit to us. Truth, with its divine power and influence, takes possession of us, making of us one harmonious

whole, of which Christ is seen to be the soul. Every element of working in right lines, every worker who fills his appointed place, is helping to uplift the cross of Calvary. *14LtMs, Ms 83, 1899, par. 2*

God imparts His power to those who believe in the One who gave His life for the life of the world. Through His appointed agencies He is convincing the world of sin—"the transgression of the law." [1 *John 3:4.*] Christ is glorified as the One who exalted the law and made it honorable in that He permitted not the law to be changed to save man from perishing, but instead gave Himself as a sacrifice for sin, that by suffering the penalty of the broken law in His own body, He might reconcile God to man and man to God. God's law stands firm, unimpeached by Satan, pure, changeless, perfect, immutable—the great moral standard for every created intelligence. *14LtMs, Ms 83, 1899, par. 3*

Every soul is to be obedient to the law of God. Those who are loyal to this law bear the insignia which is its distinguishing mark, the Sabbath of the fourth commandment. The enemy has made an effort to get rid of the true Sabbath. Seeing what they must do if they admit the fourth precept of the Decalogue, the religious world has been trampling under foot the law of Jehovah. Holy, just and good, this law is the expression of God's character. Christ prayed, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] God is high and lifted up, and the train of His glory fills the temple. A knowledge of His law is essential to a knowledge of His character. To Moses God gave instruction to be given to His chosen people, and in all our schools this knowledge is to be made as clear as possible. It is a power which nothing can equal. *14LtMs, Ms 83, 1899, par. 4*

The world is filled with storm and war and variance. Under one head, the papal power, it has united to oppose God in the person of His faithful witnesses. This union is cemented by the great apostate; all jealousy, evil-surmising, and evil-speaking is of him, and tends to produce discord and disunion. Then shall God's people be at variance with one another? Shall they not be cemented together by the Holy Spirit, each worker filled with love and sympathy for his fellow worker, each fulfilling his appointment with faithful, undivided effort, seeking earnestly to prepare the way

of the Lord?*14LtMs, Ms 83, 1899, par. 5*

The sword of the Spirit, which cuts both ways, is to be in the hands of God's servants. His inspiration is to be upon them, leading them all to speak as the voice of one. The Holy Spirit will work with the consecrated human instrument, for this is God's purpose. God has opened a door between heaven and earth which no power can close. He calls upon every human being to be pure, holy, sanctified, in order that the work for this time may be accomplished. When God's people place themselves in proper relation to Him, there will be a full impartation of the Holy Spirit, for the combination of the whole.*14LtMs, Ms 83, 1899, par. 6*

To each man is given his work. Every member of the church of Christ has a work to do. No one can be a member of Christ's body, and yet be inactive. Various lines of work are committed to different men, according to their several ability. But all the work done for the Master is to be connected with the great whole. All are to work together in concert, each one controlled by divine power, putting forth undivided effort to draw those around him to Christ. Hearts must blend. All must move like well-adjusted machinery, each part dependent on the other part, yet standing distinct in action.*14LtMs, Ms 83, 1899, par. 7*

This is the unity God requires in His service. He in whose heart Christ abides recognizes Christ abiding in the heart of his brother. Christ never wars against Christ. Christ never exerts an influence against Christ. Christians are to do their work, whatever it may be, in the unity of the Spirit, for the perfecting of the whole body. The church is to be purified, refined, ennobled. The members are to cast from their hearts the idols which have hindered their advancement in spirituality. By the influence of the Spirit, the most discordant may be brought into harmony.*14LtMs, Ms 83, 1899, par. 8*

Unselfishness is to bind God's people together with firm, tender bonds. There is a vast power in the church when the energies of the members are under the control of the Spirit, gathering good from every source, educating, training, and disciplining self. Thus is presented to God a powerful organization, through which He can work for the conversion of sinners. Thus heaven and earth are



connected, and all the divine agencies cooperate with human instrumentalities.<sup>14</sup>*LtMs, Ms 83, 1899, par. 9*

**Ms 84, 1899**

God in Nature

Refiled as *Ms 4, 1882*.

## Ms 85, 1899

### The Sanitarium—Where Shall It Be Located?

NP

June 5, 1899 [typed]

This manuscript is published in entirety in *10MR 234-248*.

I am much burdened and perplexed. Matters have been presented to me which I wish to comprehend fully, that I may not make any mistake. Again and again the question arises, Where shall we locate our sanitarium? We who cannot read the future may make plans for the present which appear altogether consistent, the very plans in our human judgment which should be made. But with our finite judgement we cannot discern the future perplexities involved in our selection of a location for a sanitarium. Candid, prayerful consideration must be given to this subject, and great caution must be exercised in regard to it. *14LtMs, Ms 85, 1899, par. 1*

Beautiful locations are fascinating, and from a human standpoint it would seem to be the very best thing we could possibly do to select a site among the wealthy. We might think this would give character to the work and secure patronage. But this is only seeing things from a human standpoint. If the grandees living near such a locality have religious prejudices, they will communicate this to their friends and in the place of favorable results, just the reverse will be seen. The sanitarium will be looked upon as an innovation and will be an eyesore to many who would look upon it with favor if the seeds of prejudice had not been sown to produce their evil crop of tares. *14LtMs, Ms 85, 1899, par. 2*

Humility is a hard lesson for fallen humanity to learn, especially for rich, self-indulgent men who do not relate themselves to God as accountable to Him for all the goods they possess. They exalt self as though the riches comprehended by land and bank stock made them independent of God. Full of pride and conceit, their characters are estimated by themselves and the world as being as elevated and powerful as the value of their supposed inheritance. Their riches would be much less if they distributed to the poor and

relieved suffering humanity. This would make them of value in God's sight because they would be rich in good works.*14LtMs, Ms 85, 1899, par. 3*

It is best to consider these matters carefully on all sides, asking counsel from God, for it is God who weighs all things in His scales of eternal justice. He will reward every man according as his works shall be. There are many rich men upon whom God has had His searching eye during their life-time. He has seen in all their worldly acquirements a robbery of Him. They have been laying up for themselves wrath against the day of wrath because they have not relieved the oppressed, because they have neglected the great Proprietor of all. In coming to His vineyard to receive the fruit thereof, He has received only abuse. This robbery of their Lord's goods has continued. These men worship themselves, not God. Every unfaithful steward will surely supplant and intrigue. He will put justice and mercy out of his mind, replacing it with avarice and strife. God says, "Shall I not judge for these things? I love righteousness, but hate iniquity." [See *Jeremiah 5:9; Hebrews 1:9.*]*14LtMs, Ms 85, 1899, par. 4*

The locality in which wealthy men dwell may appear desirable, but the heavenly intelligences are not welcomed to their houses as divine messengers. They want God afar off, that they may not be reminded of their evil works. The Lord would not be pleased for any of our institutions to be permanently erected in such a supposedly advantageous locality, for this would be like Lot choosing Sodom without any reference to the associations among which he was to abide. In the selection of a location for a sanitarium, we are to choose with the thought ever in mind that our work and purpose is to restore the moral image of God in man. We are connected with Christ, co-workers with the Lamb of God which taketh away the sin of the world. Each soul is of value with God, and those who are ever abusing His mercies, misappropriating and embezzling the goods of heaven, are not the men whom God can use to co-operate with Him in the grand work of redemption. They are fixing their own destiny in this world and in the future, eternal world.*14LtMs, Ms 85, 1899, par. 5*

God seeth not as man seeth. Man looks at the outward

appearance, as did Lot. God looks at the heart. The fewer grand buildings that surround our institutions, the less vexation we shall experience. Irreligious and irreverent are many of those who own landed property. They have an influence upon other minds which moulds their sentiments. Evil associations are always detrimental to piety and devotion, and principles that are approved by God may be undermined by unfavorable circumstances. God would have none of us like Lot, who chose his residence without reference to his associations. Lot went into Sodom rich; he left with nothing, led by an angel's hand, while messengers of wrath waited to pour forth the fiery blast which was to consume all the inhabitants of Sodom and blot out the entrancing beauty of that highly favored city and its suburbs, making bleak and bare and uninteresting a place which God had once made very beautiful. *14LtMs, Ms 85, 1899, par. 6*

Christ came to our world to show how man should live in order to secure eternal life. The infinite sacrifice made by our heavenly Father in giving His Son to our world is a lesson we do not fully comprehend. Our minds need to be refined, purified, and sanctified in order that we may take in the mysteries of godliness. The price to be paid for our redemption brought the Commander of the heavenly host from the royal courts. He who was sinless, the Perfection of heaven, came to our world in human likeness to reach humanity. When He came He ranked Himself among the poor and suffering ones, that He might become acquainted with the fallen humanity, and uplift them by restoring the moral image of God in them. *14LtMs, Ms 85, 1899, par. 7*

The great price heaven has paid for our redemption should give us exalted views of what we, united with Christ, may accomplish in doing the same work that Christ did in our world. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not." [*1 John 3:1.*] "We are laborers together with God." [*1 Corinthians 3:9.*] What value this places upon man. In order for us to co-operate with God, we must work in Christ's lines. By assuming human nature, the Lord Jesus gave all humanity the lesson that it is a living connection with Him that constitutes us valuable in God's sight. Men and women have been granted another trial. They have been placed where through a connection

with Christ they may learn of Him. *14LtMs, Ms 85, 1899, par. 8*

It is not ostentation or outward show which gives a correct representation of the work we should do as God's chosen people who bear His sign, of which no one should be ashamed. All should bear the sign as the Lord's peculiar people. "Verily my Sabbaths ye shall keep," the Lord declares; "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. *14LtMs, Ms 85, 1899, par. 9*

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." [*Exodus 31:13-18.*]*14LtMs, Ms 85, 1899, par. 10*

This is the sign which is to distinguish the obedient, commandment-keeping people of God from the disobedient. Those who read their Bibles and then misinterpret the Word of God to suit their friends and worldly associates, who transgress the Sabbath command after light has come, will be cut off from among the people of God. Thus God reveals the great law of His divine plan. *14LtMs, Ms 85, 1899, par. 11*

The history of the world from the beginning is contained in *Genesis*. There it is revealed that all nations who forget God and discard His way and His sign of obedience, which distinguishes between the just and the unjust, the righteous and the wicked, the saved and the unsaved, will be destroyed. The first books of the Bible, which trace down the history of nations, including the destruction of the old world, show the overruling providence of God, which from

generation to generation has provided for the education of a chosen people. The plainly written Word in regard to the just and the unjust is a living testimony in regard to those whom the Lord will sanctify. None who live in disobedience can receive His blessing. Only those who are obedient can receive this. *14LtMs, Ms 85, 1899, par. 12*

The Lord calls upon all to study the divine philosophy of sacred history written by Moses under the inspiration of the Holy Spirit. The first family placed upon the earth is a sample of all families which will exist till the close of time. There is much to study in this history in order that we may understand the divine plan for the human race. This plan is plainly defined, and the prayerful, consecrated soul will become a learner of the thought and purposes of God from the beginning till the close of this earth's history. He will realize that Jesus Christ, one with the Father, was the great mover in all progress, the One who is the source of all the purification and elevation of the human race. *14LtMs, Ms 85, 1899, par. 13*

As the chosen people of God we cannot copy the habits, aims, practices, or fashions of society. The Lord Jesus Christ redeemed Israel from the land of bondage. God's power was displayed in delivering His people from Egyptian slavery with a strong hand and an outstretched arm. By signs and wonders He wrought to take them from under the yoke of bondage. He exalted them by His favor, setting them apart from the world to observe the Sabbath of the fourth commandment as a sign between Him and them. He designed that if they obeyed Him they should stand throughout their generations as a hope, a light, and a deliverance till the end of time. *14LtMs, Ms 85, 1899, par. 14*

He made it plain and distinct to His chosen people that the richest lands, the highest monuments raised to glorify man, the largest possessions, could never procure eternal riches or the salvation of the human soul. Men may possess houses and lands of great money value. They may obtain these possessions honestly or dishonestly, but none of these things can make them happy or contented, sweet-tempered or self-controlled. They may at the same time be slaves to appetite, slaves to passion and vice, estranged from God by sin. Satan may control their minds, and when he does this they are rendered superstitious. *14LtMs, Ms 85,*

Satan puts his interpretation upon events, and they think, as he would have them, that the calamities which fill the land are a result of Sunday-breaking. Thinking to appease the wrath of God, these influential men make laws enforcing Sunday observance. They think that by exalting this false rest day higher and still higher, compelling obedience to the Sunday law, the spurious sabbath, they are doing God service. Those who honor God by observing the true Sabbath are looked upon as disloyal to God, when it is really those who thus regard them who are themselves disloyal, because they are trampling under foot the Sabbath originated in Eden.<sup>14</sup>*LtMs, Ms 85, 1899, par. 16*

The Lord expects His people to have faith in the living God who made all things. The chosen people of God will be proved and tried before they are pronounced good and faithful servants, worthy to inherit eternal life, with its endowment of heavenly riches. “Unto you who believe, he is precious,” the apostle writes, “but unto them which be disobedient, the stone which the builders rejected, the same is made the head of the corner.” [*1 Peter 2:7.*] Those who believe in Christ will be exalted with their great Head. But to those who do not appreciate Christ He is a stone of stumbling and a rock of offense. The reason is given—they are disobedient.<sup>14</sup>*LtMs, Ms 85, 1899, par. 17*

Addressing the obedient, the apostle says, “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 marvellous light.” [*Verse 9.*] The Lord brought Israel out of bondage, desolating the fertile land of Egypt to accomplish His purpose, to teach them the first and highest lesson—that God was their God, the only true and living God, and that in Him they must trust.<sup>14</sup>*LtMs, Ms 85, 1899, par. 18*

We are to have faith in the living God, who made the world and all things that are therein, and who overrules all events to His own name’s glory. We are to be examples to the world, as those who uphold the everlasting principles of truth, justice, and purity. We are to have faith in Christ, faith in His power to redeem the soul and



keep it in perfect peace. The world's Redeemer will draw us to Himself with the cords of a man, with bands of love. This is riches beyond estimate. *14LtMs, Ms 85, 1899, par. 19*

This faith must be the great element in the power which rules the characters of God's people. He displayed great signs and wonders in Egypt, showing His command over all the natural world and over the powers which the Egyptian oppressors worshipped. Once again the Lord God of Israel is to execute judgment upon the gods of this world as upon the gods of Egypt. With fire and flood, plagues and earthquakes, He will spoil the whole land. Then His redeemed people will exalt His name and make it glorious in the earth. Shall not those who are living in the last remnant of this earth's history become intelligent in regard to God's lessons? *14LtMs, Ms 85, 1899, par. 20*

As God's commandment-keeping people, we must leave the cities. As did Enoch, we must work in the cities, but not dwell in them. Nothing that savors of extravagance is to be seen in the outlay of means for buildings or for furnishings, because we have a prospect of receiving donations. Find a location which has a favorable atmosphere and carry on your work, but keep away from the residences of the rulers of the land. Exert your God-given powers for the people who need to be uplifted. Place not your institutions in the midst of the homes of wealthy men. If possible we must secure for the sanitarium a site that will not be crowded, where there is ground that can be cultivated. Nothing is to be done for display. By strict economy we are to show that we realize that we are strangers and pilgrims on the earth. *14LtMs, Ms 85, 1899, par. 21*

Man was made for happiness, not to be kept in continual worry. At his creation man was perfectly happy. The Garden of Eden was an emblem of heaven and the love of God. The flowers exhibited their beauty and loveliness, ever giving out a fragrance grateful to the senses. Fruit trees bore their burden of precious treasures for the good of man. On every tree the birds caroled forth their songs of praise to God. In their untainted purity Adam and Eve delighted to listen to these glad songs of praise. *14LtMs, Ms 85, 1899, par. 22*

These sights and sounds are just what God would have men and

women rejoice in today. It is not in His order that people should be crowded into cities, huddled together in terraces and tenements. It is sin that has marred God's purpose. Sin has brought into the world all the care and anguish that rends our hearts. But the image of God is once more to be impressed upon souls. The angels of God are to fill human hearts with the peace of heaven. These are the sights and sounds that are to delight our eyes and ears. The Lord's people are to be a joyful people because they can repose in Him, realizing His goodness, mercy, and love. God has not yet abandoned the earth. Sinners are to be converted to Him.<sup>14LtMs, Ms 85, 1899, par. 23</sup>

In Eden, on the very spot of Adam's transgression, the Star of hope appeared, shining through the darkness of disobedience. There God promised that the seed of the woman should bruise the serpent's head and it should bruise His heel.<sup>14LtMs, Ms 85, 1899, par. 24</sup>

The reception of the truth as it is in Jesus will make melody in the heart. Men will be blessed in receiving the One in whom their hopes of eternal life are centered. And as far and as fast as possible the standard of truth is to be uplifted among all nations. God never designed that the light of truth should be centered and bound up in one locality. For a time the Jewish nation was required to worship at Jerusalem. But Jesus said to the Samaritan woman, "Believe me, the hour is coming when ye shall neither in this mountain nor yet at Jerusalem worship the Father. Ye worship ye know not what. We know what we worship; for salvation is of the Jews. But the hour cometh, and now is when the true worshipers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in Spirit and in truth." [*John 4:21-24.*]<sup>14LtMs, Ms 85, 1899, par. 25</sup>

This is the work that is to be done. The truth is to be planted in every place to which we can possibly gain access. Institutions are not to be crowded together in any one place. God's truth is to be carried to regions which are barren of truth and righteousness.<sup>14LtMs, Ms 85, 1899, par. 26</sup>

Disappointment and a dearth of success will be the result of settling

in any location surrounded by the residences of the great men of the world, for if they do not accept the light all their powers will be used by Satan to extinguish the light that God designs shall shine forth. This will greatly hinder the progress of the work. Select places for your educational and medical work where the Sun of Righteousness can arise with healing in His wings. The more closely Christ is followed, the more wonderfully God will work to restore suffering humanity. *14LtMs, Ms 85, 1899, par. 27*

Christ's first advent to our world is not studied as it should be. He came to be our example in all things. His life was one of strict self-denial, and never are we to expend means unnecessarily. Never are we to seek for outward show. Let our showing be such that the light of truth can shine forth from our good works, so that God will be glorified by the good deeds done to restore the sick and relieve physical disorders by correct methods. *14LtMs, Ms 85, 1899, par. 28*

Instruction should be given in cooking and habits of neatness. In every room in our sanitarium, and in all our institutions, the sacred fire is to be used. All things are to be set in order. Human selfishness is in no case to be mingled with the work of God. This evil must be purged away. God's human instrumentalities are to be purified and sanctified. God declared to Moses, I will be sanctified in all who shall approach Me. Constantly we are to press upward and forward to the light. It is the ornament of a meek and quiet spirit that is of value with God. Ornaments of gold and silver are of value only to please the eye and to be commented upon. "Looking unto Jesus," is the motto we are ever to keep in mind. [*Hebrews 12:2.*] "Men shall be blessed in him; yea, all nations shall call him blessed." "Great shall be the peace of thy children." "Blessed are the people whom thou chooseth." [*Psalms 72:17; Isaiah 54:13; Psalm 65:4.*]*14LtMs, Ms 85, 1899, par. 29*

"Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile. ... 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 32:1, 2, 6-8.] These promises are the assurance of God. *14LtMs, Ms 85, 1899, par. 30*

When as God's peculiar people we take heed to His words, then will every one of us be able to say, "Our soul waiteth for the Lord. He is our help and our shield; our heart shall rejoice in him. Because we have trusted in his holy name." "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord, the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened, and their faces were not ashamed." "Blessed are the people who hear the joyful sound." [Psalm 33:20, 21; 34:1-5; 89:15.] I will "create Jerusalem a rejoicing and her people a joy." [Isaiah 65:18.] *14LtMs, Ms 85, 1899, par. 31*

This is the condition of the minds of those whom the Lord will make a light to the people among whom they may be established. But we shall not please God by building our sanitarium among the wealthy who worship those who can make a great show. Our modesty and humility would not bear the test. Thousands of dollars of the Lord's money would be absorbed in seeking to make a display. This does not make the human agent any happier. His course displeased God and brings reproach upon the sacred work which we are handling. *14LtMs, Ms 85, 1899, par. 32*

As a people we are to bear God's sign by keeping the Sabbath. This is God's memorial and it is to receive our special attention. The rich men of the world build their residences in the most desirable places. Worldly thoughts occupy their minds. Worldly amusements, mirth and merriment occupy their time. Selfish extravagance in dress and eating uses the money which should be given to God. Their brains are confused by the use of wine, and this leads to great evils, for Satan is their counselor. Shall we choose to keep this class ever before us? The enemy would work through them to hedge up our way so that success shall not attend the Lord's work. *14LtMs, Ms 85, 1899, par. 33*

In erecting our buildings we must keep away from the great men of the world, and then let them seek the help they need by moving away from their associates into more retired localities. Let their attention be drawn to a people who love and fear God. If the sanitarium is not near the houses of rich men they will not have opportunity to comment unfavorably upon it because it is understood to be a place which receives suffering humanity of all classes.*14LtMs, Ms 85, 1899, par. 34*

No means is to be spent extravagantly. Every shilling is to be dedicated to the work of providing healthful rooms, healthful surroundings, and healthful food. The furniture is to be comfortable and convenient, but not costly. Men of common sense appreciate comfort above elegance and display. All the surroundings, inside and outside the institution, must be in harmony with the teaching of Christ and the expression of our faith.*14LtMs, Ms 85, 1899, par. 35*

Much more money than was necessary has been expended upon our institutions in America. Those who have done this have supposed that this outlay would give character to the work. The words in Zechariah come to us: "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. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it." [*Zechariah 4:6, 7.*]*14LtMs, Ms 85, 1899, par. 36*

It is not the imposing building or the tables provided with delicacies, with everything that patients may be pleased with, that will give the work influence; it is that faith that works by love and purifies the soul. Then the Word of the Lord becomes assurance, and those who come as patients to our sanitarium will be convinced that this people are not following cunningly devised fables, that they are not controlled by an imaginative religion which merely inspires enthusiasm. Their reason convinces them that the truth we are teaching is a reality to us.*14LtMs, Ms 85, 1899, par. 37*

What is needed to give success, a large, expensive building? If so, we cannot have success. But this does not give success. It is the atmosphere of grace which surrounds the soul of the believer, the

Holy Spirit working upon mind and heart, which makes him a savor of life unto life and enables God to bless his work. God would bind His family of workers together by common sympathy, pure affection. Love and respect for one another has a telling influence and is a representation of practical godliness. Unbelief is cold and repulsive, dark and forbidding, and can only deny and destroy, while the work of faith under all circumstances can lift the head in conscious dignity and firm trust in God. Even youthful hearts may reveal surpassing beauty and glory in the path of self-denial and self-sacrifice by following where Christ leads the way, lifting His cross and bearing it after Him to His Father's home in heaven, walking in the path cast up for the ransomed of the Lord to walk in.<sup>14</sup>*LtMs, Ms 85, 1899, par. 38*

If the workers connected with the sanitarium individually love and obey their Leader, they may in their connection together in work symbolize the pure and holy family of saints who will be brought to the mansions prepared for them above. They bear Christ's name before the world, and they will be united with Christ when all the sons and daughters of God shall meet in the courts above.<sup>14</sup>*LtMs, Ms 85, 1899, par. 39*

Let all our buildings be prepared for health and happiness, being so arranged that every unnecessary step shall be saved. Let the sanitarium be so located that the patients will have the benefits of the sunlight. There should be a fireplace in every sleeping room where patients live. These inside arrangements must be made, even though the building is not in an exact line with roads or other buildings. The rooms should be furnished with comfortable chairs, not all made after the same pattern. The results will be far more satisfactory if the precision of the furniture is broken up. God has given us a plan for this in the variety of form and color seen in the things of nature. Means must be expended to obtain comfortable, restful articles of furniture. Patients will be much better pleased with them than if the furniture is all precisely the same.<sup>14</sup>*LtMs, Ms 85, 1899, par. 40*

Faith in Jesus Christ is to make all the working forces laborers together with God. United as branches of the parent stock, they bear fruit to the glory of God. Pure and undefiled religion makes

those who are children of God one family, bound up with Christ in God.<sup>14</sup>*LtMs, Ms 85, 1899, par. 41*

False philosophy is proud, partial, exclusive, favoring only a few. In those who have this spirit the lowly awaken little sympathy. They possess no power or disposition to uplift the lowly. But Christ binds men to Himself, to God, and to one another. True, sanctified philosophy makes all human elements in Christ Jesus one. It builds up no walls of separation between man and his fellow man. Through Christ men and women have been adopted into the divine family as sons and daughters of God. They are given every advantage of the Saviour's power and redeeming love.<sup>14</sup>*LtMs, Ms 85, 1899, par. 42*

**Ms 85a, 1899**

The Sanitarium—Where Shall It Be Located?

Extract from *Ms 85, 1899*.



## Ms 86, 1899

The Review and Herald and the College Debt

NP

June 6, 1899 [typed]

This manuscript is published in entirety in *SpM 147-150*. +<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 read in the *G. C. Bulletin* proposals that the Review and Herald forgive the indebtedness of the Battle Creek College. That night instruction was given me from the Lord that there were debts upon the Review and Herald, which would make it unjust for the Review and Herald Publishing Company to do this. The General Conference and the Review and Herald are acting for the whole of the people in the Sabbath-keeping ranks. They take the people's money that is there invested and use it to relieve the school of debt. If the word of the Lord had been heeded these debts would not now exist. The light the Lord gave years ago was that the school building last proposed should not be erected. But unwise advisers turned from the counsels of God. There should be no more necessities made, no more inducements offered to bring people to Battle Creek. *14LtMs, Ms 86, 1899, par. 1*

Over and over the word of the Lord has come to us that plants, both of churches and schools, should be made in other localities. Get the people of the cities and establish interests in other places. There were too many weighty responsibilities in one place. *14LtMs, Ms 86, 1899, par. 2*

So many students need not come to Battle Creek if there were other schools in different places. This was the instruction given. But the additional building was erected just the same. That building should have been located in some favorable situation outside of the city, in some place where there was plenty of land to be cultivated. Thus the standard would have been lifted in a new place. Had two-

thirds of the students been taken out of Battle Creek, and a division been made, the money expended on the extra building would have abundantly provided for two new plants in other localities, and there would have been the growing of the tree, and the bearing of the fruit that has not been, because men chose to follow their own wisdom. The gathering together of so many students in one school is not wise. If two-thirds of the people in Battle Creek would become plants of the Lord in other localities, they would have a chance to grow.*14LtMs, Ms 86, 1899, par. 3*

The time and energy bestowed upon the large school in Battle Creek to make a growth would be far more favorable for a growth of the Lord's plants in other localities, where there is room for agricultural pursuits to be carried on as a part of the education. If there had been a willingness to follow the Lord's ways and His plans, there would have been light shining in other places. The great expense incurred to add new buildings where there was all there should be, called for additional expense in furnishing, and the tuition was placed too low, for students must be secured to fill the building. When a school is found to be constantly increasing its debt, let the faculty come together and study how the school can be made self-sustaining. This should be done in every school that shall be established. Let teachers lessen their wages by making some personal sacrifice. Let the price of tuition be raised. It is far better to let a whole school share the expense than to run in debt.*14LtMs, Ms 86, 1899, par. 4*

The debt for the additional building has been hanging over the school as a discouragement, and thus it will ever be until there shall be a deeper consecration and self-sacrifice all through our churches. Every true character, and no other, ill be qualified to cope with difficulties in following a "Thus saith the Lord." Men are not prepared to understand their obligation to God until they have learned in Christ's school to wear His yoke of restraint and obedience. Sacrifice <was exercised> at the very beginning of our work in advancing the truth and in establishing institutions. Sacrifice must become habitual in all our character building in this life if we would have a building of God not made with hands, eternal in the heavens.*14LtMs, Ms 86, 1899, par. 5*

There are lessons to learn daily in regard to offering praise and thanksgiving to God. To praise God and glorify Him in the fullness and sincerity of heart is as much the duty of those who love God as is prayer. We are to show to all the heavenly intelligences that we appreciate their ministrations, and that we are expecting and waiting for the goodness and mercy and large blessings of God. Never should we lose sight of His wondrous love for the fallen human family. We are under obligations to God to offer thanksgiving. Whoso offereth praise glorifieth God. After a special outpouring of His Holy Spirit, our cheerfulness, our helpfulness, our joy in the Lord will be increased by recounting His goodness and His wonderful works to the children of men. This will make the Christian courageous and yet simple and trustful as a little child. Read *Matthew 18:1-6. 14LtMs, Ms 86, 1899, par. 6*

True humility will be evidenced by recounting the mercies of God. Think of His goodness and praise His name. The more we see and tell of the love and goodness and compassion of God, the more will gratitude spring up in our hearts. This will put a stop to grumbling. Distrust, censuring, jealousy, and evil surmisings are never cherished in a heart that is thankful because of the mercies of God. True Christian life is that of higher and still higher education. Christians must grow up to the full stature of men and women in Christ Jesus. This is the character we must form if we have the wisdom of the Lord with us. *14LtMs, Ms 86, 1899, par. 7*

But I am almost forgetting my subject. The Lord does not require the General Conference or the Review and Herald that is now under a burden of debt to bear the burden of the college debt. That would be doing injustice to the general necessities of the cause in new fields and in foreign lands. Methods must be devised to stop this continual accumulation of debt. The whole cause must not be made to suffer because of these debts, which will never be lifted unless there is an entire change and the work is carried forward on some different basis. *14LtMs, Ms 86, 1899, par. 8*

Under the present embarrassment, I would not advise that the interest of the money due from the college to the Review and Herald should be remitted. It cannot be done as though the Review and Herald were a person dealing with another person, or even as

though it were handling its own goods. Those who are bearing responsibilities in the Review and Herald Office, or in any of the interests relating to the General Conference, are dealing with capital which is not their own, which has been brought in by the people; and they have no right to handle these goods as they have been doing. The means should not be grasped as it has been by selfish men who have not helped to build up the work, but whose selfish hearts, knowing little of sacrifice, have grasped all the wages they could obtain. God has been dishonored by those men who have worked as worldlings work. The means which is in the hands of responsible men should be carefully and faithfully handled.*14LtMs, Ms 86, 1899, par. 9*

The publishing institution was built up by sacrifice, but by the examples men in responsible places have given to the people this spirit has been lost. The Lord has not stirred hearts to give for the advancement of the cause, and selfishness has leavened the churches. Unfaithful stewardship has been revealed in the payment of large wages to men who have made God's work and cause a matter of merchandise by which to enrich themselves. Those at the very heart of the work have displeased the Lord, and He has turned away from His people. Temptations came to the people, and backsliding was the result. If they had called together the men of the conferences and demanded an investigation of matters—which it was their right to do—decisive measures would have been taken to stop the existing evil. But this was not done.*14LtMs, Ms 86, 1899, par. 10*

Had they changed the order of things and brought in the same principles which were revealed in the work when the first buildings were erected, the spirit of self-sacrifice would have been retained, and the work have moved onward and upward. God's people would have understood that the way and work of the Lord cannot prosper when His people are unwilling to sacrifice self. Heavenly intelligences would have helped them to climb to higher levels to understand by experimental knowledge that they were to be laborers together with God. God desires that His people shall be conquerors, moving bravely through all difficulties. God is faithful. He will make His people complete in Him.*14LtMs, Ms 86, 1899, par.*

There has been a mistake all round; and it is a great work to come back from every wrong path and choose the right. The Lord has honored men by allowing them to unite with His work, but to manifest sympathy for the tempted, to encourage them in an evil course by showing confidence in them, will not help the wrongdoer or enrich the experience of those who by their course become partakers of their evil deeds. Those men who should have stood firm as a rock to principle spoiled their influence by succumbing to temptation when brought into a strait place. The saving power of Christ was not with them. Christ's sympathy was not impaired by His sinlessness. It was His steadfast adherence to righteousness and truth that made Him a power of grace to redeem.<sup>14</sup>*LtMs, Ms 86, 1899, par. 12*

All emergencies will call the faithful ones to action. All combinations of difficulties which arouse us to seek God's help are really working together for good to those who love God, and who will maintain their integrity at all hazards. When emergencies force men to a decision and the ones who act their part unselfishly, bravely, are called to resist the working of evil men, they are obtaining a clearer self-knowledge. They see the necessity of standing steadfast to pure, unadulterated principles, if they would save the souls ready to perish, such a sympathy Christ had when He rebuked wrong.<sup>14</sup>*LtMs, Ms 86, 1899, par. 13*

When men were bringing in wrong principles and were criticizing those who would not vindicate their course of selfishness, if those entrusted with holy interests had refused every approach to selfishness, refused to cover selfishness in anyone connected with the work, they would have become followers of Christ, strong in uplifting faith, determined to press close to the side of Christ. They would have realized the ideal of His Sonship, which God has revealed in and through Christ.<sup>14</sup>*LtMs, Ms 86, 1899, par. 14*

These thoughts I cannot possibly express in the few moments I have to write. I will say, The college has no right to draw from the General Conference or the Review and Herald to pay its indebtedness. Let all who have acted a part in allowing this cloud of debt to cover them now feel it their duty to do what they can to lessen it. Lessen expenses and raise the fee for tuition.<sup>14</sup>*LtMs, Ms*

*86, 1899, par. 15*

Brother Sutherland, be careful not to go to opposite extremes. We very much dislike to present wrongs to be corrected, lest the opposite extreme shall be taken. You must not let the students suppose that their education is to be loose and haphazard. Let the students, the young especially, study books that are free from infidelity. As fast as possible let the youth perfect their knowledge of the common branches. Bring in the Word of God and its principles as the foundation of solid education. Not all the youth are to receive a medical education in order to be fitted for labor. Young boys and girls need to go through the proper period of discipline in the study of the common branches and Bible lessons. But let them have no encouragement that they can engage in medical missionary work unless they give evidence of thorough conversion.*14LtMs, Ms 86, 1899, par. 16*

When men and women are sent to our schools to learn how to work for the Master, do not teach them that they must have a five-years' drill in Latin and Greek. Many who take this course come from the school deficient in a knowledge of the Bible. They know scarcely anything of the reasons of our faith. Teach the students solidly. Teach them how to learn, and how to keep learning. Let them become as efficient as possible, that they in their turn may be educators. Ministers and those who have been fitting themselves for missionary work should not spend years in medical missionary classes. Little boys and girls need thorough discipline in study, but there are those who need only a short time at school.*14LtMs, Ms 86, 1899, par. 17*

It seems to be unnecessary to go into all these particulars, but I fear lest some may go to extremes that will weaken in the place of strengthening the work of God. May the Lord give sanctified understanding is my prayer.*14LtMs, Ms 86, 1899, par. 18*

## Ms 87, 1899

“The Last Shall Be First, And The First Last.”

NP

June 13, 1899 [typed]

Portions of this manuscript are published in *2SM 182*. <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.

“The kingdom of heaven is like unto a man that is an householder, which went out early into the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place; and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.<sup>14</sup>*LtMs, Ms 87, 1899, par. 1*

“Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.<sup>14</sup>*LtMs, Ms 87, 1899, par. 2*

“So when even was come, the lord of the vineyard said unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny. Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it not

lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many be called, but few chosen.” [*Matthew 20:1-16.*]14LtMs, Ms 87, 1899, par. 3

In this parable Christ compares the kingdom of heaven to a man in search of workmen. Those who wanted work took their position in the market place, and at several different hours during the day the husbandman went there and engaged men. The steward was directed to call them together in the evening, that they might receive their wages. Beginning with those hired last, he paid them all the same sum. This offended those who had begun work early in the day. Had they not worked for twelve hours, they reasoned, and was it not right that they should receive more than those who had worked for only a few hours in the cooler part of the day? “These last have wrought but one hour,” they said, “and thou hast made them equal unto us, which have borne the burden and heat of the day.” [*Verse 12.*]14LtMs, Ms 87, 1899, par. 4

“Friend,” the householder said to one of them, “I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto these last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.” [*Verses 13-16.*]14LtMs, Ms 87, 1899, par. 5

On another occasion Christ said, “Which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants we have done that which it was our duty to do.” [*Luke 17:7-10.*]14LtMs, Ms 87, 1899, par. 6

By these parables Christ would teach us a lesson of humble service. He who reads the hearts of all men knew that in the spiritual life of men and women traits of character would appear



which would lead them to indulge in proud boasting and in demeriting others, as though they understood the value of service. Those indulging these attributes would regard their work as of much value, while the work of their fellow laborers would be looked upon as inferior.<sup>14</sup>*LtMs, Ms 87, 1899, par. 7*

The law of nature is that we reap that which we sow. But Christ was here dealing with the principles of the law of His kingdom. He did not care how other people regarded Him, but steadily worked out His purpose according to His own standard. His management of the workers in His vineyard represents God's dealing with the human family. God declares, "My thoughts are not your thoughts, neither are my ways your ways. ... For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [*Isaiah 55:8, 9.*] Christ came to this earth to represent God, and He was not bound about by the actions of any other householder. He worked according to the laws of the kingdom which is not of this world. He did not aim to follow any human standard.<sup>14</sup>*LtMs, Ms 87, 1899, par. 8*

The gospel of the kingdom is not to be confined by any precise regulations. Christ dealt with men in a way that cultivated their moral and spiritual capabilities. He does not reward His servants according to the amount of labor done or according to the visible results, but according to the spirit brought into the work. To observers this dealing may seem unequal, and their sympathy goes out to those who say, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." [*Matthew 20:12.*] But the Lord makes no excuse for this supposed unfairness. "Those who came first," He says, "received the amount for which they agreed to work. The last made no stipulated terms. They left the matter of payment with Me, having faith that I would do what is right and just."<sup>14</sup>*LtMs, Ms 87, 1899, par. 9*

The steward represents Christ; and no one should enter His service with the spirit of a hireling. Such ones continue in their work for the remuneration they receive. They think their work is of greater value than the work of those who come in later; but in the estimation of God they are last. Those with this spirit try to make terms with God,

saying they will work for a certain sum, that for a stated reward they will do a stated amount of work. Thus did those in the parable who were first called. There are many professed believers who possess a large measure of the hireling spirit. They work for the wages they hope to receive. *14LtMs, Ms 87, 1899, par. 10*

Those who came at the eleventh hour were so thankful for a chance to work that they left the matter of payment with their employer. They were glad to work at any price. Their hearts were full of thanksgiving, full of love for the one who had accepted them, and they showed their faith in him by asking no questions in regard to reward. And when at the close of the day the householder began with them and paid them for a full day's work, they were greatly surprised. This was unlike any treatment they had ever received. They knew they had not earned the money given them. The kindness expressed in the countenance of their employer went to their hearts and filled them with gratitude. They never forgot the goodness of the householder and the gracious compensation they received. *14LtMs, Ms 87, 1899, par. 11*

Thus it is with the poor sinner who knows his unworthiness, who has long neglected to enter the Master's vineyard, but who comes at the eleventh hour. His time of service seems so short and his wages so large. He expects very little, and is satisfied with little, if only Christ will accept Him in His service. *14LtMs, Ms 87, 1899, par. 12*

Those who made a definite demand received their wages—nothing more. Does not this teach us that faith is needed in the service of Christ? To the hireling God shows Himself true to the bargain made. He holds them to the exact sum they specified. Thus He would teach us to trust implicitly in Him. To the humble and confiding, who are willing to accept any sum, however meagre, He surprises with a large reward because they put thankfulness and joy into their work. David declares, "Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the forward thou wilt show thyself forward. For thou wilt save the

afflicted people, but will bring down high looks.” [*Psalm 18:24-27.*]*14LtMs, Ms 87, 1899, par. 13*

Those who think more of their wages than of the privilege of being honored as a servant of the Lord, who take up their work in a self-congratulatory spirit because they are to receive wages, do not bring self-denial and self-sacrifice into their work. The last men hired believed the word of the householder, “Whatsoever is right, that shall ye receive.” [*Matthew 20:7.*] They knew that they would receive all that they deserved, and they were placed first because they brought faith into their work. If those who had labored during the whole day had brought a loving, trusting spirit into their work, they would have continued to be first. The Lord Jesus estimates the work done by the spirit in which it is done. At a late hour He will accept penitent sinners who come to him in humble faith and are obedient to His commandments.*14LtMs, Ms 87, 1899, par. 14*

Christ warns those in His service that they are not to bargain for a stipulated sum, as though their Master would not deal truly with them. He gave this parable that murmurers would not receive sympathy on account of their supposed grievances. Grumblers will find something to grumble at if they possibly can. Their hearts need to be purified. If the hearts of those first called had been purified, they would have seen only liberality in the action of the householder. Those who are in the service of Christ must have faith in Him. The men and women who watch for something in their brethren and sisters of which they can make capital demonstrate before the heavenly universe that to them the goodness and liberality of God is an occasion of murmuring.*14LtMs, Ms 87, 1899, par. 15*

The disposition to find fault and complain too often finds place among believers. Many professed Christians manifest the spirit of the elder brother. They may be first in enduring hardship, privation, and trial, but the spirit they indulge is unchristlike, and renders them untrustworthy. They think that they are entitled to a large reward because of the work they do. Thus it was with the Jews. They depended for reward on the long years of service they had given, believing that a certain amount of work must receive a certain remuneration, and that therefore they would be more highly

rewarded than those who had done less, who had not borne the heavy taxation. They represented service as earning salvation. *14LtMs, Ms 87, 1899, par. 16*

The gift of God is eternal life on condition of entire obedience. But we should not think selfishly of the reward we are to receive. Of ourselves we have nothing. Our time, our talents, our capabilities, all are entrusted to us by the Lord to be used in His service and thus returned to Him. *14LtMs, Ms 87, 1899, par. 17*

God has given to every man his work. In temporal and spiritual lines we are to work for Him. Never are we to boast of our endowments. "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.*] The apostle Paul reached the point where faith in God's Word had become assurance. He wrote to Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. *14LtMs, Ms 87, 1899, par. 18*

"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 4:5-8.*] This is the battle cry of one who had been faithful with his Lord's goods, and who was waiting to receive the benediction, "Well done, good and faithful servant, ... enter thou into the joy of thy Lord." [*Matthew 25:23.*]*14LtMs, Ms 87, 1899, par. 19*

In the book of Malachi God specifies the reward to be given to those who are faithful. All nations will see the power of God exercised in behalf of those whom He can safely bless as His chosen ones. "I will rebuke the devourer for your sakes," He declares, and "he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field. ... And all nations shall call you blessed; for ye shall be a delightsome land." [*Malachi 3:11, 12.*]*14LtMs, Ms 87, 1899, par. 20*

There is another class, who complain of God. "Your words have

been stout against me,” He says. “Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” [*Verses 13-15.*] These weigh God’s actions in human scales. Their words are stout against Him, as they strive to vindicate themselves. By their words and actions they dishonor God and create an atmosphere of evil about their souls. *14LtMs, Ms 87, 1899, par. 21*

“Many are called, but few are chosen.” [*Matthew 22:14.*] The Lord’s invitation continued from early morning till the last hour of the day. But many who accept His invitation possess only the theory of the truth. They have not that faith which works by love and purifies the soul. They think they are entitled to large wages because of their service. They claim to have served God all their lives, as did the Jews, but they reveal a spirit that is querulous and faultfinding. Thus they show that there is no connection between God and their souls. *14LtMs, Ms 87, 1899, par. 22*

The indulgence of this spirit of self-exaltation makes those who might have been first last. They will be placed last because self has not been hid with Christ in God. We are not to esteem our work as worthy of large recognition. God will reward us in accordance with the spirit that has characterized our work. *14LtMs, Ms 87, 1899, par. 23*

In strong contrast to the murmurers are the ones of whom God says, “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.*] The Lord has a people on the earth, and His working with them reveals the supernatural results which are seen when the human will is under the control of the will of God. Of them He says, “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 marvellous light." [1 Peter 2:9.]*14LtMs, Ms 87, 1899, par. 24*

This parable does not excuse anyone who after hearing the truth assents to it, saying, "That is all true," and then fails to comply with it. These refuse to walk in the light, because by so doing they would displease their friends or disturb their satisfied condition of self-righteousness. The parable does not mean that the Lord will vindicate those who, because they want their own time and their own way, refuse the first call to work. When the householder went to the market and found men unhired, he said, "Why stand ye all the day idle?" and the reply was, "Because no man hath hired us." [Matthew 20:6, 7.] None of those called later in the day were there in the morning. They had never refused the call. Those who refuse and afterward repent, do well to repent; but it is not safe to trifle with the invitations of mercy. God will not be trifled with.*14LtMs, Ms 87, 1899, par. 25*

The Lord requires that sacred fire be used in His service. We are to bear the message of the divine Householder to our fellow men. This will impress hearts. In whatever part of the Lord's vineyard men and women are working, they need to closely examine their own hearts. If they are inclined to exalt themselves and demerit others, their hearts need to be changed, till they shall no longer place their own estimate upon their own work and the work of others.*14LtMs, Ms 87, 1899, par. 26*

We need a spirit of love and true dependence upon God. When we have implicit faith in Him who is Truth, we shall realize that worry and anxiety are unnecessary.*14LtMs, Ms 87, 1899, par. 27*

Whatever work we do, we are to do it for Christ. There is temporal work to be done in the missionary fields, such as bookkeeping. An unbeliever would do this work mechanically, for the wages he receives. He does not know the joy of co-operation with the Master-worker. Those who are truly united with Christ do not work for the wages they receive. Laborers together with God, they do not strive to exalt self. There is no spirituality in the work of him who serves self. Common motives, common inspirations, an aspiration to be

thought smart by men, rule in his life. Such a one may receive praise from men, but not from God. *14LtMs, Ms 87, 1899, par. 28*

In the last great day decisions will be made that will be a decided surprise to many. Human judgment will have no place in the decisions made in the last day. This point is to be carefully studied. Christ can and will judge every case, for all judgment has been committed to Him by the Father. Christ estimates service by that which is invisible to men. The most secret things lie open to His all-seeing eye. When the Judge of all men shall make His investigation, many of those whom human estimation has placed first will be placed last, and those who have been put in the lowest place by men will be taken out of the ranks and made first. *14LtMs, Ms 87, 1899, par. 29*

## Ms 88, 1899

### Lessons from the Christ-Life

NP

June 14, 1899 [typed]

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

“And Jesus went into the temple of God, and cast out all them that sold and bought in the temple and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called a house of prayer; but ye have made it a den of thieves.” [*Matthew 21:12, 13.*]<sup>14</sup>*LtMs, Ms 88, 1899, par. 1*

As the priests and rulers looked upon the face of Him who said this to them, terror took possession of them, for divinity was flashing through humanity. They fled from the humble, travel-stained Nazarene as though He had been surrounded by an avenging army of heavenly beings. What a revelation this was to them! But as they hurried with their cattle and sheep away from the sacred precincts of the temple, they found that they had received no bodily harm, and their terror-stricken souls began to recover. They said, “We will return to the temple, and demand by what authority he is doing this work.”<sup>14</sup>*LtMs, Ms 88, 1899, par. 2*

But they did not confront Jesus with the assurance that they thought they would when they saw the work He had been doing since their expulsion. On their ears fell the sound of thanksgiving from the lips of children who were singing the praises of God and waving palm branches. The people were rejoicing, for those among them who had been sick and dying were now restored to perfect health. But the lowing of cattle and the bleating of sheep was as music in the ears of the priests when compared with these sounds of rejoicing. Cattle sales meant money to them. But the gladness and joy of the



people who had been restored was not acceptable to them. *14LtMs, Ms 88, 1899, par. 3*

“Hearest thou what these say?” they asked Christ; and He answered, “Yea; and have ye never read, out of the mouths of babes and sucklings thou hast perfected praise?” [*Verse 16.*]*14LtMs, Ms 88, 1899, par. 4*

After Christ had cleansed the temple courts and healed the sick, “he went out of the city into Bethany. Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it and found nothing thereon, but leaves only, and he said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto ye, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.” [*Verses 17-21.*]*14LtMs, Ms 88, 1899, par. 5*

The fig tree was covered with promising, pretentious leaves, but was entirely destitute of fruit. It represented impenitent Israel, who had failed to do the work of God’s appointment. And not only does this lesson apply to the Jews, but in its terrible significance it reaches to every age, warning each soul of the sure result of profession without practice. Let the professing Christians inquire into the meaning of the curse pronounced upon the fig tree. It was full of promise, but investigation revealed its barrenness. It bore no fruit, and because of this defect words were spoken which caused it almost immediately to wither away. *14LtMs, Ms 88, 1899, par. 6*

A fig tree is created to bear fruit, and if it does not do this, it is not fit for a place in the orchard. It is treated as a cumberer of the ground. So the Lord created men and women to bear fruit to His glory and for the good of their fellow creatures, and He has provided them with every facility necessary to enable them to do this. By creation and by redemption we are God’s. Christ came as our substitute and surety, that we might bear fruit for Him. A probation has been granted us that we might not be like the fig tree, full of flourishing

leaves, making great pretensions of success, yet destitute of good works.*14LtMs, Ms 88, 1899, par. 7*

Soon after this Christ again entered the temple, and as He was teaching, the chief priests and elders of the people came to Him with the question, "By what authority doest thou these things, and who gave thee this authority?" [*Verse 23.*] They had been given unmistakable evidence of Christ's power. Amazed and terrified they had fled from His presence, returning to find Him healing the sick and suffering, who were rejoicing, not only in the courts, but in the temple itself. And yet after passing through this wonderful experience, the Jewish rulers asked Christ, "By what authority doest thou these things?" *14LtMs, Ms 88, 1899, par. 8*

In answer the Saviour said, "I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? From heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him? But if we shall say, Of men, we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things." [*Verses 24-27.*] *14LtMs, Ms 88, 1899, par. 9*

"We cannot tell." [*Verse 27.*] What an admission this was for men to make who had the living Oracles of God as their guide, who by their privileges were exalted to heaven. This answer was a falsehood. But they saw the position they were in, and falsified to save themselves. John had preached the coming of the Messiah. *14LtMs, Ms 88, 1899, par. 10*

In trumpet tones the words of the forerunner of Christ had rung in their ears: "There shall come forth a Rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and 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, and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” [Isaiah 11:1-5.]14LtMs, Ms 88, 1899, par. 11

“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 with zeal as a cloak. According to their deeds, accordingly will he repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of 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. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.” [Isaiah 59:16-20.]14LtMs, Ms 88, 1899, par. 12

John came bearing witness of the One whose divinity they were now questioning. He had pointed Him out, saying, “Behold the Lamb of God which taketh away the sin of the world.” [John 1:29.] He had baptized Him, and after the baptism, as Christ was praying, the heavens were opened, and the Spirit of the Lord descended upon Him like a dove, while a voice from heaven was heard, saying, “This is my beloved Son, in whom I am well pleased.” [Matthew 3:16, 17.]14LtMs, Ms 88, 1899, par. 13

Remembering the power with which John had repeated the prophecies concerning the Messiah, and the scene at the baptism, the priests and rulers dared not say that his baptism was from heaven. If they had acknowledged John to be a prophet, as they believed him to be, how could they deny the testimony of John that Jesus of Nazareth was the Son of God? Neither could they say his baptism was from men, because of the people who believed John to be a prophet. So they said, “We cannot tell.” [Matthew 21:27.]14LtMs, Ms 88, 1899, par. 14

Then Christ gave the parable of the father and the two sons. A certain man had two sons, and he went to the first, saying, “Son, go

work today in my vineyard.” He promptly answered, “I will not.” [Verses 28, 29.] He refused to obey, and gave himself up to wicked ways and association. But afterward he repented and obeyed the call. *14LtMs, Ms 88, 1899, par. 15*

The father went to the second son, saying, “Go work today in my vineyard.” He promptly made reply, “I go, sir;” but he went not. [Verse 30.] *14LtMs, Ms 88, 1899, par. 16*

Christ gave this parable to the multitude which surrounded Him. In the company there were scribes and Pharisees, priests and rulers, and when, in making an application of the parable, Christ asked, “Whether of them twain did the will of his father?” They answered, “The first.” [Verse 31.] This answer was correct, but they gave it without realizing that they were pronouncing sentence against themselves. *14LtMs, Ms 88, 1899, par. 17*

Then there fell from Christ’s lips the denunciation, “Verily I say unto you, 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.” [Verses 31, 32.] John came teaching truth, and by his teaching sinners were convicted and converted. These would go into the kingdom of heaven before those who in self-righteousness had resisted warning which abandoned sinners had received. *14LtMs, Ms 88, 1899, par. 18*

The second son said, “I go, sir;” but he went not. [Verse 30.] Like this Son the Jewish leaders were impenitent and self-sufficient. The religious life of the Jewish nation had become a pretense. When the law was proclaimed upon Mount Sinai, God spoke with a voice of divine authority; and all the people intended to obey. They said, “I go, sir;” but they went not. Christ gave the Jewish leaders abundant evidence of His authority and divine power, but although they were convinced, they would not receive this evidence. He showed them that they continued to disbelieve because they had not the spirit which leads to obedience. He said to them, Ye make void the law of God by your traditions. In vain do ye worship Me, teaching for doctrine the commandments of men. *14LtMs, Ms 88, 1899, par. 19*

Today God speaks to professing Christians, saying, "Go work today in my vineyard." Many say, "I go sir," but they go not. [*Verses 28, 30.*] Their pretensions are not acknowledged by God. There are many who while they promise obedience have no intention of obeying any law but one of their own invention. God's law is holy, just, and good. It is perfect, converting the soul. This law is plainly defined; and yet the professed Christian churches of today do not obey it, but set up a standard of their own. How many there are today who hear the truth and do it not. They refuse to obey the first four commandments, which reveal their duty to their Creator, and the last six, which command them to love their fellow men as themselves. Many make false promises to God, saying, "I go;" but they do not obey Him. They have never surrendered the will to God. *14LtMs, Ms 88, 1899, par. 20*

Are not professing Christians making void the law of God by setting aside the Sabbath of the fourth commandment, and exalting in its place the first day of the week? The law of God requires nothing short of unquestioning obedience and spiritual perfection. The words found in (*Exodus 31:12-18*) make this matter perfectly plain. God there declares, "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations." [*Verse 13.*] Should not those now living in delusion arouse to the true state of things? The time is coming when disobedience will be called by its true name. *14LtMs, Ms 88, 1899, par. 21*

God requires His followers to devote heart, mind, soul, and strength to Him in perfect obedience. He has given the Sabbath to be a sign between Him and His people, and they should obey no law which is contrary to His law. Many regard themselves as religious because they trust in a delusion. They are inventing laws to take the place of God's law, and trust in a gospel which excuses their disobedience. *14LtMs, Ms 88, 1899, par. 22*

There are millions in our world who do not make any attempt to look to the uplifted Saviour. Instead they obey the laws of the great apostate, who thought to change times and laws, and they bear his sign. *14LtMs, Ms 88, 1899, par. 23*

The gospel of Christ recognizes God's law, but men have

substituted for the law of God laws which are entirely contrary to the mind of God; and this they call the gospel. They forget that there is a penalty for all transgression. Christ came to save sinners from transgression, but today He sees those who claim to be Christians violating the fourth commandment by accepting a sabbath which God has not instituted, while they trample on the Sabbath instituted in Eden as their fancy shall dictate. *14LtMs, Ms 88, 1899, par. 24*

Obedience was ever the Lord's due from the creatures He formed, and His requirements have not been relaxed one jot or tittle to meet man in his fallen condition. Christ made a full atonement for man. He bore the penalty of transgression that the human race might return to their loyalty. He imputes His righteousness to repentant, believing sinners. The provisions of heaven are pledged to those who believe the promises, for Christ has made a peace offering, and He presents our penitence and obedience to God. *14LtMs, Ms 88, 1899, par. 25*

Thousands of professing Christians say, like the second son, "I go, sir;" but they go not. [*Matthew 21:30.*] The promise of positive obedience is fulfilled if they find that they can lift the cross without inconvenience to themselves. But self-denial is required to do this, and as time passes the conviction of truth wears away; known transgression of God's commandments becomes habit. There are many who do not realize that God is holy, and that He requires holiness in all who serve Him. Nadab and Abihu used common fire in the service of God, and the record says that fire went out from God and destroyed them. *14LtMs, Ms 88, 1899, par. 26*

In the *fifty-eighth chapter of Isaiah* God has given us direct warning and encouragement. The positive statements contained in this chapter must be repeated over and over again. "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: and the glory of the Lord shall

be thy rereward. *14LtMs, Ms 88, 1899, par. 27*

“Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. 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 6-12.*] *14LtMs, Ms 88, 1899, par. 28*

A breach has been made in God’s law by the papacy, and God calls for those who will build up that which has been broken down. He declares, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” [*Verses 13, 14.*] *14LtMs, Ms 88, 1899, par. 29*

And again He says, “This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it.” *14LtMs, Ms 88, 1899, par. 30*

“But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto thee this day that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it. I call heaven and earth to record today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life and the length of thy days; that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.” [*Deuteronomy 30:11-20.*]<sup>14</sup>*LtMs, Ms 88, 1899, par. 31*

The teaching in the parable of the two sons should be carefully and thoroughly studied. On every hand may be seen vice and irreligion. Disobedience to God’s law is taught from the pulpits throughout our land. Those who have had their duty clearly laid out before them, and yet continue in transgression of the law, will not meet their record with joy in the great day when every man shall be judged according to his works. What answer can they give when their cases are tested by the great standard of character for every one—the law of God?<sup>14</sup>*LtMs, Ms 88, 1899, par. 32*

Those who by pen or voice are aping the supposedly great men of the world, who say, “I go, sir,” but do not go, are hindering others instead of helping them. [*Matthew 21:30.*] Their own hearts are not controlled by the Holy Spirit. A personal religious experience has not found place in their life. Their stewardship will not bear the inspection of the great Judge. They say to the Master, “I go, sir,” but they are exalting self in the place of Jesus. Precious truth is buried under a display of fancied merit and smartness. They wear their own garments in the place of the garments Christ has prepared for them, and in the day of final reckoning they will find themselves last and least.<sup>14</sup>*LtMs, Ms 88, 1899, par. 33*



## Ms 89, 1899

Shall We Erect Homes for Consumptives?

NP

June 19, 1899 [typed]

This manuscript is published in entirety in *9MR 281-284*.

Sanitariums that are erected for consumptive patients should be placed some distance out of the city, where there is plenty of open space, a clear stream, and land which can be cultivated. Then the patients can be drawn out into the fresh air, while those who are strong can cultivate the soil. The institutions built for consumptives which has not these accompaniments cannot benefit the patients. Such an institution Seventh-day Adventists are at the present time unable to maintain. *14LtMs, Ms 89, 1899, par. 1*

The Lord has not laid upon our people the burden of erecting a sanitarium exclusively for consumptive patients. Large numbers of persons with this disease should not be gathered together in one home. Many who come to such institutions are hopeless invalids. Others have but faint hope of recovery. The very fact that there are kept before them daily those in the various stages of the disease, and that they are called upon to see their fellow sufferers wasting away before their eyes, is sufficient to destroy in them their last hope of recovery. In no case would I feel inclined to send a friend or relative to such a place. With these consumptives at the table coughing and spitting as so many do, who could retain their appetite for food? *14LtMs, Ms 89, 1899, par. 2*

The very best talent is required in those who have charge of these homes, but no one person should be confined to this line of work for a long period at a time. It is not pleasant for persons to go to an institution where they are called upon to see daily those whose lives are gradually wasting away. The coughing and expectoration also is very objectionable. To place persons of tact and ability in such a place is to entail upon them a tax that might better come upon the relatives of the patient. *14LtMs, Ms 89, 1899, par. 3*

I know what I am talking about; for my husband's brother, Nathanael White, died of consumption in my home, also sister Annie White, and the foreman of our printing office in Rochester, New York. I could not bring on these the painful experience of being separated from their family, and placed in a home with a large number of consumptives. I placed them where they would be comfortable, and where they could receive the attention of their friends to the last. Every precaution can be taken when one in a family is afflicted with this disease, and his friends can give him loving attention and watch care. But separate him from his home, and he is painfully conscious of the cause. And the sight of the sick and the dying around him hastens his life to its close.<sup>14</sup>*LtMs, Ms 89, 1899, par. 4*

When you come to number those who have money who would be willing patients, you would find that there would be few who would patronize a home for consumptives. The fewer consumptives a person attacked with this disease is required to associate with, the better it is for him in every way. The number of poisoned breaths brought together in one place not only hastens the course of disease in the patients, but entails death upon those who care for them.<sup>14</sup>*LtMs, Ms 89, 1899, par. 5*

I never supposed that an institution was to be built by our people exclusively for consumptives. Some with throat and lung trouble would be benefited by treatment, but there are many who would receive no help in such an institution. The fact that such an institution means a constant outlay of money, with no hope of returns, must be considered. If a home for consumptives is to be established, let it be near streams of living water, away from the city, near forests of pine and hemlock; for there are healing properties in them. Then publish the fact that such an institution has been established and call for volunteers to carry on the work. As the sanitarium in Colorado has been established, let it be appropriated to the use of those who are sick and who have some hope of recovery.<sup>14</sup>*LtMs, Ms 89, 1899, par. 6*

We are to be awake to the necessity of suffering humanity, but it would be no mercy to sacrifice lives to the special work of treating consumptives. I have not one word to give in encouragement of

this. It may be necessary to provide a place where patients who are dying of consumption can be cared for, but such a building should not be placed in the city, but isolated from the city. Let all who are troubled in regard to this question remember that it means much to impress upon individuals that it is their duty to take charge of an institution for consumptives. Persons may come to such an institution who are said to have consumption, but who are really suffering from stomach trouble. If these associate with consumptive patients, they will certainly contract the same disease, for they have lost the power to resist the effects of any exposure.<sup>14</sup>*LtMs, Ms 89, 1899, par. 7*

I would not, could not, from the light I have, encourage our people to build up an institution for consumptives, or to take charge of such an institution. There are many others suffering from various diseases who could be treated with some hope of saving life. As far as possible, I would dispose of consumptives in their own homes, to be care for by their friends, whose duty it is to do this. Let those who can, aid these friends with means and religious counsel. But is it not a hopeless task to appoint any one to care for a large number of consumptives? The same care thus extended could be employed in behalf of patients whose lives would be preserved. Thus many would learn of the truth. Those going from the institution would impart that which they have received, and many lives would be dedicated to the work of saving souls.<sup>14</sup>*LtMs, Ms 89, 1899, par. 8*

## Ms 90, 1899

### The Needs of the Southern Field

NP

July 3, 1899

Portions of this manuscript are published in *SWk 94-96*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I cannot sleep past eleven o'clock. Several times I have had a pointed testimony in regard to the Southern Field. On one occasion I was in the tabernacle at Battle Creek when the Spirit of the Lord came upon me. What a scene of selfishness was presented before me. I was greatly distressed as I heard this one and that one calling for his wages for work done in the past. I heard many speak in reference to the royalties on books; and in every case they urged that they had been dealt with unjustly. There were some present who seemed unwilling to speak of the matter, and these I was shown were the ones who had good reason to speak, for harm had been done them. But others manifested a selfish, covetous, grasping disposition.<sup>14</sup>*LtMs, Ms 90, 1899, par. 1*

The Spirit of the Lord came upon me, and I said to those assembled, Will you leave the vestry and come into the Auditorium, for we were very crowded. Then I spoke: I see the development of self to a large and uncomely degree. I will now give you my decision. I shall not claim any back dues. I have been wronged, but I will not oppress the publishing institutions, either in Battle Creek or on the Pacific Coast. I desire to relieve and not to oppress.<sup>14</sup>*LtMs, Ms 90, 1899, par. 2*

I awoke, but my soul was burdened. I felt that peculiar trials were to come upon the people of God. Then was presented before me the situation of the Southern Field. The work which should have been done in that field has not been done. The means sent in by the people to the General Conference for the advancement of the work

there was devoted to other purposes. This is where the work of restitution must be done. The Lord is displeased with the men in responsible positions who have not discerned the great need of this field. The work there needs means. God has given warnings, but they have not been heeded. *14LtMs, Ms 90, 1899, par. 3*

Church members in America, who have pleasant homes and surroundings, should remember the Southern Field. It is in need of special attention and support. I addressed the president of the General Conference, "Why do you neglect this work? God has made it your duty to deal with this poor, oppressed race as their circumstances demand. Let the work go forward. Encourage the people who are favorably situated to help in this field. The Lord does not call families to work in the South who have young children who would thus be exposed to evil associations; but He calls those who can work to advantage in the different localities." *14LtMs, Ms 90, 1899, par. 4*

There are men who will tell you that the work in the South has been misrepresented, that it is not so arduous as it is made to appear. Let no one suppose that the Southern Field is an easy place to work, for it is the most difficult portion of the Lord's vineyard, and soon it will be even more difficult. The greatest wisdom must be exercised. All connected with the work, and especially those who have to do with the publications sent to this field, must be as wise as serpents and as harmless as doves. Be careful what your pens shall trace for publication. There are many things which it will do only harm to make public. *14LtMs, Ms 90, 1899, par. 5*

If the greatest caution is not exercised, bitterness and hatred will be aroused in the white people in the South, who are yearning for power to oppress the colored race as they have in the past. Those who are in the habit of speaking without consideration might far better remain in their homes than attempt work in this field. Those who think that the precautions given are unnecessary should heed the warnings the Lord has sent. If you would have a part in the work in the South, my brethren, you must hide self in Christ, walking humbly and circumspectly before God. *14LtMs, Ms 90, 1899, par. 6*

Common association with the blacks is not a wise course to pursue.

To lodge with them in their homes may stir up feelings in the minds of the whites which will imperil the lives of the workers. Goods have been sent to this field which have helped to relieve the necessities of suffering humanity. But this work does not please the white people. In some localities they do not want help to be given to this down trodden race. They desire that they shall ever feel their dependence. *14LtMs, Ms 90, 1899, par. 7*

I tell you of a truth that this field with its neglect will come up in judgment to condemn those who have been admonished, but who have refused to lend their aid. The Lord demands restitution from the churches in America. You are to relieve the necessities of this field. In the day of final accounts men will not be pleased to meet the record of their deeds with reference to the books that have been prepared to help in carrying on the work in the South, by which means was diverted from the most needy portion of the Lord's vineyard. *14LtMs, Ms 90, 1899, par. 8*

This matter has been before you a long time, and what have you done to relieve the situation? Why have you kept so quiet? O, that you would do this work of restoration speedily. The Lord calls upon you to restore to His people the advantages of which they have so long been deprived. The evil work done will one day be seen, not in the light in which responsible men now see it, who like the priest and Levite have passed by on the other side, but as God views it. *14LtMs, Ms 90, 1899, par. 9*

God's people have no excuse to offer as to why the years which have passed into eternity do not show better results. The way in which some of the teachers have managed the work in the South has not been right, and yet many have looked with great enthusiasm on the work of those who through incorrect methods have given a wrong mould to the work. Should these methods be encouraged? No; for the material worked upon is not being in the least qualified to help the southern people. The breaking down of distinctions between the white and the colored races unfits the blacks to work for their own class, and exerts a wrong influence upon the whites. *14LtMs, Ms 90, 1899, par. 10*

The gentlemen whites consider it degrading to wait upon

themselves, to cultivate their land or raise produce. They think that the colored population should be slaves to them. These so-called gentlemen, supposing themselves to be lords of creation, look upon all labor as drudgery, and they crowd into the cities, obtaining their living by scheming rather than by patient toil. These wrong methods for obtaining money are not lacking in evil results. Laziness, which lies at the foundation of many a shipwrecked life, extravagance, and every evil, are to be seen in their lives. *14LtMs, Ms 90, 1899, par. 11*

If no way is opened whereby the blacks can obtain a knowledge of how to cultivate and raise their own food, they are still dependent upon the white people for work in the cotton fields, and the white population can still hold to their non-working sentiments, and make themselves dependent upon the labor of the blacks. Gentlemen are they? Where are the gentlemen who are worthy of the name? It is the humane, compassionate, Christlike man who is the true gentleman. Patient, joyous labor brings health to the mental, moral, and physical powers. How many need to understand that the highest and most abiding missionary work they can render to God and to their fellow men is to educate themselves how to engage in useful physical labor. *14LtMs, Ms 90, 1899, par. 12*

The light has recently come to me that the Lord does not require Edson White to carry so heavy a load without the co-operation of his brethren. His efforts to do so much have broken down his health, and unless a change is made, he will be unfitted for labor anywhere. The climate in the South is not a favorable one, and Edson and his wife can no longer work against such great odds without sacrificing their lives. Edson will soon be obliged to leave the work in the South, and who have you trained to take his place? That field needs strong helpers, men who possess tender hearts, who can gain the affections of the people. Hard and denunciatory words will close the door against the worker. *14LtMs, Ms 90, 1899, par. 13*

Those who labor in the Southern Field—the hardest portion of America—need encouragement, both spiritually and financially. You have chosen to largely withhold your encouragement from Edson. You have neglected to co-operate with him. Now choose a man who will take up his work, for it will be at the sacrifice of his life if he

remains in the South. It would have pleased the Lord if you who have been so well situated yourselves had given your sympathy and help to the workers in the Southern Field. I know Edson White will be loath to leave the South, but God does not ask him to sacrifice his life. There are earnest workers in that field, and the Lord will help them if they trust Him fully.<sup>14</sup>*LtMs, Ms 90, 1899, par. 14*

Again I place this matter before you. Will you act upon the light given?<sup>14</sup>*LtMs, Ms 90, 1899, par. 15*



## Ms 91, 1899

Words of Counsel Regarding the Management of the Work of God

NP

June 19, 1899

This manuscript is published in entirety in *13MR 179-191*. +<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.

There are many things which need to be said. May the Lord help me to say with my pen the very words that should be said. *14LtMs, Ms 91, 1899, par. 1*

God's people should stand as a distinct, holy people, separate from the world. But the Lord has been greatly dishonored because they have consulted lawyers in regard to church matters. They have lost their spiritual discernment, and in the place of using the sacred fire of God's own kindling, they have used the common fire. Some act like men who are destitute of the Spirit of God, and under the control of Satan. God's people should be working in different lines. There is earnest, solemn work to be done in all our institutions. These institutions have not been guarded as they should have been. Too little dependence is placed upon God, and altogether too much upon unsanctified men. *14LtMs, Ms 91, 1899, par. 2*

The subject I wish now to bring before our people is that of the special management of the general interests of the cause of God at the present time. For years light has been given me that the one selected to preside over the General Conference should not be left to bear all the burdens alone. He is to be a man of clear discernment, who will not swerve from right principles, and he is to have as his counselors staunch men who will not sway or be swayed in wrong directions, who are as firm as a rock to principle. He is not to be left to follow his own inclinations in the choice of his counselors. This has been done for years, to the detriment of the work. His associates are to be chosen men, who have the

confidence of the people; God-fearing men upon whom he can rely. *14LtMs, Ms 91, 1899, par. 3*

The president of the General Conference should not select his son to be a counselor or a judge, for if such a relative is connected with him, there is danger that correct principles will not be carried out. The very fact that the counselor is a relative will be a source of temptation to those who have been swayed from truth and righteousness to carry things in their own way, the son thinking he has no right to question his father's decisions or work. The president of the conference should choose as his counselors "able men, such as fear God, men of truth, hating covetousness." [*Exodus 18:21.*] *14LtMs, Ms 91, 1899, par. 4*

Sometimes the men chosen to preside over the state conferences are not the best and most trustworthy men. Some cannot reason correctly, because they have lost their spiritual eyesight. "Spiritual things are spiritually discerned." [See *1 Corinthians 2:13, 14.*] Much careful consideration should be given to the matter of appointing state conference presidents. Much prayer should be offered to God. He should be sought most earnestly, that the presidents of the state conferences may show themselves to be men of ability in spiritual understanding. The Lord requires this of all who come near to Him. *14LtMs, Ms 91, 1899, par. 5*

In the *eighteenth chapter of Exodus* we are shown what kind of men are to be chosen to share the burdens and responsibilities of the work of God. Moses had a great charge, and it was necessary that others should bear the burdens with him. *14LtMs, Ms 91, 1899, par. 6*

"It came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning until even? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. And Moses'

father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both you, and this people that is with thee: for this thing is too heavy for thee; thou are not able to perform it thyself alone. *14LtMs, Ms 91, 1899, par. 7*

“Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes of unto God: And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge, so shall it be easier for thyself, and they shall bear the burden with thee.” [*Verses 13-22.*] This is the kind of men who should be chosen to carry forward the work of God. Lessons from God’s Word should be learned by those who are carrying heavy responsibilities. *14LtMs, Ms 91, 1899, par. 8*

“Moses chose able men out of all Israel, and made them heads over the people.” [*Verse 25.*] Speaking to the congregation afterward, he said, “I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.” [*Deuteronomy 1:16.*] *14LtMs, Ms 91, 1899, par. 9*

God’s directions have not always been followed. Men have been selected to fill places on the Foreign Mission Board who had not sufficient experience for the work. They needed to lift up their eyes and behold the field white unto the harvest. The decisions which have been made in various lines have shown that some of the men chosen were not men of consecrated ability, men who were of value because of their experience in living connection with God. They became self-important, wise in their own conceit. *14LtMs, Ms 91, 1899, par. 10*

Men have been given the work of judging whether or not a book was of value, who were not sufficiently intelligent in regard to the

matter to be entrusted with this work. They needed to realize their ignorance, to become educated. They needed to wear Christ's yoke, and learn of Him who is meek and lowly in heart. They needed to heed the injunction, "Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in to possess the land whither ye go to possess it." "Lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." [Deuteronomy 11:8, 18, 19.]*14LtMs, Ms 91, 1899, par. 11*

Eternal vigilance is the price of safety. Had these requirements, which are even more essential at this time when everything is ripening for the great day of God than they were in the time of the children of Israel, been heeded, a different condition would now be seen. The most decided strength of purpose should have been shown lest Satan should beguile through his specious devices. The people should have been taken into the counsels, and interested in the work. Matters should have been laid out before them that they might have known how the means which they had invested were being handled.*14LtMs, Ms 91, 1899, par. 12*

The president of the General Conference has altogether too many burdens for one man to carry. For years this has been presented to me. My husband fell under the heavy draughts made upon him. Elder Butler was counseled by the Lord to share his burdens with men who could counsel with him. They were to be given a portion of the load. But this counsel was unheeded. Elder Butler linked with him his own son, who could only be a worker under his father. Thus the relief which it was pointed out Elder Butler should have, he did not have, because he did not manage wisely.*14LtMs, Ms 91, 1899, par. 13*

Elder Olsen was advised to share his burdens with men who could help him. The work of the General Conference should never have rested on one man. At first one man could carry it, but as believers multiplied, the man must suffer as well as the work, which needed careful thought and the utmost firmness, in order that right

principles might be maintained. The Lord did not give Elder Olsen the work of engaging in the publishing business. The publishing institutions were established to carry forward important interests. But men who were not under the divine guidance were given management in them. At the very heart of the work erroneous principles were pressing for recognition. All matters should have been laid before the people. The Lord should have been sought in humble prayer. Then the Holy Spirit would have been their teacher. *14LtMs, Ms 91, 1899, par. 14*

But the conferences at large were not enlightened in regard to what was being done. Men were linked up with Elder Olsen who led him and imbued him with their spirit. Unrebuked, corruption was going on at the heart of the work. The cause of God in our institutions was being perverted. Men were exalted, regardless of the advice God was giving. Covetousness held sway. Judas-practices were contaminating the workers. No language can be framed to describe the result of placing unfaithful, unconverted men in holy places. *14LtMs, Ms 91, 1899, par. 15*

Some have been trying to struggle to the light, but there are secret things which have not come to light. Many poor souls will not be able to enter in at the strait gate; for it is altogether too narrow to admit any of Satan's intrigue and deceptions. When the Holy Spirit breaks away the barriers, the lawyers will no longer be called upon to adjust difficulties for God's people. God will take the matter in hand and bring to light every hidden thing. He will bring men into places where they will speak, and things which are now involved in mystery will be revealed, and their bearing on His cause will be seen. *14LtMs, Ms 91, 1899, par. 16*

### **Lessons From Israel**

The Jewish nation had a history of a most remarkable character. The Christ of the New Testament was the Christ of the Old. The Lord did indeed hedge His vineyard about to guard it. He guarded it with His law. In Eden the marriage law and the Sabbath law were plainly and distinctly defined, that there might be no ignorance or misunderstanding on the part of the people. When God had finished the work of creation, He rested on the seventh day. He blessed the

day of His rest, while the morning stars sang together, and all the sons of God shouted for joy.*14LtMs, Ms 91, 1899, par. 17*

The Lord spoke to Abraham when he was living in a nation of idolaters. He desired to make him a chosen instrument, by giving him the light of the laws of His kingdom. But first Abraham must break his connection with his father's family, separating from their influence that he might be taught by God. Jehovah was to be the object of his worship.*14LtMs, Ms 91, 1899, par. 18*

Abraham obeyed God. He left his father's house, and went into a strange land. There the Lord educated him. He spoke to him, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward." [*Genesis 15:1.*] Again, when Abraham was ninety-nine years old, the Lord appeared to him, and said, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations." [*Genesis 17:1-4.*]*14LtMs, Ms 91, 1899, par. 19*

Abraham was called the father of the faithful. His connection with God showed that he was determined to walk in the fear of the Lord in his home life. "I know him," said the Searcher of hearts—He who blesses the habitation of the faithful—"that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [*Genesis 18:19.*] He will keep the law instituted in Eden as the standard of character.*14LtMs, Ms 91, 1899, par. 20*

The Lord made Abraham His husbandry, His building. He was material upon which God could work. In the fear of the Lord he cultivated home religion, and the love of God circulated through his entire household. He had a church in his home. He was the instructor of the many souls connected with him. He began and carried forward a grand work. He and his family were subjects of God's kingdom. By the combined influence of authority and love, he ruled his house. He walked in his home in perfect, trusting obedience to a "Thus saith the Lord."*14LtMs, Ms 91, 1899, par. 21*

The Hebrew nation went down to Egypt, and for four hundred years

they were kept in Egyptian servitude. After Joseph's death the worship of the Egyptians made such an impression on their minds that the sight of their eyes and the hearing of their ears were corrupted. They lost the true knowledge of God.*14LtMs, Ms 91, 1899, par. 22*

According to His promise to Abraham, Isaac, and Jacob, God delivered the Israelites from slavery, desolating the fertile land of Egypt to rescue His people. In awful grandeur He delivered them from the Egyptian host who pursued them. Not one of those who entered the Red Sea in pursuit of the people the Lord had chosen as His own, was saved.*14LtMs, Ms 91, 1899, par. 23*

One equal with God, His only-begotten Son, Christ carried out His Father's mind in the deliverance of the Israelites. God had promised Moses, "My presence shall go with thee" [*Exodus 33:14*], and He fulfilled this promise by giving Christ to be the invisible Leader of His people, while Moses was chosen to be their visible general. Christ guided them in their travels through the wilderness, indicating where they should encamp. Through Moses He communicated His will and purpose to more than a million people. Through forty years of wilderness-wandering He was their Instructor.*14LtMs, Ms 91, 1899, par. 24*

They had reached the river Jordan, and spies were sent to view the land of Canaan. Under the working of the wily foe, ten of these brought back an evil report, and when the people heard it, "they murmured against Moses and against Aaron and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." [*Numbers 14:2-4*.] For this rebellion and perversity the Lord declared that for 40 years they were to wander in the wilderness.*14LtMs, Ms 91, 1899, par. 25*

God designs that His glory shall appear in the working out of His will. His wonderful deliverance of the children of Israel was ever to

be repeated by the people. By what He had done they were to know that He would accomplish what He had undertaken. All man's resistance would only make the victory more signal and triumphant. *14LtMs, Ms 91, 1899, par. 26*

The camp of Israel was not easily managed. Murmurers, complainers, and faultfinders were constantly met with, and the management of the camp was a serious undertaking for Moses. But patiently the Lord cared for and worked with His vineyard. He had selected His people, not from the rich and powerful of the world, but because they were the smallest of all people. *14LtMs, Ms 91, 1899, par. 27*

From Sinai the Lord spoke His law, making a wonderful display of His glory. There He made a covenant with all who promised to be obedient to His law. Obedience to the Sabbath was to be a sign between Him and His people, "that ye may know," He said, "that I am the Lord that doth sanctify you. ... Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever." [*Exodus 31:13, 16, 17.*] *14LtMs, Ms 91, 1899, par. 28*

The wonderful deliverance of the Jewish church reveals God's great care and love. He designed that through the channel of this people His blessings should flow to the whole world. *14LtMs, Ms 91, 1899, par. 29*

### **Lessons From the History of the Early Christian Church**

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables." [*Acts 6:1, 2.*] *14LtMs, Ms 91, 1899, par. 30*

This matter was not decided by one man. Had it been, many things would have been neglected. "The twelve called the multitude of the



disciples” together. They did not call a lawyer who had no personal interest in the prosperity of the church. They called the multitude of the believers, and said to them, “It is not reason that we should leave the word of God, and serve tables.” [Verse 2.]*14LtMs, Ms 91, 1899, par. 31*

More was said regarding the matter than is given in this record. But the conclusion is stated: “Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude.” They chose seven men, “whom they set before the apostles; and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.” [Verses 3-7.]*14LtMs, Ms 91, 1899, par. 32*

The Lord here gives us an example of the care that should be exercised when choosing men for His service. In this case, one man was not made the only burden-bearer of great responsibilities. Seven men were chosen, and they were to be closely united in their work.*14LtMs, Ms 91, 1899, par. 33*

Those chosen were not to be like Ananias, who had appropriated to his own use certain sums of money, representing at the same time that he had given the whole amount to the cause of God. At that time, we read, that “as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them at the apostles’ feet.” [Acts 4:34, 35.] This was an occasion of temptation to the selfish and covetous, notwithstanding the fact that the Holy Spirit was working among the people. Hereditary and cultivated traits of character developed, showing that all were not cleansed from their evil tendencies, but dared to practice lying and fraud. None of them were compelled to give up their possessions.*14LtMs, Ms 91, 1899, par. 34*

Ananias and Sapphira wished to be regarded as giving all, and yet keep part. In order to do this, they falsified. Both of them agreed to practice deception, but they did it at the cost of their lives. God

struck them both with death. Thus He passed judgment on those who, while His grace and light and power were working, dared to commit sin against the Holy Spirit. This God did to warn the believers against fraud and deception and every species of dishonesty. He knew that doors of temptation would open before those who were bringing in of their means to sustain His cause. He knew that those not under the control of His Spirit would be tempted to work as they had done before they were brought under gospel principles. Some would think that they were not paid sufficient for their work, and would appropriate money or goods to supply this fancied deficiency. This would bring in untold evil.*14LtMs, Ms 91, 1899, par. 35*

For this reason the Lord directed Peter to deal as he did with the first departure from truthful dealing. A severe warning must be given at the very first instance of dishonesty. Thus it was shown that all unjust, selfish actions are known to God, and will be searched out. Every hidden evil, however secret, will be punished. God will be glorified in those who serve Him.*14LtMs, Ms 91, 1899, par. 36*

As with Ananias and Sapphira, so it was with Judas. His covetousness led him to steal from the Lord's treasury. He carried the bag containing the gifts made by Christ's followers to sustain the work, and he appropriated sums of money which he never allowed to appear on the account. He reasoned that his labors were not sufficiently appreciated, and therefore that it was right for him to pay himself in accordance with his own ideas. This principle, acted upon, perverted his conscience. Had he allowed himself to be controlled by the Holy Spirit, he would have retained righteousness and preserved integrity. He would not have accused Mary of extravagance in anointing Christ with precious ointment. But from the very first act of dishonesty, his character began to deteriorate.*14LtMs, Ms 91, 1899, par. 37*

This history is given that corruption may not be brought into the church by men who sell themselves to Satan to carry out his suggestions. Such men not only take themselves from under God's protection, and lose peace and happiness, but they will betray the cause of God into the hands of sinners. All their work is against God. Their talents of usefulness are used to forward the work of the

great deceiver. They will lose eternal life. Their misappropriation of the Lord's goods, their robbery of His treasury, may ever be kept secret, but it is at the loss of their souls. *14LtMs, Ms 91, 1899, par. 38*

This is one reason why Brother Ballenger's proposed enterprise of establishing a settlement in the South would not be a safe one. There are those who are supposed to be excellent men, but they have some flaw in their character which, under special temptation, becomes as a dead fly in the ointment. The whole character will be perverted by one unconfessed sin. *14LtMs, Ms 91, 1899, par. 39*

Then let all plans to establish a community in the Southern field be abandoned. Let not one or two men devise methods of work which according to foresight promise to be a success, but which aftersight will reveal to be a mistake, involving the work of God in difficulty. *14LtMs, Ms 91, 1899, par. 40*

The workers in God's service need to be as wise as serpents and as harmless as doves. This kind of talent is especially needed in the work in the South. There are men who if they choose can make it very hard for those who take hold of the work in any part of the field, because their hearts are not linked with the heart of the great Worker. They need to be controlled by the Spirit of God, else they will make great blunders, which will imperil their own souls and the souls of their fellow men. *14LtMs, Ms 91, 1899, par. 41*

God calls for a living, straightforward testimony to be borne. Testimonies have been borne, but a new impulse must be given to the work. Jesus Christ is the Captain of the Lord's host. He must be recognized as the Leader. All who heed the words, "Follow me," will reveal the fruit of obedience. The ground upon which we are to stand unitedly in doing God's service is that the Bible is the true guide, and not the idle sophistry of men. The Bible is our Counselor, and is to be obeyed. *14LtMs, Ms 91, 1899, par. 42*

Justification by faith is the article of our true standing in the sight of God. Sanctification through the Holy Spirit binds up man's will and purpose with the will and purpose of God. If we have not these features in our experience, the church will be sickly and feeble. The safety of God's people is in coming to His living Word. When no

human authority is put before this Word, then will men unite in gospel harmony, for the doing of the Word binds heart to heart, causing the workers to blend as one in Christ Jesus. The living Oracles are fresh and beautiful. To study them is to eat the flesh and drink the blood of the Son of God.<sup>14</sup>*LtMs, Ms 91, 1899, par. 43*

Greater care should be taken in regard to the spirit circulating through the institutions at the heart of the work. All should bear the signature of God. All the workers are to humble their hearts before the Lord, acknowledging His sovereignty. All are to work in humility of mind, as servants of Christ, yoked up with Him. All are to live lives of self-denial and self-sacrifice. They are to learn Christ's meekness and lowliness. No vestige of an overbearing spirit will then be seen.<sup>14</sup>*LtMs, Ms 91, 1899, par. 44*

## Ms 92, 1899

The Importance of Christ's Lessons to His Church in the Wilderness

NP

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“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.” [*Ephesians 4:29-32*.] “Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering, and a sacrifice to God for a sweet smelling savor.” [*Ephesians 5:1, 2*.] *14LtMs, Ms 92, 1899, par. 1*

Here are presented the possibilities and probabilities before the Christian. The talent of speech ranks with the highest gifts. “If any man offend not in word, the same is a perfect man, and able also to bridle also the whole body.” “Who is a wise man, and endued with knowledge among you, let him show out of a good conversation his works with meekness and wisdom. But if ye have bitter envying and strife in your heart, glory not, and lie not against the truth.” [*James 3:2, 13, 14*.] Words, spoken under the sanctification of the Spirit, are of great value. The voice is a talent which if improved cannot be measured. *14LtMs, Ms 92, 1899, par. 2*

Industry is a talent. God has given to men and women a body, and members which compose the body. The head, the hands, the feet, the eyes, the ears, the heart, and every organ, are parts of the living

machinery. "We are laborers together with God; ye are God's husbandry; ye are God's building." [1 *Corinthians 3:9.*] Education does not consist in using the brain alone. The hands must act their part in the education. Physical employment is a part of the education essential for every student. Education is lacking in an important line if the students are not taught how to exercise their muscles in useful labor. *14LtMs, Ms 92, 1899, par. 3*

Students who have not been educated to be practical men and women, able to work in business lines, cannot claim to be educated. The energies which should have been devoted to business of various lines have been neglected. The students have obtained book knowledge without a knowledge of physical labor. Their object is to obtain a professorship, and then, if they have a school, they in their turn educate the youth without teaching them how to use their physical powers to obtain knowledge in various lines. They have a defective education. *14LtMs, Ms 92, 1899, par. 4*

The physical, mental, and moral powers combined must be used in working together with God. There must be a union of action, an equal taxation of all the powers. In His great goodness God has endowed the human agent with capabilities, so that he may co-operate with God in the great work Christ came to our world to do. The Saviour gave His life, His whole being, for the accomplishment of the work. We are laborers together with God. Every worker in the Lord's vineyard should know how to carry on the great trust left in his charge as a faithful steward for God. *14LtMs, Ms 92, 1899, par. 5*

Man must gather more and more knowledge, adding to the abilities God has given him, contributing rays of light for the benefit of those who shall take up the work after him. New, fresh ideas and appliances should be added to the general stock, developing more and more perfectly the Lord's plans for the education of the youth in our schools, taking up the instruction the Lord Jesus Christ gave when He was the invisible Leader of more than a million people, which His own right hand had delivered from Egyptian bondage. We can gather no purer and stronger intelligence than Christ gave as the Leader of that vast congregation. The instruction coming from Him is the higher education. He taught His people to educate and

train their children to be practical in all their service to God, to be pure, clean, holy in obeying all His commandments.*14LtMs, Ms 92, 1899, par. 6*

The work of building the tabernacle is a lesson book for all the students in our schools. The method, organization, discipline, [and] tact shown in the work teach important lessons. All was to be done according to the education given to Moses in the mount. And the children had their part to act as they journeyed through the wilderness. There were to be no idlers in the encampment. To every one was assigned a part. This was to give the people increasing confidence in the soundness of the methods and lessons given to Moses to be given to them. As they travelled, their march was a lesson in order and unity. The under-educators were to learn the commandments of God, which were set to song, and the very tread of the people through the wilderness was to teach order and discipline. They were to follow where their educators led the way.*14LtMs, Ms 92, 1899, par. 7*

Their Leader gave special directions to Moses, to be given to the responsible men, that as they advanced step by step, the children were to be taught, singing as they journeyed. Through the forty years of wilderness-wandering the people, young and old, were given a variety of exercises, which demanded the exercise of brain, bone, and muscle. Christ was their Teacher, and every lesson given was preserved in writing, to be given by Moses to the people in their travels. Nothing in the plan or management was to be criticized, for it was the higher education.*14LtMs, Ms 92, 1899, par. 8*

Had modern teachers in literary and physical lines drawn their lessons and principles of action from the principles of the Old Testament, there would be today a vast difference in the text books used in our educational institutions. There are a mass of valueless lesson books. The very best thing that teachers can do is to take the words of the great Teacher to the congregation of Israel, for the mental, physical, and moral improvement of the powers of the whole being, for the formation of right sentiments, for the development of practical usefulness.*14LtMs, Ms 92, 1899, par. 9*

All the knowledge which can be imparted in philosophy,

mathematics, languages, history, law, and medicine is not sufficient to bring forth from our schools well-trained, educated scholars. All that is learned through the medium of books and experiments, through the teaching of professors, the student can take from school with him; but he is not educated unless he has the highest knowledge that a human being can possess, knowledge which is after the divine similitude of the teaching given by Christ when enshrouded in the pillar of cloud. *14LtMs, Ms 92, 1899, par. 10*

He who understands the laws of God's kingdom, and how to conduct himself in this world as a citizen of heaven, works upon the highest principles for his present and eternal good. If he takes heed to the instruction which fell from the lips of Jesus Christ as He educated His church in the wilderness, he possesses a mind habituated to dwell upon, to observe, the teaching of the great I AM. He has the higher education. He has a clear perception of what constitutes higher education. The mental powers will become strengthened, as in the case of Daniel, when students shall, like Daniel, place themselves, in the fear of the Lord, under the most favorable conditions to learn the lessons given to our world regarding the knowledge of the only true God and Jesus Christ whom He has sent. *14LtMs, Ms 92, 1899, par. 11*

Mental discipline is required in our schools that the students may understand that Christ, the greatest of all Teachers, is giving them correct lessons. Knowledge is obtained by the practical working out of these lessons. All the efforts of our teachers are to be made to keep one definite object before the students—the outline of God's expressed will. The books that have been issued by infidels should not find place in our schools. What is God's covenant with the people He is seeking to save today, in 1899? What are the terms of salvation? What is the education which is of the most value today. We are told in the *forty-second, forty-ninth, fifty-first, fifty-second, fifty-fifth, and fifty-eighth chapters of Isaiah*, and in the *twenty-eighth and twenty-ninth chapters of Exodus*. *14LtMs, Ms 92, 1899, par. 12*

It has been ever a grievous dishonor to God, our Creator and our Redeemer, that so little attention is given to the incarnation and mediation of Christ. He offered Himself as a sacrifice to God. The fear of the Lord is the beginning of wisdom. Why should not the



students in our schools be taught that it was Christ who gave Himself for the sins of the world because of Adam's transgression? Christ has purchased the world by making a ransom for it, by taking human nature. He was not only the offering, but He Himself was the Offerer. He clothed his divinity with humanity, and voluntarily took upon Him human nature, making it possible to offer Himself as a ransom. *14LtMs, Ms 92, 1899, par. 13*

"I am the living bread which came down from heaven," He said. "If any man eat of this bread he shall live for ever." It is the tree of life. "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 6:51, 54-57, 63.*]*14LtMs, Ms 92, 1899, par. 14*

Christ was without sin, else His life in human flesh and His death on the cross would have been of no more value in procuring grace for the sinner than the death of any other man. While He took upon Him humanity, it was a life taken into union with Deity. He could lay down His life as priest and also victim. He possessed in Himself power to lay it down and take it up again. He offered Himself without spot to God. *14LtMs, Ms 92, 1899, par. 15*

The atonement of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest fulness of the exercise of grace, mercy, peace, and love to the most guilty of Adam's race. *14LtMs, Ms 92, 1899, par. 16*

The diligent, painstaking teacher will present an education to his students that is as broad as the world, reaching to the highest heaven, and education which cannot be completed in this world. This education will be continued through eternal ages in the higher

grade. *14LtMs, Ms 92, 1899, par. 17*

Christ's priestly intercession is now going on in the sanctuary above in our behalf. But how few have a real understanding that our great High Priest presents before the Father His own blood, claiming for the sinner who receives Him as his personal Saviour all the graces which His covenant embraces as the reward of His sacrifice. This sacrifice made Him abundantly able to save to the uttermost all that come unto God by Him, seeing He liveth to make intercession for them. May the Lord teach His people the importance of the subjects and principles which concern the preparation for the higher school. They know so little compared with what they might know if they understood what is comprehended in higher education. May the Lord increase our perceptive faculties, enabling us to learn the lessons which mean so much to every soul. *14LtMs, Ms 92, 1899, par. 18*

Love brought Christ down from heaven to be our Teacher. All the words spoken by Him when enshrouded in the pillar of cloud are of the highest value to fathers and mothers in teaching their children. Lessons may be learned from the preparation made in following the precise directions given by the One who was leading that vast congregation in the wilderness. His words are of the highest value also to the educators in our schools. The neglect to practice the principles given by Christ to His church in the wilderness is the explanation of the destruction of Jerusalem, and the dispersion of the Jews to all parts of the world. Had they been faithful to their sacred trust, they would have advanced in experience, and would have stood above every nation upon the face of the earth. *14LtMs, Ms 92, 1899, par. 19*

These lessons God designed should be kept before every family. "All Scripture is given by inspiration, 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.*] What is to be done in this our school in Cooranbong? Teach those things that will keep Christ ever before the students. They should receive this instruction into their hearts, and should practice it. This would be to them as eating of the tree of life. *14LtMs, Ms 92, 1899, par. 20*

The Lord is soon to come, and the great burden of all who love God should be to co-operate with Him, and by repentance and faith accept the provisions made, that the covenant of God may be fulfilled in them. We must first receive the holy oil which is emptied out of the two olive branches, that we may impart it to others. *14LtMs, Ms 92, 1899, par. 21*

There is abundant encouragement for every teacher, fathers, mothers, educators in our schools, to educate, educate, line upon line, and precept upon precept. Everything else is of a secondary consideration. Christ is their sufficiency. In taking the nature of man He was exposed to all the sharpness of temptation, all the bitterness of the keenest sorrow, as He saw so many yielding to Satan's devices. He can sympathize with all who are tempted. He was made like unto them in all things, that He might know how to deliver the godly out of temptation. We have every encouragement to draw nigh unto God through Christ; for we have not an high priest which cannot be touched with the feelings of our infirmities, but who was in all points tempted like as we are, yet without sin. *14LtMs, Ms 92, 1899, par. 22*

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” [*Hebrews 4:16.*] “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.” “He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him.” [*John 1:14, 16; 3:36.*]*14LtMs, Ms 92, 1899, par. 23*

This is the education that is to be given to our students. The manner of Christ's instruction is to be followed. His words are to be voiced. Of those who will lay hold of Him in earnest faith, conforming themselves to Him in soul, body, and spirit, by self-denial, as did Daniel, that their mental powers may be sharp and clear, of all who place themselves in right relation to God, it may be said as of the Hebrew captives: “As for these four children, God gave them knowledge”—bear in mind that education is knowledge only through practice—“and skill in all learning and wisdom, and

Daniel had understanding in all visions and dreams.*14LtMs, Ms 92, 1899, par. 24*

“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 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.” [*Daniel 1:17-20.*]*14LtMs, Ms 92, 1899, par. 25*

This may be the history of the youth who attend our schools if they are willing to practice self-denial, and to learn that the fear of the Lord is the beginning of wisdom. Like Aaron, who symbolized Christ, the Saviour bears the names of all His people upon His heart in the holy place. Our great High Priest remembers all the words by which He has encouraged them to trust, for He is ever mindful of His covenant.*14LtMs, Ms 92, 1899, par. 26*

“He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion. He hath given meat unto them that fear him; he will ever be mindful of his covenant. ... The works of his hands are verity and judgment. All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He sent redemption unto his people; he hath commanded his covenant forever. Holy and reverend is his name. The fear of the Lord is the beginning of wisdom: a good understanding have all they that keep his commandments: his praise endureth forever.” [*Psalms 111:4, 5, 7-10.*]*14LtMs, Ms 92, 1899, par. 27*

The standard that Christ gave by word of mouth to Moses is a standard of absolute completeness—the perfection of the Saviour’s character. By beholding Christ today, tomorrow, in our families, in the church, we are to educate the youth to behold Him, to teach diligently His words spoken to the children of Israel. We are to regard these words as the words of God.*14LtMs, Ms 92, 1899, par. 28*

“And Moses went up unto God, and the Lord called unto him out of

the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, an holy nation." [Exodus 19:3-6.]*14LtMs, Ms 92, 1899, par. 29*

"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?" [Deuteronomy 4:5-7.]*14LtMs, Ms 92, 1899, par. 30*

"These are the commandments, the statutes, the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it, that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life, that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey." *14LtMs, Ms 92, 1899, par. 31*

"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." [Deuteronomy 6:1-7.]*14LtMs, Ms 92, 1899, par. 32*

The life of Christ was one of obedience. Let fathers, mothers, and the educators in our schools remember that it is a higher branch of

education to teach children obedience. Altogether too little importance is attached to this line of education. The Old Testament Scriptures contain lessons taught by Christ, the One who loved us, and gave Himself for us. The history of Adam and Eve's disobedience in the very beginning of this earth's history is fully given. *14LtMs, Ms 92, 1899, par. 33*

By that one act of disobedience our first parents lost their beautiful Eden home. And it was such a little thing! We have reason to be thankful that it was not a larger matter, because if it had been, little disregards in disobedience would have been multiplied. It was the least test that God could give the holy pair in Eden. Disobedience and transgression are ever a great offense to God. Unfaithfulness in that which is least will soon, if uncorrected, lead to transgression in that which is great. It is not the greatness of the disobedience, but the disobedience itself, which is the crime. *14LtMs, Ms 92, 1899, par. 34*

Christ was obedient unto death. He prayed, "If it be possible, let this cup pass from me. Nevertheless, not my will, but thy will, O God, be done." [*Matthew 26:39.*] "If by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." [*Romans 5:19.*] The garden of Eden, with its disobedience and transgression, and its penalty of death, stands before us in contrast with the garden of Gethsemane, where Christ agonized at the thought of standing as a sinner against the Father He loved, to be separated and bear the chastisement, to be treated as an enemy, that through Him the world might be saved. The thought wrung from His pale and quivering lips the words, If it be possible to save man in any other way, let this cup pass from Me. But Thy will, not Mine, be done. *14LtMs, Ms 92, 1899, par. 35*

A great agony was upon the Saviour, and sweat drops of blood fell from His brow and moistened the sods of Gethsemane. His intercession of agony brought a strong angel from glory to soothe and strengthen the divine Sufferer. Let every parent, every educator, with the love of Jesus in his heart, present the scenes of Gethsemane and the judgment hall. *14LtMs, Ms 92, 1899, par. 36*

## Ms 93, 1899

Words of Instruction from the Apostle Paul

NP

July 13, 1899 [typed]

Portions of this manuscript are published in *6BC 1089; 7BC 912, 924; TDG 203*. +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.

“Know ye not,” Paul asks, “that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.” [*1 Corinthians 9:24-26.*] *14LtMs, Ms 93, 1899, par. 1*

Thus Paul presents the conditions which God imposes upon every soul who enlists in His service. The apostle fears for himself, lest he shall fail of bearing the examination test and be found wanting, and he places himself under severe training. So the Christian today needs to keep strict guard over his appetite. He needs to subject himself to severe training, that he may not run uncertainly or at random, without seeing his standard and striving to reach it. He must obey the laws of God. The physical, mental, and moral powers must be kept in the most perfect condition if he would obtain the approval of God. “I keep under my body,” the apostle says. [*Verse 27.*] This means literally to beat back its desires and impulses and passions by severe discipline, even as did those competing for an earthly prize. *14LtMs, Ms 93, 1899, par. 2*

Paul continues, “Moreover, brethren, I would not that ye should be ignorant, how 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.” [*1 Corinthians 10:1, 2.*] By the power of that invisible Presence all Israel were enshrouded in the pillar of cloud, and all were baptized unto Moses, in the cloud and in the sea. The

signs given by God to Moses placed the children of Israel under his guidance, as the acknowledged, visible leader of the chosen people of God. *14LtMs, Ms 93, 1899, par. 3*

Though Paul sat, a diligent student, at the feet of Gamaliel, he also learned a trade. He was an educated tentmaker. It was the custom among the Jews, the wealthy as well as the poorer classes, to train their sons and daughters to some useful employment, so that should adverse circumstances come, they would not be dependent on others, but would have educated ability to provide for their own necessities. They might be instructed in literary lines, but they must also be trained to some craft. This was deemed an indispensable part of their education. *14LtMs, Ms 93, 1899, par. 4*

The testimony of Paul and Aquila is that by their occupation they were tentmakers. While they preached the gospel Paul and his companion wrought at their trade as tentmakers, and in doing this they could give a more thorough knowledge of Christ to those who heard them. They labored that they might obtain means for support. *14LtMs, Ms 93, 1899, par. 5*

Paul taught the Scriptures, as well as working at his trade. The *twentieth chapter of Acts* gives the history of his earnest labors. "From Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, 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 in 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 had showed you, and 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. ... *14LtMs, Ms 93, 1899, par. 6*

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to



feed the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears. And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver or gold or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.”  
[Verses 17-21, 25-34.]*14LtMs, Ms 93, 1899, par. 7*

Paul is not speaking mysteries. He is appealing to their knowledge of his manner of life. In Corinth he had lived and labored with Aquila and Priscilla, instructing them more perfectly in the truth. The great apostle was not ashamed or afraid of work, and he did not treat this subject as in any way lowering to his work in the ministry. *14LtMs, Ms 93, 1899, par. 8*

Again he says, to the brethren in Thessalonica, “Finally brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil, and we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. *14LtMs, Ms 93, 1899, par. 9*

“For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear

that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing." [2 *Thessalonians* 3:1-13.]*14LtMs, Ms 93, 1899, par. 10*

The greatest care is necessary that every obstruction may be removed from the church, that no stumbling block shall be placed in the way of sinners by an inconsistent course in those who profess the faith. The name of the Lord is to be glorified in the virtuous, honest, godly character of those who believe; for if men walk humbly and prayerfully with God, manifesting His divine power, and co-operating with Him in the work of salvation, righteousness will be the fruit they will bear.*14LtMs, Ms 93, 1899, par. 11*

The apostle in his day considered idleness a sin, and those who indulge this evil today disgrace their profession. They will criticize the faithful worker, and bring reproach upon the gospel of Christ. Those who would believe, they turn from the way of truth and righteousness. We should be warned not to associate with those who by their course of action lay a stumbling block in the way of others. "If any man obey not our word by this epistle," the apostle says, "note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." [*Verses 14, 15.*] If he refuses the admonition of the Lord's servants, and follows his own will and judgment under the inspiration of his leader, Satan, he will bring ruin upon himself, and must bear his own sin.*14LtMs, Ms 93, 1899, par. 12*

The custom of supporting men and women in idleness by private gifts or church money encourages them in sinful habits, and this course should be conscientiously avoided. Every man, woman, and child should be educated to do practical, useful work. All should learn some trade. It may be tentmaking, or it may be business in other lines; but all should be educated to use the members of their body to some purpose, and God is ready and willing to increase the adaptability of all who will educate themselves to industrious habits.*14LtMs, Ms 93, 1899, par. 13*

If a man in good physical health has property, and has no need of

entering into employment for his own support, he should labor to acquire means that he may advance the cause and work of God. He is to be “not slothful in business; fervent in spirit, serving the Lord.” [*Romans 12:11.*] God will bless all who guard their influence <in regard to> others in this respect. *14LtMs, Ms 93, 1899, par. 14*

Health and physical strength are established by the use and improvement of every opportunity to be useful. Diligence in business is highly appropriate, and in no case need it quench fervency of spirit in our service for the Lord. The apostle Paul was not ashamed of honest labor. He did not consider it demeaning that teachers, educators of the youth, or ministers of the gospel should labor with their hands as circumstances demanded. Physical development is essential if we would preserve all parts of the living machinery in health. *14LtMs, Ms 93, 1899, par. 15*

This education in physical lines would save many men in high positions from premature death. Intemperance in eating and drinking has cut short millions of lives. Many influential men have sacrificed health and life itself by their indulgence at feasts and dinners and late suppers, by indulging in wine and liquor drinking. The history of Daniel and his fellows is written for our instruction. These youth practiced total abstinence from all intoxicating drinks. We should abstain from everything that is hurtful, and we should be temperate in our use of that class of food which, if taken in proper quantities and at proper times, will build up the human structure, keep the brain clear, the breath pure, the stomach strong to do its appointed work. Do not crowd the hours for eating too closely together. Give the stomach periods of entire rest, and the food that is placed in the mouth, do not bolt it down without masticating it, thus leaving to the digestive organs the work which the teeth should do. As a rule men in official positions eat food at all times and on all occasions, and this is the cause of so much disease and suffering. Gout, apoplexy, paralysis, and death are the result. *14LtMs, Ms 93, 1899, par. 16*

As a child and youth Jesus worked with His father Joseph and learned the trade of a carpenter, a builder. His trade was significant. He was indeed a character-builder, and as such all His labors were perfect. At the age of twelve, on His return from His first visit to

Jerusalem, His parents lost Him, and returning to Jerusalem they sought Him sorrowing. They found Him in the temple, sitting among the doctors, hearing them and asking them questions. He was imparting light to their darkened and confused minds, and all who heard Him were astonished at His understanding and answers. *14LtMs, Ms 93, 1899, par. 17*

When His parents saw Him, and heard His questions and answers to the dignitaries of the temple, they were amazed, and scarcely knew what to say. His mother said, "Son, why hast thou dealt thus with us? Behold, thy father and I have sought thee sorrowing." The wise doctors were surprised to hear His answer, "How is it that ye sought me? wist ye not that I must be about my Father's business?" [*Luke 2:48, 49.*] As He said these words, He raised His hand to heaven. Divinity flashed through humanity. His countenance was lighted up like the face of an angel. Neither parents or doctors understood His words. They were a mystery which they could not understand, but a solemn awe fell upon 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. And Jesus increased in wisdom and stature, and in favor with God and man." [*Verses 51, 52.*] *14LtMs, Ms 93, 1899, par. 18*

To His chosen church in the wilderness Christ taught the lessons essential for them to know in order to win a crown of life. All are bound to obey the law of God. All may be educated to see the grievous result of sin. No man can feel the justice and mercy of God in the destruction of the sinner until he beholds Christ as the Sin-bearer, bearing the stroke of the justice of God. Christ, as our Substitute and Surety, stands at the head of the offending order, and says, Lay the sins of man to My account. All who will may find pardon for their transgressions. *14LtMs, Ms 93, 1899, par. 19*

The temptations to which Christ was subjected were a terrible reality. As a free agent He was placed on probation, with liberty to pass under Satan's jurisdiction, to work at cross-purposes with God. If this were not so, if there was no possibility of His falling, He could not be tempted in all points as the human family is tempted. If it were impossible for Him to yield to temptation, it was no temptation to Him. And the temptations of Christ, and His suffering under them,

were proportionate to His exalted, sinless character. Says the apostle, "Ye have not resisted unto blood, striving against sin." [*Hebrews 12:4.*] Christ did resist unto blood in that hour when the fear of moral failure was as the fear of death. As the world's Redeemer bowed in Gethsemane, His soul-agony was so great that drops of blood fell from the pores of His skin, and moistened the sods of the earth. He prayed with strong crying and tears, and He was heard in that He feared. God strengthened Him as He will strengthen all who humble themselves as Christ humbled Himself, all who will throw themselves, soul, body, and spirit, into the hands of a covenant-keeping God. *14LtMs, Ms 93, 1899, par. 20*

Upon the cross Christ knew as no other can know the awful power of Satan's temptation, and His heart was called out in pity and forgiveness for the dying thief who had been ensnared by the enemy. How marvelously that power has been exercised against the human family, against Him who has undertaken their cause! *14LtMs, Ms 93, 1899, par. 21*

The disciple John writes, "My little children, These things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. 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." [*1 John 2:1-5.*] *14LtMs, Ms 93, 1899, par. 22*

The Captain of our salvation was perfected through suffering. His soul was made an offering for sin. It was necessary for the awful darkness to gather about His soul because of the withdrawal of the Father's love and favor, for He was standing in the sinner's place, and this darkness every sinner must experience. The righteous One must suffer the condemnation and wrath of God, not in vindictiveness; for the heart of God yearned with greatest sorrow when His Son, <the Guiltless,> was suffering the penalty of sin. This sundering of the divine powers will never again occur throughout the eternal ages. In His expiring agony nature sympathized with her suffering, dying Author. The sun was

darkened. The rocks were rent. There was a great earthquake, and many graves were opened as Christ with a loud voice cried, "It is finished. Father, into thy hands I commit my spirit." "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." [*John 19:30; Luke 23:46, 47.*]14LtMs, Ms 93, 1899, par. 23

I know not how to trace these words. I would try to make sin appear as the terrible thing that it is, that students and teachers may not feel it a small thing to sin. It was sin that caused all this suffering to the Son of God. These things should be considered. Let not teachers refrain from exercising all their God-given power to restrain sin in the students. Let ministers and all who claim to be children of God work as never before to counterwork iniquity. We must respect and reverence Christ and all who are laboring with God to eradicate evil. Let teachers and ministers and all who handle sacred things depart from all iniquity. "Blessed are they that do his commandments," John declares, "that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:14.*]14LtMs, Ms 93, 1899, par. 24

## Ms 93a, 1899

Sermon/Closing Address at the Australasian Union Conference Session

[Cooranbong, New South Wales, Australia]

July 23, 1899

This manuscript is published in entirety in *1SAT 304-311*.

“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. 14LtMs, Ms 93a, 1899, par. 1*

While we know Christ in one sense, that He is the Saviour of the world, it means more than this. We must have a personal knowledge and experience in Christ Jesus, an experimental knowledge of Christ, what He is to us, and what we are to Christ. That is the experience that everyone wants. Now, I cannot have it for any of you, nor can you have it for me. The work that is to be done for us is to be through the manifestation of the Holy Spirit of God upon human minds and human hearts. The heart must be purified and sanctified. *14LtMs, Ms 93a, 1899, par. 2*

I need not tell any of you that it is so, because you know it. Not one of us needs to feel a doubt as to where we are, or to think, “I wish I knew where I stood before God,” but, by living faith, we must sink ourselves in God; and when we do that, His life will shine upon us. There is not a particle of need of our being in a state of inefficiency and coldness. *14LtMs, Ms 93a, 1899, par. 3*

What is the matter with us? “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.” [*James 1:5*.] It shall be given him. There are no “ifs” nor “ands” about it. “But let him ask in faith, nothing wavering.”

[Verse 6.]*14LtMs, Ms 93a, 1899, par. 4*

You pray, and ask God for wisdom, strength, and efficiency, and feel that you must have them, but perhaps, right after that prayer, it will seem as though a hellish shadow of Satan was cast right athwart your pathway, and you see nothing beyond. What was that? Why, the devil wanted to obscure your faith in that cloud. But there is no necessity for you to do that. Is feeling that is to be our criterion, or is it to be the Word of the living God? Are we to sink our faith in the cloud? That is what Satan wants us to do. But we should not give him so much pleasure as that. What are we going to do?*14LtMs, Ms 93a, 1899, par. 5*

I have had that cloud settle upon me at times, but I knew that God was there just the same. Since this conference began, I have hardly been able at times to sit up. When I first came to the meeting here, I came by faith, and I didn't know as I could say anything. I had been in such terrible weakness that I could hardly tell my own name. But I said, "I shall go. I am going to put myself in the channel of light, and there I am going to remain. Then I shall expect the Lord to help me." I have a great deal of talking to do with the Lord in the night, and I always know He will help me. When I came in here I was so weak I did not know if I could speak or not. But you know how He gave strength to me, and the last time, when I read that long paper to you, He gave me strength, and I thank Him that I had strength to do it. I have been astonished at the measure of strength given me.*14LtMs, Ms 93a, 1899, par. 6*

"Ask in faith, nothing wavering." Don't let one single suggestion of the devil come in. It is to be "nothing wavering. For he that wavereth is like a wave of the sea." [Verse 6.] The Lord will do great things for us if we will only show our trust in Him.*14LtMs, Ms 93a, 1899, par. 7*

I remember when I was in Switzerland, the darkness of the enemy came over the pathway when I was trying to do a work for God there. I wanted them to do a special work in erecting some buildings, and I tried every way to bring them around, and finally, after standing there so long, and I could do no more, the meeting closed, and I went in my room. I said, I will take right hold of the



promises of God, and those promises are ‘yea, and amen,’ and I believe they are mine. *14LtMs, Ms 93a, 1899, par. 8*

“Well,” I said, “Lord teach me what to do in this emergency, for I am not going to give this up, or waver in the matter at all.” Now, the Lord helps them that are of one mind, and it had seemed that there were as many different minds as there were different people. We wanted a school building and a meeting place. *14LtMs, Ms 93a, 1899, par. 9*

While I was praying, I said, “I put my trust in Thee. Thou wilt keep that which I have committed to Thee. Thou must strengthen my faith.” I kept holding right on, and as I prayed it seemed that the sweet Spirit of God just went right through the room, wave after wave, and every particle of unbelief or anything like it was brushed away, and we carried every point. And so the building was put up. *14LtMs, Ms 93a, 1899, par. 10*

What we want is that faith that will not let go, a faith that will not fail or be discouraged. I know your faith is to be tried, and I know the banner of truth has got to be lifted in places all around here. “Why,” says one, “how can we do all this if the Lord is coming so soon?” Why, the Lord can do more in one hour than we can do in a whole lifetime, and when He sees that His people are fully consecrated, let me tell you, a great work will be done in a short time, and the message of truth is to be carried into the dark places of the earth, where it has never been proclaimed. *14LtMs, Ms 93a, 1899, par. 11*

When we first came to Melbourne I was very sick. Some of you know something about that. I had to be propped up with pillows, and they would carry me in their arms up into their hall, and there I would speak to the people. But all the time I had the presence and blessing of God. It was a most precious time to me. *14LtMs, Ms 93a, 1899, par. 12*

When we come to the hardest places we may know that all heaven is interested, and will bear us up if we will not fail or be discouraged. Cling to the Mighty One. Do not talk unbelief at all, because the more you talk unbelief, the more you will have unbelief; and the more you talk darkness, the more darkness you will have; the more you talk light, the more light you will have. And the more you talk

faith, you will have faith. *14LtMs, Ms 93a, 1899, par. 13*

I want to read a few verses more. "I have given them thy word, and the world [hath] hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from 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 them into the world, even so have I sent them also into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." *John 17:14-19*. The truth of God must sanctify the whole man, body and soul. It is not the truth to you unless you practice it. *14LtMs, Ms 93a, 1899, par. 14*

Our precious Jesus gave up all heaven to come to this world that He might sanctify us through the truth. Will we be sanctified? In His life and example, His lessons and His words, there was the sanctification of the Spirit of God. Sanctification was upon Him for us. God Himself worked through humanity, just as humanity must work through humanity. That is why He took humanity upon Himself that He might teach humanity how to work for itself. He took humanity that He might experience death in our behalf, that we might have life and immortality through His life and death. *14LtMs, Ms 93a, 1899, par. 15*

"Neither pray I for these alone, but for them also which shall believe on me through their word." [*Verse 20*.] Now that prayer of Christ is for us, that we 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." [*Verse 21*.] Get out the coldness from your heart; get out the evil surmisings; get out every bad thought, and let the Lord Jesus take the throne of the heart and reign there. *14LtMs, Ms 93a, 1899, par. 16*

"And the glory which thou gavest me, I have given them." The character that God gave Him, He has given us, "that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*Verses 22,*

23.]14LtMs, Ms 93a, 1899, par. 17

Can we take that in? It is a wonderful thing, that God loves them that believe on Him, as He loves Christ Himself. We are made one with God, and we want that oneness. We want to seek Him earnestly for the faith once delivered to the saints, and we want the spirit of the third angel's message. We want to realize that the end of all things is at hand, that speech is a talent, and that faith is the gift of God. We must work and pray that God may preserve that faith.14LtMs, Ms 93a, 1899, par. 18

You must put your foot right on the Word, and say, I believe, I will believe, I will press to the mark of the prize; and everything that hinders me shall be swept away. I will not allow anything to interpose between my soul and God.14LtMs, Ms 93a, 1899, par. 19

Now the dark shadow of Satan will come right across our pathway if we let our faith sink into it. But we must do as the eagle does when he is in the cloud and bewildered in the fog. He does not go one way and another as though distracted, but he does not wait to see the light, but presses upward through the cloud until he comes into the light above. And so we should press upward, beyond the hellish shadow of Satan, when he tries to eclipse the rays of light that come from God.14LtMs, Ms 93a, 1899, par. 20

Now we want the life of Christ in our hearts to make us one, and [then] there will be united action. We must press to the mark of the prize of the high calling which is in Christ Jesus our Lord. What we need is that living active faith that takes God at His Word. We must have it, and God will let us have it if we will.14LtMs, Ms 93a, 1899, par. 21

But we must not be discouraged. We want to get rid of unbelief, we do not want to talk it or act it or think it, but press forward to the mark of the prize of the high calling that is in Christ Jesus our Lord. I feel anxious because I know that the time has come when God's people should put on their beautiful garments. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.] It is the Word of infinite power that He wants you to eat and drink. He wants you to eat His flesh and drink His blood, and then the power of God will be in your midst. Then the voice will be

touched with a peculiar power.*14LtMs, Ms 93a, 1899, par. 22*

After the passing of the time in 1844, I remember we were a sorrowful little company. There was a little boy who had twenty-five cents, and he threw it into the mud puddle, because he said he would not need it, for the Lord was coming. And afterward he was seen hunting in the mud puddle for his twenty-five cents. I thought, How many of us would do just like that. There was one brother who had been out praying with others, and he began to say in a loud voice, "Great, great, great is the Lord; and greatly to be praised," and I think he repeated that over many times, and his face was shining. Before he finished, the power of God was upon us. While it is true that we were disappointed, yet we had the blessing of God.*14LtMs, Ms 93a, 1899, par. 23*

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." [*Daniel 12:1.*] Let everyone inquire, "Is my name written there?" Do not think about your brethren and sisters for fear they are not ready, but think about yourself. You want to know where you are, and to know that Christ is formed within, the hope of glory. You want to be constantly singing, and when you do that you will stop your criticizing. If you are beholding Him, you will not have time for anything else. And if you see His face, it will be reflected in your face. All this mourning and groaning is dishonoring God, for "whoso offereth praise, glorifieth God." [*Psalms 50:23.*]*14LtMs, Ms 93a, 1899, par. 24*

You are going to have trials in your churches, because there are murmurers and complainers and faultfinders there. Go straight ahead and be cheerful. And when Brother Irwin and Brother Haskell return to America, they are going to have trials there. Do not let your head be cast down, or feel discouraged, but go forward, firm in Jesus Christ, keeping your eye fixed on the crown of life which Christ, the righteous Judge, shall give you in that day.*14LtMs, Ms 93a, 1899, par. 25*

Just keep praising God, and when the devil tempts you, sing. When

Christ was a child He was tempted in every way, and what did He do? He sang psalms, and praised God, and there was music in His voice. And there was an impression made upon the hearts and minds of those who heard Him. He wants you to have heaven in view, and heaven is a good deal nearer than you think. God's holy anointed ones are right by you, and here is His church, the greatest object of His love that it is possible for Him to have. He is watching over every one of us.*14LtMs, Ms 93a, 1899, par. 26*

I love Him because He first loved me. I love Him because He gave His life for me. And God forbid that I should be a coward. When the children of Israel went out to fight, God told them to sing, and as soon as they began to sing, their enemies fled, for they saw the whole army of heaven before them. They were afraid of their destruction and fled. God wants us to vanquish the enemy. Let us pray as we never prayed before. We do not pray half enough. We ought to pray and have regular praise meetings together. May God bless you, and may the Spirit of God be with you.*14LtMs, Ms 93a, 1899, par. 27*

## Ms 94, 1899

“To Do Justly, to Love Mercy, and to Walk Humbly with Thy God.”

NP

July 18, 1899

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“Blessed are the meek; for they shall inherit the earth.” [*Matthew 5:5.*] Meekness is a precious, Christian attribute. The meekness and lowliness of Christ is only learned by wearing Christ’s yoke. It springs from fellowship with God. If meekness and lowliness do not manifest itself in our characters, we are not His disciples, we need to humble ourselves under the hand of God, and wear Christ’s yoke. The absence of meekness and lowliness reveals that many who claim to believe are not wearing the yoke of Christ. That yoke signifies entire submission. *14LtMs, Ms 94, 1899, par. 1*

The heavenly universe looks upon an absence of meekness and lowliness of heart. The self-exaltation, the feeling of swelling importance, makes the human agent so large in his own estimation that he feels that he has no need of a Saviour, no need to wear Christ’s yoke. But the invitation to each soul is, “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.*]*14LtMs, Ms 94, 1899, par. 2*

The power of God is waiting our demand upon it. One may say, I was converted a long time ago. But unless you are converted today, you need the converting power of the Holy Spirit, else you will have a feeble experience. Pure, spiritual power is fresh every morning and new every evening. *14LtMs, Ms 94, 1899, par. 3*

It lifts men above worldly ambition, and expels all selfishness from the soul. The working of the Holy Spirit is not reserved for special times and occasions. Daily we may appropriate the water of life to

our souls. Then the forgiveness of sin is felt and appreciated, and its fruit is seen in the forgiveness of those who injure us and do us harm. *14LtMs, Ms 94, 1899, par. 4*

You may have a theory of truth, and yet have no special fellowship with Christ. It is essential that we be sanctified through the truth. Christ prayed, "Sanctify them through thy truth; thy word is truth." [*John 17:17.*] Men may give sermons in special order, and yet not be sanctified through the truth. Those who are sanctified through the truth speak under the inspiration of the Spirit. Thus Christ taught, and the people said of Him, "Never man spake like this man." [*John 7:46.*] They were astonished at His doctrine, "for he taught as one having authority, and not as the scribes." [*Matthew 7:29.*] When men are baptized by the Holy Spirit, they put on the robes of Christ's righteousness. They take their place at His feet, to learn of Him. *14LtMs, Ms 94, 1899, par. 5*

Sanctification through the truth bears fruit to the glory of God. Under its power men are stripped of the ambition that contends for the supremacy, stripped of the selfishness which leads men connected with our institutions to grasp, in their covetousness, all they can obtain from the treasury in large wages, when they know that their brethren, laboring just as hard in fields where the wear and tear is great, and often under heavy pressure of circumstances, do not receive much more than half of what they receive. *14LtMs, Ms 94, 1899, par. 6*

The men in our institutions who have placed such a high estimate upon their own services are not sanctified by the Holy Spirit. They have not that sanctification which gives them sensitive consciences, leading them to love God supremely and their neighbor as themselves. Their influence and example are detrimental. They do that which they would not wish their brethren to know—they grasp from the treasury. They are blind, and cannot see that by so doing they are depriving others of the wages they should receive. Their selfishness shuts them away from the sanctification of the Spirit of God. *14LtMs, Ms 94, 1899, par. 7*

There is great need of believing the Word, appropriating it as is represented in the *sixth chapter of John*. Read it and understand it.

“Wherefore laying apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. *14LtMs, Ms 94, 1899, par. 8*

“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 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 widows in their affliction, and to keep himself unspotted from the world.”  
[*James 1:21-27.*]*14LtMs, Ms 94, 1899, par. 9*

Selfishness and covetousness have spoiled many lives. The spiritual eyesight has become beclouded, leading men and women, if not to say, to act, the words, “I am rich, and increased with goods, and have need of nothing.” Christ says to them, “I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.”*14LtMs, Ms 94, 1899, par. 10*

“Because thou sayest, I am rich, and increased with goods, and have need of nothing,”—they may be honest in these suppositions, but they are woefully deceived—“and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in his throne.”  
[*Revelation 3:15-21.*]*14LtMs, Ms 94, 1899, par. 11*



When the men who have been selfishly drawing what they should not from the Lord's treasury shall turn to God with full purpose of heart, they will abhor their selfish covetousness. Why? Because they will see that Christ, the Majesty of heaven, the King of glory, came to our world to live the commandments, to give the world an example of the character all must form who would live in God's presence. Those who have estimated their services above the services of those who are doing harder work than they, those who set their own price on their work, and supply themselves from the Lord's treasury, are not laying up treasure in heaven.*14LtMs, Ms 94, 1899, par. 12*

Those who behold Jesus lose sight of self. By the eye of faith they behold Him who is invisible. They see the King in His beauty and the land that is very far off. They practice economy, and reveal justice and righteousness, mortifying self in the place of exalting self. They do not expend unnecessary means upon themselves. They do not confederate together to follow underhand methods in order to draw a large supply of means from the treasury. They see that they have no more right to high wages than have those who work for smaller wages, who bind about their wants, practicing the economy which they teach to others. The means which others use for display, they give to the cause, practicing self-denial as did Christ.*14LtMs, Ms 94, 1899, par. 13*

To save us, Jesus came to the world in the form of humanity. He became poor, that through His poverty fallen beings might be uplifted and made rich. He is the greatest Teacher, the greatest Worker, the world has ever known, and He has left an example which His servants must follow. "He that will come after me," He says, "let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*]*14LtMs, Ms 94, 1899, par. 14*

Those in our institutions who grasp at the surplus means disqualify themselves to understand what it means to be a partaker with Christ in His suffering. The barbed arrows of the Lord, sent by an angel's hand, come to such ones; but they are not wounded. So far have they departed from correct principles that they are blind. They listen to convincing truths, spoken with great earnestness, but still they do not reform, for they have turned aside and warded off every

salutary impression. If they would be content with lower wages, their spiritual danger would be far less. A reform must take place in their lives, else they will never see the King in His beauty. Their experience in this life will decide their eternal destiny. In earnest, authoritative, solemn tones, the voice of the great Teacher has been making appeals to them, but still they are not converted. They have not turned from false, unscrupulous principles. *14LtMs, Ms 94, 1899, par. 15*

The submission which Christ demands, the self-surrender of the will which admits truth in its sanctifying power, which trembles at the Word of the Lord, are brought about by the work of the Holy Spirit. There must be a transformation of the entire being, heart, soul, and character; for if this does not take place, some masterly temptation will sweep them off their feet. Only at the altar of sacrifice, and from the hand of God, can the selfish, grasping man receive the celestial torch which reveals his own incompetence and leads him to submit to Christ's yoke, to learn His meekness and lowliness. As learners we need to meet with God at the appointed place. Then Christ puts us under the guidance of the Spirit, who leads us into all truth, placing our self-importance in submission to Christ. He takes the things of Christ as they fall from His lips, and conveys them with living power to the obedient soul. Thus we may take a perfect impress of the Author of truth. *14LtMs, Ms 94, 1899, par. 16*

God calls for a reformation among Seventh-day Adventists. He calls upon His people to prepare themselves to do the highest service. He calls upon them to humble their proud hearts at His altar, confessing their sins, banishing human ideas from their plans. Christ's standard of perfection adjusts the matter of every man's salvation. He says, "I have manifested thy name unto the men which thou gavest me out of the world." "If ye love me, keep my commandments." [*John 17:6; 14:15.*] We are not to keep only those commandments which do not interfere with human inclination, thinking this is our whole duty. God requires full and willing obedience. The day of final reward will be a day of great astonishment to those who have done well in serving themselves, making everything convenient for self, placing their own value upon the work they perform, and requiring the highest wages, but failing to keep the commandments of God and having no interest in their

fellow workers. They did not bring the commandments into their practical life. *14LtMs, Ms 94, 1899, par. 17*

Christ 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. 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? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." [*Matthew 7:16-23.*] Then to illustrate His teaching, Christ gave the parable of the men who built upon the rock and upon the sand. *14LtMs, Ms 94, 1899, par. 18*

The Lord is greatly dishonored by those who teach the truth, yet who are not themselves doers of the Word. They are looked up to as those who know and understand what it means to be a Christian; and if they do not make straight paths for their feet, the lame are turned out of the way. *14LtMs, Ms 94, 1899, par. 19*

What a strange history was Solomon's! The Lord declared that he had chosen him to build the temple. Thrice he was called the beloved of God. But he departed from the way of the Lord, and transgressed the law that forbade marriage with the heathen. He united with idolatrous women, and misled by them, he built groves for their idols. By their enchantment and their wiles these women led Solomon away from God. The wisest king that ever swayed a scepter was thus seduced into idolatry. *14LtMs, Ms 94, 1899, par. 20*

The work of men in positions of trust in connection with the work of God needs to be closely investigated. The Lord sends warnings and reproofs, but they are not heeded. The feet of the people are diverted into paths in which the Lord has said they shall not walk. It is difficult for the blanketed conscience to arouse. This will be the

sin that will condemn the transgressor. Faith without works is dead, being alone. *14LtMs, Ms 94, 1899, par. 21*

### **Christ Our Example**

God saw that the world was destitute of true knowledge, and He sent Christ into the world to live the law and represent Him. This was the revelation of God in Jesus Christ. The knowledge of God was the chief treasure Christ brought to man. It was His prerogative to impart this knowledge, and He gave it to His disciples to be given to the world. Christ gave lessons that men might be impressed with His justice, condescension, and love. To the just and the unjust He gives a distinct representation of the divine goodness God has manifested in their behalf. He leads men abroad into the open field of nature, and touching the eyes of their senses He shows them the hand that sustains the world, the power ever working in behalf of human beings, good and evil. *14LtMs, Ms 94, 1899, par. 22*

He spreads before them the beautiful flowers, the lily of the valley, the fragrant pinks and roses, delicately tinted by the great Master Artist, and He declares, "Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. ... 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?" [*Matthew 6:19-21, 26.*]*14LtMs, Ms 94, 1899, par. 23*

Jesus gave His life to make it possible for men and women to secure eternal life. The Father appreciates every soul whom His Son has purchased by the gift of His life. Every provision has been made for us to receive divine power, which will enable us to overcome temptations. Through obedience to all God's commandments, the soul is preserved unto eternal life. *14LtMs, Ms 94, 1899, par. 24*

The dumb animals have no souls, yet God cares for them. "Are ye not much better than they?" Christ asks. "Which of you by taking

thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Wherefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [*Verses 26-33.*] *14LtMs, Ms 94, 1899, par. 25*

This lesson is given to all who love God and keep His commandments. The One who gave His life that we should not perish is the divine Teacher, and He appeals to every blessing of the natural world, the showers that fall upon the earth, the dew, the glorious sunlight, given alike to thankful and unthankful. The bounties of God's providence speak to every soul, confirming Christ's testimony to the supreme goodness of His Father. The Lord would have His people realize that the blessings bestowed upon any object of creation are proportionate to the place that object occupies in the scale of creation. If even the wants of dumb animals are supplied, can we appreciate the blessings which God will bestow upon the beings formed in His image? *14LtMs, Ms 94, 1899, par. 26*

Christ would elevate and refine man's mind, purifying it from all dross, that he may appreciate the love that is without a parallel. He leads them up to the higher grade, unfolding before them the treasures of eternity. He opens before them the volume of his providence, and bids them, as far as possible, take in the whole revelation. He tells them that in this book is written the name of every individual, that in the page assigned each individual is written every particular of his history, even to the numbering of the hairs of the head. He leads the human agent to think of the love God manifested by giving His only begotten Son to die for the world. "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.] *14LtMs, Ms 94, 1899, par. 27*

Thus God showed His love for man. With Christ He gave all heaven, that the moral image of God might be restored in man. Our part is to appreciate the means provided, and in harmony with the divine mind work out our own salvation. God could do no more to express His love. His gift could not be greater; for it embraces infinity. His grace is all its vastness is provided for all. There is no excuse for any to retain selfishness. In the hearts of all who receive Him Christ will be formed, the hope of glory. The Saviour says to everyone for whom He has died, You must receive the Holy Spirit, the Spirit of adoption. You must become so united with God that you will impart the grace you have received. Thus you become a living channel, by which God can communicate His light to the world. *14LtMs, Ms 94, 1899, par. 28*

God cannot approve our work while it has in it one thread of selfishness. It was apparently a small transgression that closed the gates of Paradise against Adam and Eve. But ever since then sin has been increasing in volume and prevalence, and it is still increasing. But notwithstanding this, the divine benevolence has not been cut off. God’s love and care still flow earthward. *14LtMs, Ms 94, 1899, par. 29*

This should make man afraid of his littleness, of his sin-loving propensities. God calls upon us to receive and impart the love which passeth knowledge. He is looking upon His prostrate law, upon His Sabbath trampled under foot by a race of rebellious subjects. He could have come forth out of His place to punish the inhabitants of the world for their iniquity. He could have swept them away by a flood, as He did in Noah’s day. But He did not do this. He has spared them because of the covenant made with Noah. The Lord God is full of compassion, mercy, and love. When His servants, the stewards of His business, misrepresent Him, and act out unsanctified self, contrary to His arrangements, they greatly dishonor Him. History will testify against them. *14LtMs, Ms 94, 1899, par. 30*

Those who are in the service of God, who profess to believe the truth, should closely examine themselves, to see whether they are

in the faith, whether they are using sacred or common fire. At the death of Nadab and Abihu, Moses declared to Aaron, "This is that the Lord spake, saying, I will be sanctified in all them that come nigh me, and before all the people I will be glorified." [*Leviticus 10:3.*] Let all who name the name of Christ depart from iniquity. *14LtMs, Ms 94, 1899, par. 31*

The Lord Jesus Christ when in human flesh successfully resisted every temptation of the enemy. His efforts of superhuman love, made to save the race, were successful. From Him men and women may receive power to overcome, if they will consent to cease from sin. Christ gave every son and daughter of Adam unmistakable evidence that through the provisions God has made they may overcome. Each one must rely on the merits of a crucified and risen Saviour. He takes every repenting soul into covenant relation with Himself. *14LtMs, Ms 94, 1899, par. 32*

Christ regarded the enemies of the human race as His enemies. In our behalf he overcame Satan, gaining an everlasting victory for all who will receive him. He engaged in the warfare, and did not give up, but resisted even unto death; and in dying He gained the victory for which He came to our world. Before He died He cried out, "It is finished." "Father, into thy hands I commit my spirit." [*John 19:30; Luke 23:46.*] To His disciples He said, "Be of good cheer; I have overcome the world." [*John 16:33.*] Christ has left us a perfect, sinless example. His followers are to walk in His footsteps. If they are not transformed in character, they can never dwell with Him in His kingdom. Christ died to elevate and ennoble them, and those who retain hereditary tendencies to wrong cannot dwell with Him. He suffered all that it is possible for human flesh to suffer and endure, that we might pass triumphantly through all the temptations Satan may invent to destroy our faith. *14LtMs, Ms 94, 1899, par. 33*

In Christ is our only hope. God has daily victories for His people to gain. After His resurrection Christ said to His disciples, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And ye are witnesses of these things, and, behold, I send the promise of my Father upon you; but tarry ye in Jerusalem,

until ye be endued with power from in high.” [Luke 24:46-49.] *14LtMs, Ms 94, 1899, par. 34*

The very ones who had rejected Christ were to hear His message. Those who had lived in close alliance with the leaders of rebellion were to bear to them a message of pardon and forgiveness. Some who had been united with those who had planned and compassed Christ’s death, who had said, “This is the heir, come, let us kill him” [Matthew 21:38], were to be reclaimed from disobedience and apostasy. “Ye have not chosen me,” Christ said, “but I have chosen you.” [John 15:16.] The Lord forgave them; for they had not known what they were doing; and He sent them forth to proclaim a risen and ascended Saviour. They published the truth that Jesus of Nazareth was the Messiah. *14LtMs, Ms 94, 1899, par. 35*

By his heavenly gifts the Lord has made ample provision for His people. An earthly parent cannot give his child a sanctified character. He cannot transfer His character to His child. God alone can transform us. Christ breathed on His disciples, and said, “Receive ye the Holy Ghost.” [John 20:22.] This is the great gift of heaven. Christ imparted to them through the Spirit His own sanctification. He imbued them with His power, that they might win souls to the gospel. *14LtMs, Ms 94, 1899, par. 36*

Henceforth Christ would live through their faculties and speak through their words. They were privileged to know that hereafter He and they were to be one. They must cherish His principles and be controlled by His Spirit. They were no longer to follow their own way, to speak their own words. The words they spoke were to proceed from a sanctified heart, and fall from sanctified lips. No longer were they to live their own selfish lives; Christ was to live in them and speak through them. He would give to them the glory that He had with the Father, that He and they might be one in God. *14LtMs, Ms 94, 1899, par. 37*

The Lord Jesus is our great High Priest, our Advocate in the courts of heaven. The solemn position in which we stand to Him as worshipers is not appreciated. For our present and eternal good we need to understand this relation. If we are His children, we are bound together in the bonds of Christian brotherhood, loving one



another as He has loved us, united in the sacred relation of those washed in the blood of the Lamb. Bound up with Christ in God we are to love as brethren. *14LtMs, Ms 94, 1899, par. 38*

Thank God that we have a great High Priest, who has passed into the heavens, Jesus the Son of God. Christ has not entered into the holy place made with hands, but into heaven itself, now to appear in the presence of God for us. By virtue of His own blood He entered in once for all into the holy place above, having obtained eternal redemption for us. *14LtMs, Ms 94, 1899, par. 39*

Now is the time for us to make sure work for eternity. Christ is pleading in our behalf. Shall we offer ourselves as a free, acceptable sacrifice? Shall we cover up our sins, or shall we confess them, that we may find mercy and grace to help in every time of need? While Christ is pleading in our behalf, shall we not put away and loathe the sins that caused the Son of God such great suffering? While Jesus is showing compassion for us, shall we not have compassion for ourselves and for our brethren? Shall we not pour out our souls in repentance and contrition, and receive the promise of a new heart? God says, "As far as the east is from the west, so far will I remove thy transgressions from thee." [*Psalm 103:12.*] *14LtMs, Ms 94, 1899, par. 40*

If you are violating the law in the least, you stand under the wrath of an offended God. You may have the mercy of God. If you plead for it, you will obtain it. Cast yourself just as you are upon His mercy and compassion. Lay hold of Him by faith. Put away all selfishness, all covetousness. By faith in the blood of Jesus cleanse your soul from moral defilement. Full and free salvation is offered to every one who will fall on the Rock and be broken. There are many who are saying, Lord, Lord, but they trust in their own self-righteousness. Every day they are practicing sin. They are no honor to God; for wherever they go they are like evil leaven. *14LtMs, Ms 94, 1899, par. 41*

Why do you not cease from sin? You may overcome if you will cooperate with God. Christ's promise is sure. He pledges Himself to fill the office of personal Intercessor, saying, "I will pray the Father for you." [See *John 14:16.*] He who could not see human beings

exposed to destruction without pouring out His soul unto death to save them from eternal ruin will look with pity and compassion upon every soul who realizes that he cannot save himself. He will see no trembling suppliant without raising him up. He who through His own atonement provided for them an infinite fund of moral power will not fail to employ this power in their behalf. He will impute to them His own righteousness. *14LtMs, Ms 94, 1899, par. 42*

Christ accepts the surrender of the soul. He has pledged Himself to be our substitute and surety, and He neglects no one. There is an inexhaustible fund of perfect obedience accruing from His obedience. How is it that such an infinite treasure is not appreciated? In heaven the merits of Christ, His self-denial and self-sacrifice, are treasured up as incense, to be offered up with the prayers of His people. As sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged Himself to intercede in our behalf, and the Father always hears His Son. Pray then; pray without ceasing; an answer is sure to come. *14LtMs, Ms 94, 1899, par. 43*

But let me speak in warning. "If any man regard iniquity in his heart, the Lord will not hear him." [See *Psalms 66:18*.] *14LtMs, Ms 94, 1899, par. 44*

It is our privilege to avail ourselves of Christ's mediatorial influence. Let us then increase in wisdom and knowledge by praying much, being instant in prayer at all times, looking unto Jesus, the Author and Finisher of our faith. The name of Jesus must be in our hearts and fall from our lips. The eye of faith must behold the Lamb of God, which taketh away the sin of the world. *14LtMs, Ms 94, 1899, par. 45*

According to justice and retribution God might have placed in the hands of His angelic ministers the vials of His wrath, to be poured out upon a rebellious world, to punish the inhabitants for their treatment of the Prince of heaven. But He did not do this. "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*.] Isaiah tells us who and what our Redeemer is: "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.*]*14LtMs, Ms 94, 1899, par. 46*

Christ had two natures, the nature of a man and the nature of God. In Him divinity and humanity were combined. Upon His mediatorial work hangs the hope of the perishing world. No one but Christ has ever succeeded in living a perfect life, in living a pure, spotless character. He exhibited a perfect humanity, combined with Deity; and by preserving each nature distinct He has given to the world a representation of the character of God and the character of a perfect man. He shows us what God is and what man may become—Godlike in character.*14LtMs, Ms 94, 1899, par. 47*

Christ is our example. He placed Himself at the head of the human family to accomplish a work the importance of which men do not comprehend because they do not realize the privileges and possibilities before them as members of the human family of God. We may understand the subject of the work of Christ. His object was to reconcile the prerogatives of justice and mercy, and let each stand separate in its dignity, yet united. His mercy was not weakness, but a terrible power to punish sin because it is sin; yet a power to draw to it the love of humanity. Through Christ justice is enabled to forgive without sacrificing one jot of its exalted holiness.*14LtMs, Ms 94, 1899, par. 48*

Justice and mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both justice and mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction justice bowed in reverence at the cross, saying, It is enough.*14LtMs, Ms 94, 1899, par. 49*

By the offering made in our behalf, we are placed on vantage

ground. The sinner, drawn by the power of Christ from the confederacy of sin, approaches the uplifted cross, and prostrates himself before it. Then there is a new creature in Christ Jesus. The sinner is cleansed and purified. A new heart is given to him. Holiness finds that it has nothing more to require.*14LtMs, Ms 94, 1899, par. 50*

The work of redemption involved consequences of which it is difficult for man to have any conception. There was to be imparted to the human beings striving for conformity to the divine image, and outlay of heaven's treasures, an excellence of power, which would place him higher than the angels who had not fallen. The battle has been fought, the victory won. The controversy between sin and righteousness exalted the Lord of heaven, and established before the saved human family, before the unfallen worlds, before all the host of evil workers, from the greatest to the least, God's holiness, mercy, goodness, and wisdom. Christ's sacrifice exalted the law, proving that it was from the beginning, and would be through all eternity, from everlasting to everlasting.*14LtMs, Ms 94, 1899, par. 51*

Satan, the first apostate, looked upon the fruit of his apostasy in the vast army under his banner, and his mind was made to comprehend the meaning of warfare against God and His Son. He saw how many he had by his subtlety led away from God, from happiness and holiness. The truth of his position and his efforts to overthrow God and assume His place, when he took with him vast numbers of angels who might have been a happy family in heaven, flashed over him. Never had the arch-deceiver such an appreciation of God and His throne, His holiness, His justice, His goodness, His amazing love, as when Christ hung on the cross. Mercy and truth had met together, righteousness and peace had embraced each other.*14LtMs, Ms 94, 1899, par. 52*

## Ms 95, 1899

The Apostle Paul and Manual Work

NP

July 20, 1899 [typed]

Portions of this manuscript are published in *6BC 1065*.

After Christ's ascension the apostles went everywhere preaching the Word. They bore witness to Christ's work as a teacher and healer. Their testimony in Jerusalem, in Rome, and in other places was positive and powerful. The Jews who refused to receive the truth could not but acknowledge that a powerful influence attended Christ's followers because the Holy Spirit accompanied them. This created greater opposition; but notwithstanding this opposition, twenty years after the crucifixion of Christ there was a live, earnest church in Rome. This church was strong and zealous, and the Lord worked for it. Angels protected the Lord's people. The envy and rage of the Jews knew no bounds, and the unbelieving residents were constantly stirred up. They made complaints that the Christian Jews were disorderly and dangerous to the public good. Constantly they were setting in motion something which stirred up strife. This caused the Christians to be banished from Rome. They were banished because they preached that Jesus was the Messiah.*14LtMs, Ms 95, 1899, par. 1*

Among those banished were Aquila and Priscilla. Expelled from Rome, they went to Corinth, and there established a business as manufacturers of tents. Paul came to Corinth, and he solicited work from Aquila, for he too was a tentmaker. His father was a man of reputation. He was a Cilician, but still a Roman citizen; for Paul declares that he was free born. Others obtained this freedom with a great sum, but Paul was free born.*14LtMs, Ms 95, 1899, par. 2*

Paul had been educated by the most learned teachers of the age. He had been taught by Gamaliel. Paul was a rabbi and a statesman. He was a member of the Sanhedrin, and was very zealous for the suppression of Christianity. He acted a part in the stoning of Stephen, and we read further of him, "As for Saul, he

made havoc of the church, entering into every church, and haling men and women, committed them to prison.” [Acts 8:3.] But he was stopped in his career of persecution. *14LtMs, Ms 95, 1899, par. 3*

As he was on his way to Damascus to arrest any Christians he could find, “suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto 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. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.” [Acts 9:3-8.] *14LtMs, Ms 95, 1899, par. 4*

Saul converted was called Paul. He united with the disciples, and was among the chief of the apostles. Why should such a learned man seek to work? Why should Paul be dependent on the labor of his hands? *14LtMs, Ms 95, 1899, par. 5*

There are some men, especially among the nations of Europe, who regard physical labor as degrading to a gentleman. The opinion of men has changed the order of God in their minds. They do not think it fitting for a man who works with his hands to take his place among gentlemen. *14LtMs, Ms 95, 1899, par. 6*

The Lord’s purposes are not the purposes and thoughts of men. In the beginning He created man a gentleman, which means a man who can do useful work cheerfully. Men have worked hard to make money, and having gained wealth, have supposed their money would make their sons gentlemen. But many such men fail to train their sons, as they were trained, to useful labor. Their sons spend the money earned without understanding its value. Thus they misuse a talent which God designed to be used in such a way as to accomplish the most good. *14LtMs, Ms 95, 1899, par. 7*

The public opinion is that manual labor is degrading. But men may play as hard as they like at cricket, at baseball, in pugilistic games,

without being degraded! Satan is delighted to see human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While they are becoming experts in games, which are not of the least value to themselves or to others, Satan is playing the game of life for their soul, taking from them the precious talent God has given them, and placing in its stead his own evil attributes, which not only destroy them, but through their influence, those who have any connection with them. *14LtMs, Ms 95, 1899, par. 8*

Satan's work is to lead men to ignore God, to so engross and absorb the mind that God will not be in their thoughts. The education they have received in school has been of a character to confuse their minds, to eclipse with darkness and uncertainty the true light. Satan does not want the people to have a knowledge of God; and if he can invent and set in operation games and theatrical performances that will confuse the senses of the young, so that human beings will perish in darkness while light shines all around them, he is well pleased. *14LtMs, Ms 95, 1899, par. 9*

Jesus Christ, the greatest Teacher the world ever knew, was constantly coming into conflict with Satan. He healed the souls and bodies of those whom the enemy had afflicted. He forgave their sins, and by parables taken from the things of nature, He educated them in the things of God. He did not take the books that were in circulation and place them in the hands of the youth. The Bible was the book from which He gave His education. *14LtMs, Ms 95, 1899, par. 10*

The Word of God lies at the foundation of all true education. Jesus Christ, who offered up His life to give the human family a correct knowledge of God, gave to His church in the wilderness the education which would be for their highest good in this life, and qualify them for the kingdom of God. He taught them that to love God and keep His commandments is the whole duty of man. *14LtMs, Ms 95, 1899, par. 11*

## Ms 96, 1899

The Bible as our Study-Book

NP

July 20, 1899 [typed]

This manuscript is published in entirety in *13MR 260-268*.

God calls upon teachers to behold the heavens and study the works of God in nature. "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." [*Psalm 19:1-3*.] Shall we not commit to memory the lessons nature teaches? Shall we not open the eyes of our senses; and take in the beautiful things of God? We would do well to read often the nineteenth psalm that we may understand how the Lord binds up His law with His created works.*14LtMs, Ms 96, 1899, par. 1*

We cannot make too much of the Bible as a lesson book in our schools. "Verily, verily," Christ declared, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. ... I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." [*John 6:32, 33, 35*.] Can we find any text book for our schools filled with such deep and earnest declarations as the Word of the living God? Then why should this Word be laid aside for the writings of infidel authors? What more precious book could be placed in our schools than that which teaches us how we may inherit eternal life? The lessons of Bible history should be kept before the students, old and young, that those who have no love for God, and no interest in spiritual things, may become interested, and learn to love the Word.*14LtMs, Ms 96, 1899, par. 2*

The Word of God contains all necessary information. Writing to Timothy the apostle Paul says, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the Holy



Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." [2 *Timothy 3:14-17.*]14*LtMs, Ms 96, 1899, par. 3*

Christ declares, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." [*John 6:44, 45.*] Christ is the Center of all true doctrine. All true religion is found in His Word and in nature. He is the one in whom our hopes of eternal life are centered, and the teacher who learns from Him finds a safe anchorage.14*LtMs, Ms 96, 1899, par. 4*

All that the mind can grasp is opened before us in the Word. This is our spiritual food. We are to contemplate the wonderful works of God, and repeat the lessons learned from them to our children, that we may lead them to see His skill, His power, His grandeur in His created works.14*LtMs, Ms 96, 1899, par. 5*

What a God is our God! He rules over His kingdom with diligence and care, and He has built a hedge—the Ten Commandments—about His subjects, to preserve them from transgression. In requiring obedience to the laws of His kingdom, God gives His people health and happiness, peace and joy. He teaches them that the perfection of character He requires can only be attained by becoming familiar with His Word. The psalmist declares, "The entrance of thy word giveth light; it giveth understanding to the simple." [*Psalms 119:130.*]14*LtMs, Ms 96, 1899, par. 6*

It is written in the prophets, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundation with sapphires. And I will make thy windows of agate, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not

fear; and from terror; for it shall not come near thee.” [*Isaiah 54:11-14.*]*14LtMs, Ms 96, 1899, par. 7*

“And this shall be the covenant that I will make with the house of Israel: After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” [*Jeremiah 31:33, 34.*]*14LtMs, Ms 96, 1899, par. 8*

“And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” [*Micah 4:2.*]*14LtMs, Ms 96, 1899, par. 9*

The Old Testament Scriptures were the lesson book of Israel. When the lawyer came to Christ with the question, “Master, what shall I do to inherit eternal life?”—consider this question, for the answer is for every one who asks a similar question—the Saviour said, “What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” Christ said, “Thou hast answered right: this do, and thou shalt live.” [*Luke 10:25-28.*]*14LtMs, Ms 96, 1899, par. 10*

This knowledge is essential for every student in our schools. If there were not another text in the Bible, this statement carries sufficient light and knowledge and assurance for every soul. The lawyer had answered his own question, but, willing to justify himself, he said to Jesus, “Who is my neighbor?” [*Verse 29.*] Then by the parable of the good Samaritan Christ showed who is our neighbor, and gives us an example of the love we should manifest toward those suffering and in need. The priest and Levite, whose duty it was to minister to the needs of the stranger, passed by on the other side.*14LtMs, Ms 96, 1899, par. 11*

At the conclusion of the narrative Christ asked the lawyer, “Which

now of these three, thinkest thou, was neighbor unto him that fell among thieves? and he said, He that showed mercy upon him. Then said Jesus unto him, Go, and do thou likewise.” [*Verses 36, 37.*] *14LtMs, Ms 96, 1899, par. 12*

There are practical lessons in the Word of God, lessons that Christ would have teachers and parents present to their children in the home and in the school. That Word teaches living, holy principles, which prompt men to do unto others as they would have others do unto them, principles which they are to bring into the daily life here, and carry with them into the school above. This is the higher education. No learning of human origin can reach these heights, for they reach into eternity, and are immortalized. The altar and the plough are the experiences for all who seek eternal life. *14LtMs, Ms 96, 1899, par. 13*

We know altogether too little of the greatness of the love and compassion of God. Let students put to the stretch the faculties of their mind, that they may comprehend the *forty-fifth chapter of Isaiah*. Such chapters as this should be placed in form and brought into our schools as valuable studies. They are better than romance or fables. Why have our schools been so dependent upon books which tell so little of the city we claim to be seeking, whose Builder and Maker is God? Our lesson books should contain the loftiest themes of thought. Heaven is our home. Our citizenship is above, and our lives must not be devoted to a world which is soon to be destroyed. We need the Word of God revealed in living characters. What pure, excellent language is found in the Word of God! What elevating ennobling principles! *14LtMs, Ms 96, 1899, par. 14*

The question has been asked, Shall we have no study book but the Bible? I answer, Take the Bible as a study book, and see if you are not filled with the love of God. Your heart may be barren, your intellect feeble, but if you will prayerfully study the Word of God, light will flash into your mind. God works with every diligent student. Teachers who will learn from the great Teacher will realize the help of God as did Daniel and his fellows. *14LtMs, Ms 96, 1899, par. 15*

The record states of these youth, “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 the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [*Daniel 1:17, 19, 20.*]*14LtMs, Ms 96, 1899, par. 16*

I could refer to chapter after chapter of the Old Testament Scriptures which contain precious encouragement. These scriptures are a treasure house of precious pearls, and you all need them. How much time is spent by intelligent human beings in horse racing, cricket matches, and ball playing! But will indulgence in these sports give men a desire to know truth and righteousness? Will it keep God in their thoughts? Will it lead them to inquire, How is it with my soul? All the powers of Satan are set in operation to hold the attention to frivolous amusements, and he is gaining his object. He is interposing his devisings between God and the soul.*14LtMs, Ms 96, 1899, par. 17*

God calls men to look upon the heavens. <See Him in the wonders of the starry heavens.> "Lift up your eyes on high," He says, "and behold who hath created these things, that bringeth out their host by number: He called them all by name by the greatness of his might." [*Isaiah 40:26.*] We are not merely to gaze upon the heavens; we are to consider the works of God. He would have us study the works of infinity, and—then what?—<from this study learn> to love and reverence and obey Him. The heavens and the earth with their treasures are to teach the lessons of God's love, care, and power.*14LtMs, Ms 96, 1899, par. 18*

Satan will manufacture his diversions, that men may not think about God. The world, filled with sport and pleasure-loving, is always thirsting for some new interest. And how little time and thought are given to the Creator of the heavens and the earth. God calls upon his creatures to turn their attention from the confusion and perplexity around them, and admire His handiwork. The heavenly bodies are worthy of contemplation. God has made them for the benefit of man, and as we study <His> works, angels of God will be by our side to enlighten our minds and guard them from Satanic

deception. *14LtMs, Ms 96, 1899, par. 19*

As you look at the wonderful things God's hand has made, let your proud, foolish heart feel its dependence and inferiority. As you consider these things, you will have a sense of God's condescension. "The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel." [*Psalm 147:2.*] "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." [*Isaiah 45:22-24.*]*14LtMs, Ms 96, 1899, par. 20*

How terrible it is when the acknowledgment of God is not made when it should be made! How sad to humble one's self when it is too late. Why, O, why, do not men heed the invitation? The psalmist said, "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." [*Psalm 27:8.*] The whole of this psalm is excellent, and should <find a place> in the reading and spelling lessons of the classes. The *twenty-eighth*, *twenty-ninth*, and *seventy-eighth psalms* tell of the rich blessings bestowed by God upon His people, and of their poor returns for all His benefits. *14LtMs, Ms 96, 1899, par. 21*

The *eighty-first psalm* explains why Israel was scattered. They forgot God, as the churches in our land are forgetting Him today. Read the *eighty-ninth*, *ninetieth*, *ninety-first*, *ninety-second*, and *ninety-third psalms*. My attention has been called to these matters. Shall we not consider the word of the Lord? These things were written for our admonition, upon whom the ends of the world are come, and should they not be the objects of study in our schools? The Word of God contains instructive lessons, given in reproof, in warning, in encouragement, and in rich promises. Would not such food as this be meat in due season to the youth?*14LtMs, Ms 96, 1899, par. 22*

In an assembly where the school question was being discussed, the question was asked, Why has not appropriate matter for reading

and lesson books been selected and compiled? Why has not the Word of God been extolled above every human production? Have you thought that a better knowledge of “what saith the Lord” would have a deleterious effect on teachers and students? There was a hush in the assembly, and self-conviction came upon students and teachers. Men who had considered themselves wise and strong saw that they were weak and lacking in the knowledge of that Book which concerns the eternal destiny of the human soul. *14LtMs, Ms 96, 1899, par. 23*

The Speaker took from the hands of the teachers those books which they had been making their study—some of which had been written by infidel authors and contained infidel sentiments—and laid them on the floor. Then he placed the Bible in their hands, saying, You have little knowledge of this book. You know not the Scriptures nor the power of God. When you have taken your students through the course of study you have followed in the past, they will have to unlearn much that they have learned, and this they will find a more difficult work. *14LtMs, Ms 96, 1899, par. 24*

“Objectionable things have taken root in their minds like weeds in a garden, and some will never be able to distinguish between right and wrong. The good and the evil is mingled in their work. The faces of men will be uplifted <to behold>, and the theories of men to be exalted. They repeat for doctrine a little truth with which is woven the judgments and sayings and doings of men. This will be given as food to the youth, who will never know the way of life as long as they depend on such instructors. *14LtMs, Ms 96, 1899, par. 25*

By every teacher in our schools the only true God is to be uplifted. The prayer of Christ for His disciples was, “And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and

they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” [*John 17:3-8.*] *14LtMs, Ms 96, 1899, par. 26*

This is the work God has given to every teacher. As educators you have not that knowledge that comes from God. Had you this knowledge, your whole being would proclaim the truth of the living God to a world dead in trespasses and sins. You know not the message God has given for this time. You are as blind men leading the blind. Students leave the school with a false education, which it takes them years to unlearn. The time past has shown that both teachers and students know very little in regard to the message which should be proclaimed at this time. *14LtMs, Ms 96, 1899, par. 27*

Should the third angel’s message be proclaimed in all its lines to many who profess to be educated, it would not be understood by them. Human theories and wisdom are exalted, and men are becoming too wise to follow a plain “Thus saith the Lord.” I read from a certain writer, “The old theology of Old Testament Scripture has been left a long way behind by the teachings of Jesus Christ. The ethics of the Old Testament fall far short of the holiness of the New.” But it was He who gave to the New Testament its sacredness that spoke the lessons of the Old Testament. *14LtMs, Ms 96, 1899, par. 28*

The first page of the periodical for our youth bears the pictures of men, with a footnote explaining that the publishers have received permission to place them there. Books and papers that contain little of present truth are exalted. When the hearts of converted men are filled with the great and awful truths that are living issues for this time, they will understand the deep importance of the message they are to bear to a perishing world. But many of the watchmen are asleep. The day of the Lord is right upon us. As a thief it is coming, with stealthy, muffled tread, and it will take unawares all who are not watching. God pity the people when the watchmen are asleep. *14LtMs, Ms 96, 1899, par. 29*

Who among our teachers are awake, and as faithful stewards of the grace of God are giving the trumpet a certain sound? Who are

voicing the message of the third angel, telling the world to make ready for the great day of God? The message we bear to the world has the seal of the living God. The Scriptures of the Old and New Testaments are to be combined in the work of fitting up a people to stand in the day of the Lord. *14LtMs, Ms 96, 1899, par. 30*



## Ms 97, 1899

### The Minister and Physical Work

NP

July 24, 1899

Portions of this manuscript are published in *TDG 214; 2SM 196-197*. +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.

Useful physical labor is a part of the gospel. The great Teacher, when enshrouded in the pillar of cloud, gave direction that every youth should learn a trade. Thus the people would be enabled to earn their own bread. And knowing how hard it was to obtain money, they would not spend their means foolishly. *14LtMs, Ms 97, 1899, par. 1*

Paul, the great apostle to the Gentiles, learned the trade of a tentmaker. There were higher and lower branches of tentmaking. Paul had learned the higher branches, and he could also work at the common branches when circumstances demanded. Tentmaking did not bring returns as quickly as some other lines of business, and at times it was only by the strictest economy that Paul could supply his necessities. *14LtMs, Ms 97, 1899, par. 2*

Why did Paul thus connect mechanical labor with the preaching of the Gospel? Was not the laborer worthy of his hire? Why did he not spend all his time in preaching? Why waste time and strength in making tents? But Paul did not regard the time spent in making tents lost by any means. As he worked with Aquila, he kept in touch with the great Teacher. He gave Aquila needed instruction in spiritual things, and he also educated the believers in unity. While working at this trade he gave an example in diligence and thoroughness. He was diligent in business, fervent in spirit, serving the Lord. He and Aquila and Priscilla had more than one praise and prayer meeting with those associated with them in tentmaking. This was a testimony to the value of the truth they were

presenting. *14LtMs, Ms 97, 1899, par. 3*

Paul was an educator. He preached the gospel with his voice, and by intelligent labor he preached it with his hands. He educated others in the same way that he had been educated by one regarded as the wisest of human teachers. As Paul worked quickly and skillfully with his hands, he related to his fellow workers the specifications Christ had given Moses in regard to the building of the tabernacle, as found in the *twenty-fourth, twenty-fifth, twenty-sixth, and twenty-seventh chapters of Exodus*. He repeated chapter after chapter to them, for his own and their benefit. He taught that supreme honor is to be given to God. He told them that the skill, genius, and wisdom brought into the work of building the tabernacle were given by God, to be used for His glory. He repeated the communications from God to Moses found in *Exodus 35:20-35, and 36:1-7*. *14LtMs, Ms 97, 1899, par. 4*

After leaving Philippi, Paul went to Thessalonica, on the sea coast. The history of his work there is recorded in the *first and second chapters of first Thessalonians*. He labored in the gospel and worked also with his hands. "We were gentle among you," he writes, "even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." [*1 Thessalonians 2:7-9*.] He declares that if a man will not work, neither shall he eat, and by his own example he illustrates his teaching. He says, "Neither did we eat any man's bread for nought; but wrought with labor and travail day and night, that we might not be chargeable to any of you." [*2 Thessalonians 3:8*.] *14LtMs, Ms 97, 1899, par. 5*

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus." Here he remained three years and six months, "disputing and persuading the things concerning the kingdom of God." [*Acts 19:1, 8*.] Here he toiled at his craft also. *14LtMs, Ms 97, 1899, par. 6*

He writes to the Corinthians, "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. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands, being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the gospel." [*1 Corinthians 4:9-15.*] *14LtMs, Ms 97, 1899, par. 7*

Lifting up his toilworn hands, Paul makes his appeal, "Ye yourselves know that these hands have ministered unto my necessity, and to them that were with me." [*Acts 20:34.*] Those hands speak to us with remarkable impressiveness. *14LtMs, Ms 97, 1899, par. 8*

Why did Paul, an apostle of the highest rank, spend on mechanical labor time which to all appearances might have been put to better account? Why did he not devote his time and strength to preaching the Word? By laboring with his hands Paul was preaching the Word. Thus he set an example which spoke against the sentiment, then gaining influence, that the preaching of the gospel excused the minister from mechanical and physical labor. Paul knew that there were many who loved ease and indulgence much better than useful labor. He knew that if ministers neglected physical work, they would become enfeebled. He desired to teach young ministers that by working with their hands, they would become sturdy; their muscles and sinews would be strengthened. *14LtMs, Ms 97, 1899, par. 9*

The gospel of Christ is an educator. It teaches us not to pamper and indulge self and waste the means that should be employed to extend the triumphs of the cross of Christ. There are ministers now dead whose lives would have been prolonged had they not yielded to the temptation to indulge appetite. When they should have eaten abstemiously, they were tempted to eat largely of rich foods, though

they knew that what they were eating could not be assimilated by the system, but would only be an extra burden to be gotten rid of in some way. The unnecessary food taken into the system poisoned the blood, and produced evils that resulted in disease.*14LtMs, Ms 97, 1899, par. 10*

The apostle states plainly that if a man does not work, if he does not use his physical powers, neither should he eat. The healthful and equal exercise of all the powers of the being is required to keep the living machinery in the best condition. He who would have a system unclogged by feebleness and disease must use every part of the system harmoniously. The muscles are not to be allowed to become weak through inaction, while the brain carries too large a share of the work. Each part of the human structure is to bear its burden.*14LtMs, Ms 97, 1899, par. 11*

Paul recognized physical work as composing a part of the education he was to give. He realized that his teaching would lack vitality if he did not keep all parts of the human machinery equally exercised. His labor to support himself and others should have been commended, rather than regarded as belittling to his position as a minister of the gospel.*14LtMs, Ms 97, 1899, par. 12*

The Greeks on the seacoast were sharp traders. They had educated themselves to sharp practice in deal, and had come to believe that gain was godliness, and that an ability to acquire gain, whether by fair means or foul, was a reason why they should be honored. Paul was acquainted with their practices, and he would not give them a chance to say that he and his fellow laborers preached in order to be supported by the gospel.*14LtMs, Ms 97, 1899, par. 13*

Although it was perfectly right for him to be supported in this way, (for the laborer is worthy of his hire), yet he saw that if he were, the influence upon his fellow laborers and those to whom he preached would not be the best.*14LtMs, Ms 97, 1899, par. 14*

Paul feared that if he lived by preaching the gospel, he might be suspected of selfish motives in doing the work. He must show that he was willing to engage in any useful labor. He would not give any an excuse to demerit the work of the gospel by imputing motives of

selfishness to those who preached the Word. He would not give the sharp Grecians any occasion to hurt the influence of God's servants. *14LtMs, Ms 97, 1899, par. 15*

Paul reasoned, How could he teach the commandments, which required him to love God with heart, and soul, and strength, and mind, and his neighbor as himself, if he gave any one reason to think that he loved himself more than his neighbor or his God, that he followed the practices of the Grecians, trading sharply upon his office for the sake of gain, instead of following the principles of the gospel. *14LtMs, Ms 97, 1899, par. 16*

How could he lead the people to Christ if he took all he possibly could from them? Paul decided that he would not give these keen, critical, unscrupulous money traders occasion to suppose that God's servants were working as sharply and following as dishonest methods as they were. *14LtMs, Ms 97, 1899, par. 17*

The apostles talked and prayed over the matter, and decided that they would preach the gospel as it should be preached, in disinterested love for the souls perishing for want of knowledge. Paul said that he would work at tentmaking, and that he would teach his fellow laborers to work with their hands, so that in an emergency they could support themselves. But some of his ministering brethren presented the inconsistency of such a course, saying that by so doing they would cheapen their influence as teachers of the gospel. The *tenth chapter of Second Corinthians* records the difficulties Paul had to contend with and his vindication of his course. "Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you"—because he humbled himself to do mechanical work—"but being absent am bold toward you." [*Verse 1.*]*14LtMs, Ms 97, 1899, par. 18*

He was about to speak decidedly. "Do ye look on things after the outward appearances? If any man trust to himself that he is Christ's, let him of himself think this again that as he is Christ's, even so are we Christ's. But thou I should boast somewhat more of our authority which the Lord hath given us for edification, and not for your destruction, I should not be ashamed." [*Verses 7, 8.*] God

had placed special honor upon Paul, and had called him to do a special work. He had given him visions. He had given him his credentials, and had laid upon him the most weighty responsibilities. *14LtMs, Ms 97, 1899, par. 19*

“That I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, so will we be also in deed when we are present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.” [*Verses 9-12.*] Paul could see evils coming into the church, and he declared, “I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” [*2 Corinthians 11:2, 3.*]*14LtMs, Ms 97, 1899, par. 20*

This is the evil which today threatens our schools, our institutions, our churches. Unless corrected, it will imperil the souls of many. One man will think that he should be greatly favored, because he is doing a line of work which among unbelievers would command large wages. Becoming dissatisfied, he will sell himself to the highest bidder. For the safety of the principles which should control all who labor in our institutions, the Lord bids me say to all who carry responsibilities, Disconnect from all such without any delay; for this is the evil leaven of selfishness and covetousness. They are measuring themselves by themselves, and comparing themselves among themselves. The worst thing you can do for them is to seek to retain them, even though they be editors or managers. *14LtMs, Ms 97, 1899, par. 21*

God is not with such a man, and you cannot with any safety hold on to him. An atmosphere of unbelief surrounds his soul. The comparisons he has made have led him to double-dealing. He says to himself, If such a one receives such a sum, I should receive just as much. He becomes wise above what is written in the law, and

appropriates means for his own use. Thus he robs the treasury. God looks upon this as He looked upon the sin of Achan. He sees that such men cannot give the right mold to the work. They cannot supply the necessities of those who are laboring in hard fields, who have to give part of their wages to the needs of these fields. God sees every such case, and He will pass judgment on those who thus measure themselves, selfishly taking care that they receive all they think they should have. *14LtMs, Ms 97, 1899, par. 22*

Paul declares, "But we will not boast ourselves of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even to you. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the gospel of Christ; not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." [2 *Corinthians 10:13-18.*]*14LtMs, Ms 97, 1899, par. 23*

God desires that meekness and gentleness, the distinguishing characteristics of Christ, shall be brought into the lives of His followers. The Saviour gives to all the invitation, "Come unto me, all ye who 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.*] He will give rest to all who yoke up with Him. Those who learn His meekness and lowliness will find His rest. *14LtMs, Ms 97, 1899, par. 24*

Those who think highly of themselves do not deny self. They boast of their capabilities. But whose are the capabilities they are using? God's, lent to them in trust. Do not boast, lest God take away your reason, as He did Nebuchadnezzar's. Let your excellence be demonstrated by your Christlikeness, by your meekness and lowliness, usefulness and love. *14LtMs, Ms 97, 1899, par. 25*

Those who in business transactions depart from the principles of God's law, and make a law for themselves, will find that their house is not riveted to the eternal Rock, but is built upon the sand of human ideas regarding Christian character. Could they see the record of their lives in the books of heaven, they would see a record of self-commendation and pride, weakness and folly. They do not know what it means to be controlled by the Holy Spirit.<sup>14</sup>*LtMs, Ms 97, 1899, par. 26*

Who are the true ministers of God? Those who represent Christ. "He that will come after me," He says, "let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] Men are to stand and fall, not by their own judgment, or by the opinions of their fellow men, but by the unchangeable law of God. We are to keep self in subordination, and work out our own salvation with fear and trembling. "I am jealous over you with godly jealousy," Paul said, "for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." [*2 Corinthians 11:2.*] Paul did not seek to attach the church to himself, but to lead it to Christ.<sup>14</sup>*LtMs, Ms 97, 1899, par. 27*

Separation from the world, obedience to the word of God, is the sure evidence that we love God. Christ declared, "If ye love me, keep my commandments. ... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him." [*John 14:15, 21.*]<sup>14</sup>*LtMs, Ms 97, 1899, par. 28*

Sin has divorced man from God. Christ alone can bring him back. He has bridged the gulf that sin made, and He declares, "I am the Way, the Truth, and the Life." [*Verse 6.*] Paul sought to lead all to understand that the gospel is the knowledge of a personal Saviour. The answer to the question, "What must I do to be saved?" is, Believe in Christ as your personal Saviour. [*Acts 16:30, 31.*]<sup>14</sup>*LtMs, Ms 97, 1899, par. 29*



## Ms 98, 1899

Need of Liberality

NP

July 24, 1899

Portions of this manuscript are published in *6BC 1103-1104*.

The apostle Paul had a special work to present before the Corinthian brethren. In Jerusalem there was a famine, which had been predicted by one Agabus who, "signified by the Spirit that there should be a great dearth throughout all the world." "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." [*Acts 11:28-30.*]*14LtMs, Ms 98, 1899, par. 1*

The disciples expected to receive a small sum for the relief of the needy saints in Jerusalem, and in prayer they presented before the Lord the necessity. But the Macedonian brethren, moved by the Spirit of God, first made an entire consecration of themselves to God, and then gave all that they had. They felt it a privilege to thus give an expression of their trust in God. The Macedonian churches were exceedingly poor, but they contributed of their means with cheerfulness. They did not have to be urged and compelled to do this work. Rather they rejoiced in the opportunity of doing it.*14LtMs, Ms 98, 1899, par. 2*

Of themselves they came forward and made the offering, denying themselves of food and clothing in cases where they had no money. And when the apostles would have restrained them, they importuned them to receive the contribution, and carry it to the afflicted saints. In their Christian simplicity, integrity, and love for their brethren, they found something in which they could deny self, and thus abound in the fruit of benevolence.*14LtMs, Ms 98, 1899, par. 3*

The apostle Paul was happily disappointed, as we have been again and again in our experience. The self-denial and self-sacrifice

revealed by the Macedonians so far exceeded his expectations that he was filled with thanksgiving; and taking courage by this example, by epistle he exhorted that Titus stir up the church in Corinth to the same good works. He desired that Titus should present before this church the subject of Christian liberality, and seek to add to the means which he had collected in Macedonia. He writes, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." *14LtMs, Ms 98, 1899, par. 4*

"For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we should receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." [2 *Corinthians 8:1-7.*] This movement was of the inspiration of God to arouse in the Corinthian church the same spirit. *14LtMs, Ms 98, 1899, par. 5*

The apostle would keep before the Corinthians the duty devolving upon them of making spiritual advancement in the grace of God. He would have the plant of selfishness uprooted, for the character cannot be complete where self love and covetousness are retained, and the Lord's talent of means invested in worldly business and buildings. The love of Christ in the heart would lead them to help their brethren in their necessities, both spiritual and temporal. He would have their love aroused by a consideration of the sacrifice Christ had made in their behalf. The proof of that love is given in a Christlike spirit, a willingness to impart the good things God has given, in spiritual grace and temporal relief, a readiness to practice self-denial and self-sacrifice in order to help advance the cause of God and suffering humanity. Never should we pass by the object that calls for our liberality, even though it requires self-denial and a binding about of our conveniences and supposed necessities. *14LtMs, Ms 98, 1899, par. 6*

“I speak not by commandment,” the apostle continues, (that is, he does not command them to do that which he sets before them), “but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of the Lord Jesus Christ, that, though he was rich, yet for our sake he became poor, that ye through his poverty might be rich.” [*Verses 8, 9.*] Here was the apostle’s mighty argument. It is not the commandment of Paul, but of the Lord Jesus Christ. The Son of God had left His heavenly home, with its riches and honor and glory, and clothed His divinity with humanity—not to live in the palaces of kings, without care or labor, and to be supplied with all the conveniences which human nature naturally craves. *14LtMs, Ms 98, 1899, par. 7*

In the councils of heaven He had chosen to stand in the ranks of the poor and oppressed, to take His part with the humble workers, and learn the trade of His earthly parent, which was that of a carpenter, a builder. He came to the world to be a reconstructor of character, and He brought into all His work of building the perfection which He desired to bring into the characters He was transforming by His divine power. *14LtMs, Ms 98, 1899, par. 8*

Paul presents his pattern, his ideal. Christ had given Himself to a life of poverty that they might become rich in heavenly treasure. He would refresh their memories in regard to the sacrifice made in their behalf. Christ was Commander in the heavenly courts, yet He took the lowest place in this world. He was rich, yet for our sakes He became poor. It was not spiritual riches that He left behind; He was always abounding in the gifts of the Spirit. But He was of poor parentage. The world never saw its Lord wealthy. Though He was in the form of God, He “thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” [*Philippians 2:6-8.*] *14LtMs, Ms 98, 1899, par. 9*

In Himself Christ possessed absolute right to all things. How small are the riches of the most wealthy in comparison with the riches of Christ. His scepter is a scepter of righteousness. All the money and reputation of the most wealthy, do they not belong to God? For a

little time the Lord allows man to be His steward, that He may test his character, to see how he will use his opportunities. In the time given him he decides his character. If he is not in harmony with the will and work of God, he cannot belong to the royal family. He is a self-seeker, and the Lord will not place him in a position where he can manifest his greed for money and display. The silver and the gold are the Lord's, but he has misapplied his Lord's money, and he has a serious account to settle for his greed and covetousness. A day of probation has been granted him, but he has abused it, and he receives the reward of the unfaithful servant. *14LtMs, Ms 98, 1899, par. 10*

Evidence of the work of grace in the human heart is given, when we do good to all men as we have opportunity. But when we come to the work of the gospel ministry, the most substantial evidence we can give that we have passed from death unto life is a willingness to act the part God has assigned us as faithful stewards of His grace. God has given us His goods, and He has given us His pledged word that if we are faithful in our stewardship we will impart that which the Lord has given us in spiritual and temporal gifts, that others may receive. Thus we shall lay up in heaven treasures that are imperishable. *14LtMs, Ms 98, 1899, par. 11*

Men and women need to understand that nothing they have is their own. "Ye are not your own," says the apostle, "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.*] To withhold anything would not be for our interest or for God's glory. The Lord will use all who will give themselves to be used by Him to His name's glory. The Lord requires heart service. "My son," He asks, "give me thine heart." [*Proverbs 23:26.*] When the heart is given to God, the talents entrusted, our energy, our property, all we have and are, will be devoted to His service. *14LtMs, Ms 98, 1899, par. 12*

**Ms 99, 1899**

Talk/Concerning the Opening of the Health Retreat

NP

July 20, 1899

Portions of this manuscript are published in *11MR 158-159*.

I want to say that I am very thankful that the movement to erect a health retreat here has been made. My heart has been deeply pained as I have seen parents here who did not know what to do when their children were sick. It hurt my soul to see that these parents were not intelligent in regard to these things. *14LtMs, Ms 99, 1899, par. 1*

This institution is to be a place where an education will be given in right principles of health reform, so that those who receive help in it will go forth with an understanding of how to take care of themselves, and thus prevent sickness, and also how to treat sickness if it shall come upon them. They should be taught by example how to take care of themselves in regard to diet. Men and women need an intelligent knowledge of how to care for the sick wherever they are, and how to give rest from suffering. *14LtMs, Ms 99, 1899, par. 2*

We have felt the burden of these things as we have seen little children sitting on the wet ground, after it had been raining as much as it has lately. The next thing we heard was that they had influenza. Why are they not intelligent in regard to these things? They need instruction, and we have felt the necessity of just such a building as is being erected here. In talking with Elder Daniells, I told him I wished we could have such a building, furnished with proper facilities for treating patients. But where were we to get the means? *14LtMs, Ms 99, 1899, par. 3*

In the night season I was looking at a building. "What is it?" I asked. "The building in which you shall take care of the sick and suffering." "But," I said, "I did not know that we had such a building." "No," was the answer, "but you must have it." This building was very nearly as

presented before us in the building now being erected here. *14LtMs, Ms 99, 1899, par. 4*

When we were talking about this building, it was said that we must make it straight with the road, though this would cut off some of the sunshine. I said, "I shall not consent to this. The building must be so placed that it will get all the sunshine possible, not only in the sleeping rooms, but in the rooms where the patients sit. The sun is God's doctor, which brings health and strength, purifying and giving color to the blood, and we must have it." It was objected that the building would be askew with the road. "Askew let it be," I said; "that building must be where it will get the sunshine, in whatever position it is." The building is just right as it now is. It will get the sunshine, and I am well pleased with it. *14LtMs, Ms 99, 1899, par. 5*

When in the night season the building was standing before me, I said, "We have no money; how can we put up such a building?" I was asked, "Where are you going to put your worried, worn-out ministers? Are you going to let them go wherever they can find a chance?" I said, "We are going to take care of them." The answer was, "You need a building fully as large as this in which to take care of them, and you need another building in which the very sick can be accommodated." This is the work that must be done, but we must move carefully, so that we shall not incur a heavy debt. *14LtMs, Ms 99, 1899, par. 6*

I never have seen such carelessness in regard to the health as I have seen in this community. We need to educate, educate, educate. If human beings are worth all that has been paid for them, should they not be uplifted? For us the Majesty of heaven, the King of glory, laid aside His royal robe and kingly crown, and clothed His divinity with humanity. This He did that humanity might touch humanity and divinity lay hold of divinity. Thus the help that the sick and suffering need [may] be brought to them. As we follow Christ in doing this work, we shall awaken an interest in the God we love and serve. We shall find that this is the way to save soul and body. Medical missionary work is the entering wedge to the work of saving souls. *14LtMs, Ms 99, 1899, par. 7*

You will remember the poor paralytic who was brought to Christ.

This man had heard that the Saviour was healing the sick, but he did not know how to get to Him. His friends decided to take him to Christ, but when they reached the house where He was teaching, it was so crowded that they could not get in. Christ saw them bringing that man to Him. He saw them leaving their home, and His heart went with them at every step. *14LtMs, Ms 99, 1899, par. 8*

As the sick man's friends stood round the house where Christ was speaking, unable to get in, some one suggested that they take off part of the roof, and let him down at Christ's feet. The priests had told this man that his sins were the cause of his sickness, and they could give him no hope that there was any way in which he could be saved from sin. With this burden of sin upon him, the paralytic was let down before Christ. The Saviour knew just where to commence His work for the sufferer. He knew that he was longing for help, and He said, "Son, thy sins be forgiven thee." [*Mark 2:5.*] Hope sprang up in the man's heart. But the wrath of the priests was roused, and they said, "Who can forgive sins, but God alone?" [*Luke 5:21.*] *14LtMs, Ms 99, 1899, par. 9*

"When Jesus perceived their thoughts, he answering said unto them, What 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 man hath power on earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today." [*Verses 22-26.*] *14LtMs, Ms 99, 1899, par. 10*

I am glad we have a health retreat here. It is not ready for use yet, but it soon will be. We are going to move out by faith. We have already moved out by faith in putting this building on the ground. God knows all about it. I would ask you all, instead of investing your means in something you can do without, help us in furnishing our health retreat. We desire that everyone shall become interested in this institution, where an education is to be given in the science of healing. Every student in the school is to understand that he is to be economical in everything, in dress, in time, that he may have

something to divide with the suffering poor. If those to whom the Lord has entrusted means use their money to glorify themselves instead of helping suffering humanity, they dishonor their Maker. God has entrusted men with His goods, His capital, and they are to use this capital aright. *14LtMs, Ms 99, 1899, par. 11*

This institution is to be a blessing to the afflicted and suffering. There are souls to be saved. Christ left His home in glory in order to do this work. He came as a man. Unless He had come thus, He could not have reached the suffering ones. Satan had the field, and he was doing all he could to keep men and women in affliction. *14LtMs, Ms 99, 1899, par. 12*

Christ is touched with the feelings of our infirmities. Why was He poor? Why did He not come with splendor and power? Because He wanted to bring to every human being the test that all must bear. Humanity must be touched with the sufferings of humanity, that men and women might learn how to show tenderness, kindness, and pity, and thus character be developed in humanity. In this way they were to be fitted to be missionaries. This is the work that is to be done everywhere. *14LtMs, Ms 99, 1899, par. 13*

God declares that in the last day there will be only two parties, one on the right hand and one on the left. To those on the left hand He says, "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." [*Matthew 25:42, 43.*] They have no part with Him, for they know nothing about Him. They could not enjoy life in His kingdom, and He says to them, "Depart from me." [*Verse 41.*] *14LtMs, Ms 99, 1899, par. 14*

They are surprised. They did not think that they had done anything particularly wrong. "Lord, when saw we thee an hungered," they ask, "or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Christ answers, "Inasmuch as ye did it not to one of the least of these ye did it not to me." [*Verses 44, 45.*] *14LtMs, Ms 99, 1899, par. 15*

To those on the right hand Christ says, "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.” [Verses 34-36.]*14LtMs, Ms 99, 1899, par. 16*

These also are surprised. They did not think that they had done anything worthy of commendation. “Lord, when saw we thee an hungered, and fed thee?” they ask, “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? Then the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” [Verses 37-40.]*14LtMs, Ms 99, 1899, par. 17*

They are co-workers with Christ. They believed and lived 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. This responsibility rests upon every one of us. The students in this school are daily to strive to form characters for the future immortal life. God is testing us, to see whether we will prove ourselves worthy to enter in through the gates into the city. Why are we here? It seems strange to everybody that we should be located in the woods. But we do not want our students to be near the city.*14LtMs, Ms 99, 1899, par. 18*

We know that even though we bring them into the country, we cannot escape from all evil. We have a public house here, and not long ago a man left this public house drunk. As he was crossing a bridge, he fell from his horse and was killed. But in the country the youth are away from the sights and the sounds of the city. We desire to take the students away from the foul atmosphere of the city. Not that Satan is not here. He is here, but we are trying to do all we can to place the students in the very best circumstances in order that they may fasten their eyes on Christ. In the country they are not near the temptation of horse racing and cricket matches.*14LtMs, Ms 99, 1899, par. 19*

Once in Sydney I saw a great multitude on one of the streets.

Hundreds and hundreds, and I might say thousands, were gathered together. "What is the matter?" I asked. "It is because of the cricket match," was the answer. And while men were playing the game of cricket, and others were watching the game, Satan was playing the game of life for their souls. Therefore we decided to locate our school where the students would not see cricket matches or horse races. We are just where God wants us to be, and many conversions have been made right in this school. Did the teachers make these conversions? No indeed; it was the One who gave His life to redeem us, the One who suffered and died that He might make it possible for all to be saved. Men cannot wash away one stain of sin.*14LtMs, Ms 99, 1899, par. 20*

The work of education must begin in the home. It must be carried on in the schoolroom. Parents and teacher must unite in doing all they can in order to place the youth on firm ground. Children have hereditary tendencies to wrong which must be overcome.*14LtMs, Ms 99, 1899, par. 21*

Christ came to restore the moral image of God in man, and if parents and teachers will do all in their power, with prayer, working to bring their children into a right position, God will bless them.*14LtMs, Ms 99, 1899, par. 22*

Missionary work is to be done on this ground, for this is missionary soil. Efforts are to be made to save body and soul. In order that the soul may be saved, attention must be given to the sufferings of the body.*14LtMs, Ms 99, 1899, par. 23*

In the Word of God is found the education of God. This Word tells what Christ will do in behalf of everyone who will co-operate with Him. This Book should be our lesson book, for it contains the higher education. Christ prayed, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] Do we not all wish to know how to gain life eternal? It is gained by knowing God and Jesus Christ. We are to make our teaching in regard to this as plain and clear as possible, and then students will fall in love with it.*14LtMs, Ms 99, 1899, par. 24*

This morning I was reading the nineteenth psalm and the psalms following, and I thought, What beautiful lessons these psalms teach.

“The heavens declare the glory of God, and the firmament showeth his handiwork.” [*Psalm 19:1.*] What is the matter with us? We have lost sight of God. The world has lost the knowledge of God. Our work is to bring the knowledge within the reach of all we possibly can. Our message is, “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*]*14LtMs, Ms 99, 1899, par. 25*

Some parents, because their children say, I am tired of the Bible, try in every way to manage so that they will not have so much Bible. I say, Give children and youth the Bible as their study book. God will work with children and youth who give themselves to Him. Samuel was educated for the Lord in his youth, and God passed by the hoary-headed Eli and conversed with the child Samuel.*14LtMs, Ms 99, 1899, par. 26*

The history of Joseph and Daniel contain lessons which all should learn. How full their lives are of patience, of noble, sanctified independence. What better instruction than this could be given to the youth? How was it with Daniel? God gave him knowledge and understanding in all visions and dreams. He strengthened Daniel’s mind, increasing his power and ability, and the record states that when, with other youth, he and his companions were brought before the king of Babylon, they were found ten times better than any of the wise men throughout the realm of Babylon.*14LtMs, Ms 99, 1899, par. 27*

Let us place ourselves where we may gain the very best knowledge in regard to our accountability to God and to the souls for whom we must give an account. As we help these souls to reach a higher standard, God will help us. “Dare to be a Daniel, dare to stand alone, dare to have a purpose firm, and dare to make it known.” This is what the youth should be taught to do. We need to catch the inspiration of God’s Spirit, and then work with all the power He has given us to co-operate with Him in restoring the moral image of God in man. When we have done this, we shall feel indeed that we have not lived in vain.*14LtMs, Ms 99, 1899, par. 28*

May God let His blessing rest upon every one here today. Let us come to Him in sincerity and sit at His feet. Let us seek to learn of Him, for He says, “I am meek and lowly in heart, and ye shall find

rest unto your souls.” [*Matthew 11:29.*] May God’s blessing rest upon us. May the heavenly current of health and life and love flow into our hearts, and then flow forth to those who need it most.<sup>14</sup>*LtMs, Ms 99, 1899, par. 29*

## Ms 100, 1899

Talk/An Appeal for Help

NP

July 24, 1899

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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.

When I read in the General Conference *Bulletin* that twenty thousand dollars had been donated to Australia, and that large donations had been made to the General Conference to help in other places, a feeling of sadness came over me. I felt that if this donation came to our people in this way, it would deprive them of a blessing a large number who were ready to take hold and deny themselves, according to the *eighth* and *ninth chapters of Second Corinthians*, so that rich blessings might flow in upon God's people because of their self-denial and self-sacrifice. *14LtMs, Ms 100, 1899, par. 1*

God says, "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] You have read your Bibles, and you know of the cross the Saviour bore when He laid aside His royal robe and kingly crown and clothed His divinity with humanity. He did not come to <take His position among> the wealthy, where He could have had all the luxuries and conveniences of life. For our sakes He became poor, that we through His poverty might become rich. He is our example. We can deny ourselves, and we can do a great deal more of this than we have any idea of. *14LtMs, Ms 100, 1899, par. 2*

Just as soon as we place ourselves where we realize that all that we have and are is the Lord's, it will be easy to give. When we accepted Jesus Christ, we accepted not only the advantages that we are entitled to by the Word of God, but the suffering and humiliation also. All the spiritual and temporal advantages which we

have come from Christ. All the blessings we receive come through Him. He bridged the gulf between heaven and earth, and thus made finite man of value in God's sight. Through Christ, our Mediator and Intercessor, the human race has been placed on vantage ground. Whatever our capabilities, whatever our poverty or riches, we are to show that we realize that we are accountable to God and dependent on Him. By our liberality and self-denial we are to strive to co-operate with Him. <And we have pledged ourselves to cooperate with God to advance His work as faithful laborers together with God. This is our stewardship.>*14LtMs, Ms 100, 1899, par. 3*

The work of God is to be carried on by us as a people. We know how it started. My husband said, Wife, let us take only sixteen shillings a week. We shall live very plainly and dress very plainly, and take the means that otherwise would come to us, and invest it in the publishing work. The publishing house then was a plain, square building, twenty-four by thirty-six. Some narrow-minded men, who wanted the money for themselves, said, This is altogether too large a building. They brought such heavy pressure to bear regarding this question that a meeting was called.*14LtMs, Ms 100, 1899, par. 4*

I was asked to go and explain why, if the Lord was coming so soon, the publishing work should need such a large building. I said, You that have ears, I want you to hear. It is because the Lord is coming that we want a building as big as this is, and more than that, it will grow larger as the work progresses. The Lord has a work to do in the world. The message must go to all parts of the earth. It is because we believe this that we have started this work. We are going to deny ourselves.*14LtMs, Ms 100, 1899, par. 5*

My husband and I decided to take lower wages. Other pledged themselves to do this also, and the money thus saved was used in starting the work. Some of our brethren donated quite liberally, because they believed what we said. In after years, when prosperity attended the work, and these brethren had grown old and become poor, we took their cases into account, and helped them all we could. My husband was a man full of sympathy for the needy and the suffering. "Brother \_\_\_\_\_ put his means into the work when it

was in need of help, and now we must help him,” he would say.*14LtMs, Ms 100, 1899, par. 6*

A lady came to my husband, saying, I have some means, and I want you to invest it in the work. “I am afraid to take it,” he said, “You have no one to depend upon, and I hardly like to take your means.” She said, “But I must have a part in the work. Can you not take my means?” “If you feel like that,” my husband said, “I will take it.” But at the same time he made a note in the books, saying that if at any future time Sister \_\_\_\_\_ were to be in need, the means she had given to the work in its necessity was to be handed back to her.*14LtMs, Ms 100, 1899, par. 7*

After my husband’s death Sister \_\_\_\_\_ came back. She was poor, and wanted her means. But the men in the publishing house knew nothing about refunding donations. “Then,” she said, “I shall go to Sister White.” She asked me, “What am I going to do?” “Sister \_\_\_\_\_,” I said, “do not have any fear. You shall have the means just as soon as you want it.” I took her over to the office, and told those there to produce the books. There they found just what my husband had written. I said to them, “Hand Sister \_\_\_\_\_ back her means. I know just how it was given.” Sister \_\_\_\_\_ received her money just as she needed it.*14LtMs, Ms 100, 1899, par. 8*

There are cases where people will give as those did when the apostles were unwilling to receive it, so liberal was the gift. There have been cases where my husband has said, “I cannot take your means.” I believe Christ will make us willing to do just as the Israelites did when they were building the tabernacle in the wilderness. The tabernacle was to be built, and the Lord was very particular about the building, as He is about anything connected with His service.*14LtMs, Ms 100, 1899, par. 9*

In Egypt the Israelites had been accustomed to see splendor and grandeur connected with anything kingly. God knew they would not be impressed unless there was some outward display. He let them have this, and gave men of His appointment skill and tact to do the work. Jesus Christ talked with Moses and gave him directions. He told him that He had given men understanding and intelligence. “The Lord spake unto Moses, saying, See, I have called by name

Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. ... And in the hearts of all that are wisehearted I have put wisdom, that they may make all that I have commanded thee.”  
*[Exodus 31:1-3, 6.]14LtMs, Ms 100, 1899, par. 10*

You can see what the Lord does when He takes hold of the work. We want God to take hold of this work.*14LtMs, Ms 100, 1899, par. 11*

But to say, We will not receive any loans, with or without interest, would not be wise. There may be those who could loan us money while they would not feel authorized to make a gift. Newly come to the faith, they might hardly feel that they could give the money. We need a sanitarium, and we must have it. I have not had much to do with this institution, but I feel that it is my sanitarium as much as it is yours, because my prayers and interest are in it.*14LtMs, Ms 100, 1899, par. 12*

We need a sanitarium, and it is a necessity that we have a sanitarium; but I cannot go so far as to say that there will be no debt upon it. For years I have been hiring money from America. I am responsible for this money. Those who have loaned it want Sister White to keep it as long as she will pay the interest on it. Their position is such that they do not feel free to make an out-and-out donation. Nevertheless, from those who can make donations we shall be very thankful to receive donations. There are many who can give. But to say to our brethren, “You must make a donation, because we will not take a loan, with or without interest,” would be unwise.*14LtMs, Ms 100, 1899, par. 13*

One brother said to me not long ago, “You are in a heavy pressure for means. I will loan you sixty pounds for one year without interest.” We were under heavy pressure in order to put up the Health Retreat, and I knew this means would help us. I felt as though it was a God-send, and I was very grateful for it. I believe the Lord stirred up our brother’s mind to loan this money, and I felt very thankful, for I had reached the bottom of my pile. I had no more. I draw all that I have to draw. I do not keep any purse for myself. I



help as long as I have any means to help with. And for laying up money, I do not do it; and I do not expect to do it.<sup>14</sup>*LtMs, Ms 100, 1899, par. 14*

The sanitarium in Summer Hill, as it is now, does not properly represent the grand and ennobling work we have to do for the Master. In the sanitarium we shall erect there should be no extravagant display. The site should not be chosen in a locality surrounded by the residences of the great men of the land, the government officials. We must locate where we shall not feel that we have to keep up an appearance in order to make a right impression. We must begin, as has been stated, with a building that will accommodate one hundred patients, and then as the Lord gives prosperity, we must enlarge, if His Spirit leads in that direction. But we must make sure that we are treading on safe ground, and then God will help us.<sup>14</sup>*LtMs, Ms 100, 1899, par. 15*

Our work is to educate men and women to understand their responsibility to God, to understand that everything they have comes from Him through Jesus Christ. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your Spirit, which are God's." [*1 Corinthians 6:19, 20.*] Each one of us should stand where we realize our responsibility and accountability to the God of heaven. When we realize this, divine blessing will rest upon us.<sup>14</sup>*LtMs, Ms 100, 1899, par. 16*

God declares, "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." [*Malachi 3:1.*] The Lord comes to His temple to find those who are sincere. He measures the worshipers. He knows those who are truehearted and self-sacrificing. "Who may abide the day of his coming? and who shall stand when he appeareth?" Who will stand in the day of investigation? This does not mean the time when the books are opened. It is a preparatory work. "For he is like a refiner's fire and like fuller's soap." [*Verse 2.*]<sup>14</sup>*LtMs, Ms 100, 1899, par. 17*

To those who have felt unconcerned, the Spirit comes as a reprover, and shows them that they need to do something to

cleanse the temple. He investigates the temple and the worshipers thereof. "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 God an offering in righteousness." [Verse 3.] It will be as it was in the days of old, when the people were bringing their gifts for the building of the tabernacle. Their offerings were accepted, and they brought so much that the word went forth, Bring no more; there is enough. Even though an offering may be small, the Lord will receive it as wholly acceptable; and He can make it go a long way. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." [Verse 4.] *14LtMs, Ms 100, 1899, par. 18*

"I am the Lord, I change not; therefore ye sons of Jacob are not consumed. 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." [Verses 6-9.] *14LtMs, Ms 100, 1899, par. 19*

Today men are robbing God. For the costly, massive structures they are rearing, they will have to give an account. The means thus used is needed to send the gospel to the dark places of the earth. The owners are accountable to God for the misuse of the means God has given them. *14LtMs, Ms 100, 1899, par. 20*

"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 vines cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Verses 10-12.] *14LtMs, Ms 100, 1899, par. 21*

God speaks to the class who are always complaining. "Your words have been stout against me, saith the Lord. Yet ye say, What have

we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" [Verses 13, 14.] Who asked them to walk mournfully? God wants us to walk in the light of the Sun of Righteousness. He wants His people to reflect the light of heaven. He wants us to lift up our heads and rejoice, because our redemption draweth nigh. *14LtMs, Ms 100, 1899, par. 22*

"And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Thus the murmurers talk. But a different class is brought to view. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. And I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." [Verses 15-18.] *14LtMs, Ms 100, 1899, par. 23*

When God's people show that they realize their accountability to Him, and their dependence on Him, by carrying forward His work, the Lord blesses them. We are to do the very best we can. We must have a sanitarium, and we must have it out of the city, in a convenient location where there is plenty of water, because we use water in the place of drugs. *14LtMs, Ms 100, 1899, par. 24*

There is a power in water, a great power; and there are some here who know this. The sanitarium is to be located in a restful place, where trams are not passing all the time. It should be away from the smoke of the chimneys of a city, where the atmosphere is as pure as can be found. We can be in touch with Sydney, and yet be out of Sydney. Christ prayed for His people, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [John 17:15.] We are not to leave the world, but we are to avoid all the evil possible. *14LtMs, Ms 100, 1899, par. 25*

The Lord God of Israel is going to help us in this matter, and we are

going to seek Him with heart and soul. We are going to plead that God will let His Holy Spirit rest upon us. He will hearken to the testimony of faith, and I believe we shall see the salvation of God. I believe He will furnish good counsellors, men who can think in right lines, and He will work with them. I have no confidence in the smartest men that ever lived unless they are under the control of God. They may have natural capabilities and talents, but unless they are guided by the Holy Spirit, they will be controlled by some one else. God has given us talents, and He wants us to place ourselves under His working power. And just as sure as we do this, He will give us power to work. *14LtMs, Ms 100, 1899, par. 26*

Brother Wessels is a little diffident in taking hold in a new place. But though he is in a new country, he has not a new God. He has the same God that he had in Africa, and he can put himself under his teaching here. Christ 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." [*Matthew 11:28, 29.*] Let us lay hold in order that we can lift. Let us behold the grace and glory in the face of Jesus Christ. *14LtMs, Ms 100, 1899, par. 27*

The Lord God of Israel wants to work with every man who will be worked, and I believe, Brother Wessels, that you are the very man who wants to be worked. May the Spirit come upon you in rich measure, that you may find rest in learning of Jesus Christ. He says, "My yoke is easy, and my burden is light." [*Verse 30.*] I have always found it so. Christ's yoke is easy because He bears the heavy end. His burden is light because He lifts with us. He says, "Learn of me, and ye shall find rest." [*Verse 29.*] We need this rest. We need to find it by living experience, and then go right to work, as though we knew that the God of Israel was at our right hand to help us. *14LtMs, Ms 100, 1899, par. 28*

By self-sacrifice the work was started in America, and now the Lord has seen fit to send us here to commence the work. Even in my old age I have come. The Lord has given me strength, and I call upon you today to help us. I have been sick, but you have been praying for me, and He has heard your prayers. I did not think that I could have talked as I did yesterday. The Lord God of Israel is the hope of

His people. He has said, Build a sanitarium, and a sanitarium we are going to build. He is going to help us to this. We are going to call upon all to take hold and do what they can. The Lord's blessing will rest upon the work if we only have a willing mind. God has always helped us, and He will continue to help us. I praise His holy name.<sup>14</sup>*LtMs, Ms 100, 1899, par. 29*

## Ms 101, 1899

### The Avondale School and Its Work

NP

July 24, 1899

This manuscript is published in entirety in AUCR 07/28/1899  
+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.

God designs that this place shall be a center, an object lesson. Our school is not to pattern after any school that has been established in America or after any school that has been established in this country. We are looking to the Sun of Righteousness, trying to catch every beam of light that we can. Why? Because we want that light in our school. Why have we gone to such an expense in putting up buildings here, if we are not to be separate from the world? We are to stand in Christ, learning of Him, the greatest Teacher the world has ever known. His Word is to be the foundation of all the education given.<sup>14</sup>*LtMs, Ms 101, 1899, par. 1*

Our greatest need is converted families, parents and children who are under obedience to God. From the light given me by God, I know that if the students in this school will learn of Jesus Christ, teachers can be sent from here to take charge of schools for smaller children; teachers who have learned the greatest of all lessons, who understand the Word of the Lord; teachers who will help the children to obtain a knowledge of the Scriptures.<sup>14</sup>*LtMs, Ms 101, 1899, par. 2*

From this center we are to send forth missionaries. Here they are to be educated and trained, and sent to the islands of the sea and other countries. The Lord wants us to be preparing for missionary work. But if while here the students show no aptitude for missionary work, how can we know that they are fitted to go to other countries? They are to be tested and proved here, and that it may be seen what their adaptability is, and whether they have a right hold from

above. If they have a firm hold on Christ, they will have a right hold on all with whom they come in contact. *14LtMs, Ms 101, 1899, par. 3*

In this place students are to be prepared to enter the work of God in different places. Why were workers sent to this country? Were there no fields to be worked in America? There was much work to be done there; but God designed that here an institution should be established from which workers should go forth to the islands of the sea. Persons of other languages are to be brought here and taught the English language. These will go back to their different countries to educate others. *14LtMs, Ms 101, 1899, par. 4*

This work will take money. Then let none of us go into any extravagance, for we cannot afford it. We must bind about our wants, because the Master tells us to. We must be laborers together with Him who left the royal courts and for our sakes became poor, that we through His poverty might be made rich. He says to us, "Follow me." I have been instructed that we need to wake up and cut off every needless expense. Come right down to self-denial and self-sacrifice, that the work of God may be advanced, and places entered where people know nothing about the truth. The souls of those in darkness are just as precious as our souls, and they are to be won to God. *14LtMs, Ms 101, 1899, par. 5*

We are to work in these lines. This is why light was given me that there should be a center here, that we should have a school where men and women can be prepared to go as missionaries to different countries. One missionary is not to stay in the same place for years. He is to work as a laborer together with God, and when he has served for a time in one place, let him leave that field. He is then better prepared to tell those in the home field what is needed in the field he has left, and to educate workers for that field. *14LtMs, Ms 101, 1899, par. 6*

We are to have at this school an office of publication. A printing press is to be established here, not one so fully equipped, perhaps, as the one in Melbourne. An education in printing is to be given here to those who shall come from the islands and other places. They are to learn to print in their own languages, and to translate

from the English into these languages. Then they are prepared to give valuable help. At the same time they can give instruction in the island languages to those who are fitting themselves to go to the islands.*14LtMs, Ms 101, 1899, par. 7*

These things can be done, and they can be done right on this ground. God designs that they shall be done. He wants us to realize that we are under responsibility to reach the very highest standard in spirituality and usefulness. There is a world to be warned. This field has been presented to me, in every case, as a world by itself. We cannot always send to Battle Creek for our publications, or even to the Echo office, for we cannot get them soon enough. We must have a printing press here, where pamphlets and leaflets can be printed, and more especially that students may be educated in the art of printing. If there are two or three presses, it would not be too many. I am talking of what I know. We need to wake up. The third angel's message is to prepare a people to stand in the day of the Lord.*14LtMs, Ms 101, 1899, par. 8*

In this school workers are to be educated to enter families after a camp meeting is over, and give Bible readings. As these workers learn the meekness and lowliness of Christ, they can enter families, and give a right impression. It is the after-work of camp meetings, the house to house work, that gathers sheaves for the Master. It is then that opposing ministers come in with their objections; and workers need to be on the ground to meet these objections, for the truth is new to the people, and they must be taught line upon line, precept upon precept, here a little and there a little. In this work there is need of a great deal of prayer. There must be a taking hold of God.*14LtMs, Ms 101, 1899, par. 9*

Students are to be trained for this work. But if those here show foolishness, if they are not solid and sound when here on the ground, where the influence tends to press them right ahead, what good will it be to send them into new fields to work for unbelievers?*14LtMs, Ms 101, 1899, par. 10*

God designs that every soul shall be tested, tried, and proved, to see if he is prepared to join the heavenly family, to see if he can endure temptation so that he will not do Satan's work. There is a



great and grand work to be done for God. Some who are here may feel that they must go to China or other places to proclaim the message. These should place themselves in the position of learners. Above everything else, God wants us to have a right hold on Him. *14LtMs, Ms 101, 1899, par. 11*

Every teacher and student is to be linked together, and be determined to press the battle to the gates, refusing to allow the enemy to come on to this ground. This is holy ground. God's Spirit moves upon persons to come here, to make something of them. Those who have no appreciation of this work might better be one thousand miles away than to be in the school. We want students who will be subordinate to rule, who will learn in the school of Christ, who can be prepared for the higher school, so that God can say to them, "Come up higher. I have lessons to teach you. In my school you shall learn throughout all eternity." *14LtMs, Ms 101, 1899, par. 12*

God wants to do something for each one of us. This work is an individual work, a personal work. Students, do not depend on your teachers to form your character. For Christ's sake make your characters for yourselves. Take hold of God, and do not think that you have to be always with your teachers in order to be solid workers. We are to represent God to the world, to show what the truth has done for us right on this ground. We want to see the moving of the Holy Spirit. You will remember that the Spirit so worked in the schools of the prophets that when Saul, when hunting for David, came in connection with one of these schools, the Spirit came upon him, and he prophesied. But we need something more lasting than Saul had. Take hold of God. You have little enough time in which to form characters fit for the future immortal life. *14LtMs, Ms 101, 1899, par. 13*

To those who tie up their money in worldly enterprises, I would say, We want that money, that we may set the work of God in operation in places where the people are still in darkness. The towns from here to Queensland are to be worked, and yet there are regions beyond. There are those who, when the Spirit of God comes upon them, can go to western Australia, where a great work is to be done. Get hold of God, and God will get hold of you. Reach the

people through Christ; you cannot reach them through yourself. Reach them through the Spirit of God. God calls upon us to put on the armor. We do not want Saul's armor, but the whole armor of God. Then we can go forth to the work with hearts full of Christlike tenderness, compassion, and love. *14LtMs, Ms 101, 1899, par. 14*

## Ms 102, 1899

Talk/Remarks in the School Chapel

Cooranbong, New South Wales, Australia

July 9, 1899

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I desire that we shall know the very path we are to travel, the very grace we are to receive, in order that we may obtain our life insurance policy in the kingdom of God. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." *14LtMs, Ms 102, 1899, par. 1*

"And beside this, giving all diligence add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." [*2 Peter 1:1-9.*] *14LtMs, Ms 102, 1899, par. 2*

How many there are that forget. They forget that they were baptized, to rise out of the water to live in the likeness of Christ's resurrection. *14LtMs, Ms 102, 1899, par. 3*

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall." [*Verse 10.*] Every one of us can make our election sure, or we can

make it a failure. "If ye do these things ye shall never fall." If we live on the plan of addition, God will work for us on the plan of multiplication. *14LtMs, Ms 102, 1899, par. 4*

The one who appreciates the word of eternal life will be a most diligent worker. He is to work out his own salvation with fear and trembling. Why the fear, you say, why the trembling? Lest he shall in some way make crooked paths for his feet. He is to place himself in such a position that he can keep his eyes fixed on Jesus. He is to behold Him and His character. Those who do this live on the plan of addition, not the plan of subtraction. *14LtMs, Ms 102, 1899, par. 5*

"Add to your faith." [*Verse 5.*] You have faith in Jesus Christ as your Saviour. All should have faith in Him as a Saviour. We are to work in accordance with that faith. We show our faith by working, by keeping our eyes fixed on the mark of the prize of our high calling in Christ Jesus. *14LtMs, Ms 102, 1899, par. 6*

He who beholds Jesus, realizing what He is to us and what we are to Him, will be diligent. He will live on the plan of addition, adding to his 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. This is a process of growth. He who co-operates with Christ will not be found tomorrow where he is today. Every day he will follow on to know the Lord, that he may know that his going forth is prepared as the morning. Of those who live in this way it will be written at last, "Ye are complete in him." [*Colossians 2:10.*] *14LtMs, Ms 102, 1899, par. 7*

We are to work not merely for our own souls, but for the souls of all with whom we are connected. Parents are to keep before them the point to which they should work—the perfection of the characters of their children. They are to strive earnestly to perfect the characters of their children, because the future immortal life will show the result of the work they have done. Those parents who educate their children aright, weeding out every unruly trait, are fitting them to become missionaries for Christ in truth, in righteousness, in holiness. *14LtMs, Ms 102, 1899, par. 8*

He who in his childhood does service for God, adding to his 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, is fitting himself to hear the words, "Child, come up higher. Enter the higher school." Do you think we shall not learn anything there? We have not the slightest idea of what will then be opened before us. With Christ we shall walk before the living waters. He will open before us the beauty and glory of nature. He will show us what he is to us and what we are to Him. There are lessons we do not know now that we shall know hereafter. *14LtMs, Ms 102, 1899, par. 9*

The education that is to be given in our families is this: The child that lives the life of Christ, studies the character of Christ, the child who is prayed with and prayed for, will be prepared to enter the higher grade. *14LtMs, Ms 102, 1899, par. 10*

Can we suppose that parents who have neglected or indulged their children, letting them, because it is easier, follow their own way, stand on the same footing as parents who have followed the will and way of God? Churches have been troubled by the defective characters of parents and the defective characters of their children. What have they been bringing to the foundation? Only wood, hay, and stubble. They may be saved, and their children may be saved, because they have at last awakened to their defects, but will they be regarded in the same light as are those whose lives have been devoted to the service of Christ? As one star differeth from another star in glory, so it will be with the saints in light. *14LtMs, Ms 102, 1899, par. 11*

It means everything to us to work out our own salvation with fear and trembling. God works in us, to will and to do of His good pleasure. If we let Him work, He will work. Our reward in heaven above depends on our daily walk and conversation here below. We can be Christians here. And to be a Christian, it is not necessary that we live in depression, mourning because we cannot have our own way. If we are Christians indeed, Christ is formed within, the hope of glory. This brings a light into the chambers of the mind and the soul-temple which nothing can put out. We need religion in the soul. We need to carry out the principles of true godliness. *14LtMs, Ms 102, 1899, par. 12*

**Ms 103, 1899**

Diary/"I attended the ministerial..."

Refiled as *Ms 19, 1891*.

## Ms 103a, 1899

Remarks at a Special Meeting Held in the Avondale School Chapel

Cooranbong, New South Wales, Australia

July 25, 1899

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.

[Beginning remarks missing.]

A. G. Daniells: Then, instead of stopping with securing property they became financially responsible for institutions that swamped all that property. There is where they made the mistake. *14LtMs, Ms 103a, 1899, par. 1*

E. G. White: The light that I had was this: It was a reproof brought to one that was appointed for the special work of visiting and gathering in the means and seeing how this one or that one would donate or make his will—people who were old and feeble—what they would do with it after they got through with it. Well, did they have the privilege themselves of choosing how that should be appropriated, or did they put it right into the conference to be used as it pleased? *14LtMs, Ms 103a, 1899, par. 2*

G. A. Irwin: It was both ways. In some it was indicated, in others it was put in to be used as seemed fit. *14LtMs, Ms 103a, 1899, par. 3*

Mrs. E. G. White: The first I knew anything about this was [when] it came out in the *Bulletin*, I think, where they invited, or urged, that the General Conference should give the interest of the school debt—£20,000. They thought they had quite a good slice from this bogus man—which we do not know who he is nor what he is—while they were going to kind of ride on that, and make that a lever to give them the interest; and I understand they did. Then they had got so far that they concluded [that] they wanted the whole debt of pretty nearly £18,000; make it a jubilee and give the whole thing. *14LtMs, Ms 103a, 1899, par. 4*

Well, after that came, in the night season we were in a company very much like this, there were a few more, and the talk was pro and con. One could not see how that it was a liberal, Godlike thing to give the interest and the whole debt; they could not understand it. And others were urging, "Oh, give it, give it, give it right out. Show your liberality," and all this. I thought then, just as it has been so many times, one full of dignity stepped forward from the company, and he turned toward the authorities, and those in responsible places in our institutions and in the General Conference, and with great decision commanded them. *14LtMs, Ms 103a, 1899, par. 5*

With great decision he said, The Conference has no moral right to make naught of that debt, to give it. It is not theirs to do it. It belongs to the people, the people who have sustained the Conference. It is the people's money, and they have no right, loaded with debt, to take and assume another debt, because they are stewards of the means that should be rightly appropriated. The means were not rightly appropriated when the addition was put up upon that school ground—[the] addition of the building. It was devoted away from its proper channel. All over the field is God's vineyard. No one that shall carry on our school institutions or our sanitariums or any such thing should demand of the Conference, if they get a great burden of debt, that they [the Conference] have got to shoulder it, and then talk of mercy and compassion and all that. *14LtMs, Ms 103a, 1899, par. 6*

Where is the mercy and compassion, he said, to the fields that never have had the standard of truth uplifted in them? Here, where the great light has been shining all around you in messages of warning, in messages of encouragement, and in messages of truth, had you followed the light that God has given, there would not have been a debt on the school. There would not have been an institution established in Boulder, for the Conference to appropriate these means that do not belong to them. They had no right to appropriate the means that they appropriated in the Boulder institution. And here it is, eating out the vitals of the things that ought to have the most vitality now existing, to support the foreign missions. *14LtMs, Ms 103a, 1899, par. 7*

The fields are all ripe, and everything should be used that it is



possible to be used. It should not, he said, be invested in buildings; it should not be invested in worldly enterprises. God will blow upon it all if they do, because the cause of God calls for His money now, and He wants everyone that can to lift and to advance His work in the earth. In the sanitariums, instead of adding building to building, and building to building, let them go into communities, [go] where there are cities, and where there are sick to be cared for. *14LtMs, Ms 103a, 1899, par. 8*

Everything is to be carried, this Instructor said, everything is to be carried as God carried the work. It is not to be carried to pretense in show, to gain popularity. It is not to be carried to extremes to gain the opinions of people. We are to let it be understood that we are doing a work for God, and [do] everything that we can do, in behalf of the work of God, in a plain and simple manner, but with helpful facilities to carry that on. And all the surplus will be because God helps the physicians, because God helps the nurses. It is not to be grasped right in their arms. They are not to say, "Now, all that there is in this institution belongs to me to say where it shall go, and I will have this and that and the other." *14LtMs, Ms 103a, 1899, par. 9*

From the light that has been given me a substantial company of men should understand how it shall go. It is impossible for me to describe it. It is no kind of use. It is a despairing thing. Doctor Kellogg was placed before me, his situation, his leading in this direction, and his leading in that direction; his getting this institution, and that, and the other institution established, for what? Why to help a class of people that cannot show the solidity of the work, or the true bearing of the message that we have to bear to the people. The great work that is to be a warning, and the whole earth is to be filled with its glory, is the third angel's message. *14LtMs, Ms 103a, 1899, par. 10*

That message, he said, was to be the great testing message. It is to the law and to the testimonies, if they speak not according to this word there is no light in them. Now, here it is, to raise up a people among the downcast. The flaming notices go out of what good is done. There are a few souls that stand. But it is much like a rolling stone. You push it and pull it, and drag it, and get it part way up the hill, and down it goes again. You pull with all your might and get it

halfway up again, and down it goes again; and there are a few that will be rolled up to the top, a few that will enter the kingdom. *14LtMs, Ms 103a, 1899, par. 11*

I wrote him [Dr. Kellogg], and said I, For Christ's sake do not you, or anyone else, ever write any more, or allow anything to go into your health papers, how we prayed with a man who was drunk, and who gave himself to God and is saved. Saved, said I, when is he saved? This man that stood before us gave just the very same interpretation of the work that was being done. It was a work to gather up all round in certain places, to do a certain work, [but] not a solid work. It is not a work that can say, This is the chosen of God. *14LtMs, Ms 103a, 1899, par. 12*

When churches are built up, why, people can see that it is something substantial, something to last, and it is not something that is to run right down the hill, and you cannot see where it is going to. *14LtMs, Ms 103a, 1899, par. 13*

This was presented by the one that stood before us, that everything that was of the character of the Gospel Wagon that was going through the country meant just nothing. You go to gather up afterwards, and what do you see? The whole aftersight is before me, and what did I see? There was nothing substantial or solid in it all; and there it was, presented to me in that light. All these things coming out form the branches of the work. It is as the body to the arm. All the medical missionary work is the arm to the body. *14LtMs, Ms 103a, 1899, par. 14*

The truth of God is to go forth [from our] sanitariums as was laid out before me again and again. And at this time, when the conversation was going on, he pointed to the Doctor. Putting his hand on his shoulder he said: "You are building pyramids to tumble down and crush you, because there is nothing to hold it." If we do a thing for foreign countries, to gather in the means, why, we cannot swamp it all in this work. In that [which] they call the medical missionary work everything, everything in the way of means, is grasped at now, to get the Doctor out of the debt that has placed him where everything is in a perilous condition. This speaker set before them how it was, how that he had spoken to the discredit of the ministers and the

ministry, and a portion of the work.*14LtMs, Ms 103a, 1899, par. 15*

They should have taken hold of the work so that they could carry it, that this medical missionary work, and the ministry should be connected; but it belonged more to every state, more to every city. And there is a home to be established to educate workers. And in regard—let me tell you—in regard to homes for infants, the light that I have has not been strong in that direction at all. Here are those that are perishing for want of knowledge, and the outside interests should be taken care of, but to hang upon a people all these great enterprises makes them tired—to hang these things upon them, and take every drop of blood out of them, so that they have no power to carry the message and uplift it where it has never yet been lifted.*14LtMs, Ms 103a, 1899, par. 16*

Well, now, if I should tell the Doctor I expect it would [be] the finishing stroke, and I have withheld it. About the Gospel Wagon, I have said to him over and over again, “Doctor, you are getting too many responsibilities. From the light given me the third angel’s message, the banner, was in your hands, and you were riding prosperously. But,” said I, “there was a company all around you; and they were working upon you until that banner was trailing right on the ground, and they were about to take it right out of your hand. That was written, from time to time, for two or three years. And as you have gathered all these responsibilities upon you, there is nothing to support them.”*14LtMs, Ms 103a, 1899, par. 17*

As long as the world will come forward, and it is a new thing ... but now you have got the institutions. He has written to me that he broke up one. What are you going to do? This question was asked. What are you going to do? There is no foundation, so what are you going to do? Where is your man to sustain them? The people of God who have been raised up with a knowledge of the truth have become confused. They have lost their confidence in the General Conference because of the misappropriation of means, and the Lord does not move upon their hearts to pass in their means to the Conference. That is why Elder Haskell is going to help Elder Irwin.*14LtMs, Ms 103a, 1899, par. 18*

These things have been laid out before me from time to time ever

since before I left Battle Creek. Not the things about the medical missionary work, but about getting these great buildings, etc. to give character, etc. to the work. There was one that stood in our midst on one occasion, and he said: "What gives character to the work like character? It is the character that gives character to the work. It is not any show in buildings, it is the integrity of character." We have got to take a straightforward course, just the same as we have taken from the commencement [of] the work. And when we go back to that simplicity, we will see the power of God manifested, because the time has come. *14LtMs, Ms 103a, 1899, par. 19*

These things have been presented to me over and over again; but about the doctor I do not know what to do. I gave him a caution, and sent it to Brother Irwin, too. He is the only man that received it besides Dr. Kellogg, but I knew that he had to have it. I knew just what was coming at the Conference. I knew that Dr. Kellogg was going to say, We will grasp the medical missionary work and be entirely dependent from the Conference. I knew that was what was going to be done. *14LtMs, Ms 103a, 1899, par. 20*

I produced everything encouraging that I could, just as I told you about the angel's hand holding his hand, and how the Lord had placed him in that position as a steward. That is what the Lord showed me, and if he would not be like Nebuchadnezzar he would become a power. As soon as he began to feel that he was a man of power, and he began to demerit the ministry and make the medical missionary work the body and not the hand, the Lord would just as surely leave him in the position in which Nebuchadnezzar was left. The last [thing to do] is to present it to Brother Irwin that he may present it to the people. *14LtMs, Ms 103a, 1899, par. 21*

Well, the Doctor understands it, and he says: "You have forsaken me. I thought you would stand by me." He wrote to me: "If you will send me word, I will raise you \$5,000 in sixty days," but no word came from me. Why? Because from the light that had been given me, he was making large speeches in every meeting where he could get access, to make the medical missionary work the body and not the hand. Therefore he was putting a sentiment into the hearts of the people to sustain the medical missionary work and make donations. Why, of course you can go and pick up all the poor

and all these, and you can make a draft upon the cause that will bankrupt every institution that we have got in existence; but, you see, the thing has to move, [but] not disproportionately. *14LtMs, Ms 103a, 1899, par. 22*

In every city, wherever there is a company, we should move there and pitch the tent and labor. The light given in regard to Stanmore was that the work must be done afterwards, and we had got to establish a church. But they had all their preparations made to have a great spread and great expense. But they did just as I said, and you know how it came out. We got in and had our tents up before the enemy knew what it was. And we preached on the first Sabbath and Sunday before the ministers had a chance to warn the people. The ministers had all gone for their vacations, and when they came back they found their whole camp had been taken, and they were left out. *14LtMs, Ms 103a, 1899, par. 23*

Then Dr. Caro came in and raised an intense interest in the health work. There was the arm brought in; and so the work is to move solidly. Well, we have moved in that way in Brisbane, and in Newcastle. Now the medical missionary work is working in; it is the arm. And you see it works both ways. It has created confidence, and it has created an interest. Then shall we drop everything else and make everything of the medical missionary work? No, we have got to go hand in hand. *14LtMs, Ms 103a, 1899, par. 24*

In every place where there is a church established, we want such men to come in as Dr. Caro has come. It has not been easy work, and he has worked hard all through. That is the way that we leave something solid behind us. And then there was the cooking school, and that left an interest. There is a church there now that begins to pay tithe, and as that church pays tithe, there is money coming into the conference to help in those other places, to raise a fund to send ministers to every place. That is just the way the Lord wants it worked. *14LtMs, Ms 103a, 1899, par. 25*

But the words spoken by this man that stood before us were that the General Conference had no moral right to use the funds of the people to do that, to take up and absorb that work, as Dr. Kellogg would absorb it, to do a work for scattered bodies. Now, these that

come to sanitarium are treated, and have an opportunity to see and hear the light there.*14LtMs, Ms 103a, 1899, par. 26*

The light came to me only about two weeks ago: "There, Doctor, is your place. You are to work and to bring facilities in talent into the sanitarium. And there is your meetinghouse built, which you said was especially to have a converting influence upon the people." And that was all right, but not to go right out, and his influence cannot work the people. He makes it appear, in a queer way, that he abounds in money, and that he has got [an] abundance. Well, then you know why they think they can all come right in and be clothed and fed, and many that are fed and clothed are brought up out of their degradation and reformed. They print the facts of the reformations, but they do not print the facts of the backsliders, those that do not amount to anything.*14LtMs, Ms 103a, 1899, par. 27*

The light I have is that our sanitariums that we build up, and that we invest our money in, and that we try to get others to put their money in and build up, that those sanitariums were to grasp all the money that the General Conference had for missionary purposes, and ministers to go out and elevate the standard, it was not to do that. Now things have got to come on a right basis.*14LtMs, Ms 103a, 1899, par. 28*

Well, I have written and written and written. I do not know how far it would reach if it were all put in one line. There must be a fund to support foreign missions, and this work is to go forward, to advance, and [to] establish the truth wherever it has been. But the first place is the English-speaking people. We are to make centers among the English-speaking people. Here is a center, and we are to make it the very strongest force and educate these people. Let them bring in the people of other languages, here to the center, to be educated in their language, and they will go out from this people to the different parts of the world. We are the nearest, we are nearer than the General Conference.*14LtMs, Ms 103a, 1899, par. 29*

Instead of building those great buildings in Battle Creek, let them build less places for the orphans in that and other localities. Let the very churches, the very places where they are, care for the sick and

the suffering that are around them. When you begin to build institutions for them, there is no end to it; and it embraces everything that we shall have to carry the last message to the world. It takes up everything, and God does not want it thus. This has been opened before me again and again, yet I do not dare to say, "You shall not do any medical missionary work," because it is a power—just as the arm [is] connected with the body.<sup>14</sup>*LtMs, Ms 103a, 1899, par. 30*

But the body has to work the arm and not the arm the body, and it is there the Doctor has made his mistake. He wants that the arm should work the body. He is determined to bring it to pass, but he cannot do it. Now the man is in a condition where he finds himself all worn out, and who is going to take care of all his responsibilities? He has been the moving one, it is his voice that has run these things. And if that voice had kept proportionate with, and sustained, the ministry, it would have been altogether more appropriate.<sup>14</sup>*LtMs, Ms 103a, 1899, par. 31*

W. C. White: As you have spoken quite fully of the relation between the medical and religious work, I would like to ask one or two questions that are on the mind of several of us. In Battle Creek the Conference was asked to support a chaplain in the sanitarium, and it was done for a while. Then the sanitarium managers proposed that the tithes of the workers should go toward the support of the religious work in the sanitarium, and toward this benevolent work. Do you think that that would be a right principle for us, to let the tithes of the workers in medical lines be separated from the Conference, and go to the Medical Association? Or should the tithes all go to one treasury, and then the Conference be liberal in sending ministers to work in connection with the medical work?<sup>14</sup>*LtMs, Ms 103a, 1899, par. 32*

E. G. White: How could it be like the body and the arm unless it worked in just that way? There is to be no division.<sup>14</sup>*LtMs, Ms 103a, 1899, par. 33*

W. C. White: It has been proposed by some that our institutions, not the individuals but the institutions themselves, should recognize the sovereignty of God, and should pay tithes on its increase. If the

institutions were to pay tithes, could we make a division there, and let the publishing house and the school pay to the union conference, and let the medical institutions all pay to the Medical Association? Would you favor that kind of a division?*14LtMs, Ms 103a, 1899, par. 34*

E. G. White: I could not say unless I should have it all laid out before my mind. I tell you as nearly as I can what light I have, and that is the best I can do. I cannot tell you anything that has not been specified to me.*14LtMs, Ms 103a, 1899, par. 35*

W. C. White: I have thought of how God intended that the unity of Israel should be restored by all going to Jerusalem to worship. And when Jeroboam saw that their going to Jerusalem was likely to make a union and bring about a united kingdom again, he set up two calves to save the people from going to Jerusalem. And I have felt as though we need to study that before we suggested tithe-paying to two different places. I have thought what we ought to look out that we do not establish two places for tithe-paying and two places for worship.*14LtMs, Ms 103a, 1899, par. 36*

E. G. White: I know that the medical work and the ministry, the medical work and the church work, should all be one interest; that I know. And there should not be a separation concerning the medical missionary work, for we are all laboring to one end.*14LtMs, Ms 103a, 1899, par. 37*

G. A. Irwin: Have you any more to say to us on these general principles rather than that we should ask you questions?*14LtMs, Ms 103a, 1899, par. 38*

E. G. White: The general principles that I have spoken upon weighed the heaviest upon my mind, and that was the way that Dr. Kellogg is running things. It is going to kill everything. We have no right to create any more that we can carry. God does not want us to create responsibility after responsibility. It is presented to me as a selfish ambition. I expect that [it] is what hurt the Doctor. It is a selfishness to create all he can. When we have created, we have got to see that we can keep the breath of life in it. We may create and the breath of life may go out, and then what is to be done with the object of our creation?*14LtMs, Ms 103a, 1899, par. 39*



W. C. White: Could we not do the medical missionary work in different localities without taking upon ourselves the burden and the expense of building up big sanitariums anywhere? Could we not get along without building a sanitarium, and do the medical missionary work without expense or burden?*14LtMs, Ms 103a, 1899, par. 40*

E. G. White: In a center like this there should be a sanitarium, and yet we are never to pile up buildings as they have in Battle Creek, because it is a wrong principle. It has been sounding forth for the last twenty years that it should not be done. But it is done; and it is not because God wanted it so. There are Detroit, Kalamazoo, and different cities in America; take those buildings [in Battle Creek] in a cluster together; if they could have been separated, and part of them [had] gone to Chicago, Detroit, part to Grand Rapids, and part to these different localities, there they would have had a representation large enough to raise the confidence of the people, and that would give character to our work.*14LtMs, Ms 103a, 1899, par. 41*

But, you see, they have piled it into Battle Creek. They have got an enormous church; the more they build, the bigger the church is. The people leave the little churches, where they were a support and strength, and come into Battle Creek where there is nothing for them to do, only to be jealous, suspicious, and accusing of one another. That great center should not have existed. But they got in the way, and it seems as though neither the word of the Lord nor anything else will hinder them from carrying it out until they have nothing. There is trouble coming there, but it is coming, and our people are in a very poor condition to meet it.*14LtMs, Ms 103a, 1899, par. 42*

There is trouble coming, you may be sure; but because our own people have betrayed us to the enemy, they have destroyed that influence that God wanted to exist with the people there. The sanitarium has done a good work in the conversion of many, many souls, and the light has gone out to all people because God has moved on the hearts of the people that have come in connection with the truth. The Doctor is in danger of taking glory to himself on account of those responsibilities that he has carried. It is true that God has helped him, but it will not do for man to take glory to

himself. We see how it is now. Here are all those responsibilities, and the man is crushing under it.*14LtMs, Ms 103a, 1899, par. 43*

E. W. Farnsworth: If we go into these places scattered all around and hire buildings for our sanitarium work, I suppose it will cost from £100 to £150 a year to get rent. We will have to do that or build a small place. Have you any light in regard to which is best?*14LtMs, Ms 103a, 1899, par. 44*

E. G. White: The Lord will give you light when you come right on the ground. He will not have you create anything unless He will give you knowledge and wisdom to do it. Do think of that, everybody. You want wisdom; believe that the wisdom comes from God. You can begin very little, and see and feel your way along until you can see how you can go. The Lord does not make the rose in full bloom; it is first the bud and then the bloom, that is how the Lord works.*14LtMs, Ms 103a, 1899, par. 45*

W. C. White: Shall New Zealand, when they think the time has come to build a sanitarium, begin to build without counsel, or shall they counsel with the members of the Medical Association Board?*14LtMs, Ms 103a, 1899, par. 46*

E. G. White: I think so, because the light was that this is a center, and the center for the work here. We ought not to leave a center where God has established us to do a work, and people that are responsible here, and people that understand the work, and have been in the work. You do not want us to feel that we cannot establish anything until we go to Battle Creek, because you had the very power that He would use, the very intelligence, and the very understanding of the field. We may call those that have knowledge and wisdom right in our midst here. You take those in New Zealand; they should counsel with those that have been at work in this very same kind of a work that they want to do, and take their counsel about that thing.*14LtMs, Ms 103a, 1899, par. 47*

J. J. Wessels: Should this association work with the object of establishing a large sanitarium in New South Wales, with the view of establishing branch institutions in Victoria, New Zealand, and other places?*14LtMs, Ms 103a, 1899, par. 48*

E. G. White: The people need enlightening, and if it is right in their reach, they will. A big institution lays upon the one that stands at the head a great responsibility, and if he is a man that has intense sympathy, he will be an old man before he is hardly a young or middle-aged one.*14LtMs, Ms 103a, 1899, par. 49*

W. C. White: We have planned to have our buildings and institutions here that would accommodate one hundred patients, and one hundred physicians, helpers, and students; that we would build the first building so that it would accommodate a family of one hundred fifty patients, and fifty helpers, but afterwards it could be enlarged.*14LtMs, Ms 103a, 1899, par. 50*

E. G. White: Get them educated, get them educated; special plans must be made for that. [When] a call comes, “We want you to send us help,” then, they are prepared to say, “We will send this one.” That is the way it should be done. We have got to co-operate, and the Lord God of heaven will be our Helper.*14LtMs, Ms 103a, 1899, par. 51*

G. B. Starr: This morning the great question was in electing a chairman to this board, whether it should be a medical man, or whether it should be a business man. Shall it be a physician who has a knowledge of the work, or shall it be a business man?*14LtMs, Ms 103a, 1899, par. 52*

E. G. White: If the one that has the great responsibility has got the intellect enough to take these patients and carry them through successfully with the help of God—[he] should be [qualified to be] chairman for this medical missionary work that he has to do.*14LtMs, Ms 103a, 1899, par. 53*

E. R. Caro: Your idea is that the medical missionary work is the essential part of the association, and that the business is secondary.*14LtMs, Ms 103a, 1899, par. 54*

E. G. White: The business is important; they should go together.*14LtMs, Ms 103a, 1899, par. 55*

In closing Sister White said: I have said nothing at this time to accuse, or for anyone to make use of, in reference to Dr. Kellogg at

all. It is only because he wants to do so much that he is killing himself. And do not anyone feel that I have said one word to discount Dr. Kellogg; only [that] he wants to do so much that he is embracing too much. So do not anyone use any of my words that shall in any way hurt Dr. Kellogg, or present it that I have tried to hurt him, because I have not. *14LtMs, Ms 103a, 1899, par. 56*

## Ms 103b, 1899

### The Battle Creek Sanitarium and Large Buildings

NP

1899 and 1900

This manuscript is compiled from other letters and manuscripts. Previously unpublished.

[From *Ms 103a, 1899*:]

These things have been laid out before me from time to time, ever since before I left Battle Creek, not the things about the medical missionary work, but about getting these great buildings to give character, etc., to the work. There was One that stood in our midst on one occasion, and He said, "What gives character to the work like character? It is the character that gives character to the work. It is not any show in buildings; it is the integrity of character."  
*...14LtMs, Ms 103b, 1899, par. 1*

There must be a fund to support foreign missions, and this work is to go forward, to advance and establish the truth where it never has been. But the first place is the English-speaking people. We are to make centers among the English-speaking people. Here is a center, and we are to make it the very strongest force, and educate these people. Let them bring in the people of other languages here to the center to be educated in their language, and they will go out from this people to the different parts of the world. We are the nearest, we are nearer than the General Conference. *...14LtMs, Ms 103b, 1899, par. 2*

We are never to pile up buildings as they have in Battle Creek, because it is a wrong principle. It has been sounding forth for the last twenty years that it should not be done. But it is done; it is not because God wanted it so. There are Detroit, Kalamazoo, and different cities in America; take those buildings [in Battle Creek] in a cluster together; if they could have been separated, and part of them [had] gone to Chicago, Detroit, part to Grand Rapids, and part to these different localities, there they would have had a

representation large enough to raise the confidence of the people, and that would give character to our work. But, you see, they have piled it into Battle Creek. They have got an enormous church; the more they build, the bigger the church is. The people leave the little churches, where they were a support and a strength, and come into Battle Creek, and there is nothing for them to do, only to be jealous, suspicious, and accusing of one another. That great center should not have existed. But they got in the way, and it seems as though neither the Word of the Lord nor anything else will hinder them from carrying it out until they have nothing. There is trouble coming there, but it is coming, and our people are in a very poor condition to meet it. There is trouble coming, you may be sure, but because our own people have betrayed us to the enemy, they have destroyed that influence that God wanted to exist with the people there. *14LtMs, Ms 103b, 1899, par. 3*

[From *Lt 40, 1899*:]

I have just been reading over the testimony written when the sanitarium was started in Battle Creek. The entreaties and supplications made then for help for that sanitarium and for our school were just as strong as the entreaties I am making now for the help I ought to have had here. In the establishment of the work in Oakland, California, I felt the same distress of mind. I have spent many sleepless nights over the establishment of work in these places. Now they stand on vantage ground, and the workers in them should have understood the situation without compelling me to plead in behalf of a field where there is nothing to give character to the work. It makes me ashamed to think they have not. *14LtMs, Ms 103b, 1899, par. 4*

My brother, you are on test and trial, and if you throw your arms about so many responsibilities that are unending in their duration, and make them first, you will not do right. You must consider that it absorbs means to sustain the increasing demands which your devising creates. To whom shall those who are in hard and trying fields look for strength and financial support? If they could receive anything approaching to the donations that you have received, they would be able to work with far more courage, and, having facilities, could accomplish far more work. *14LtMs, Ms 103b, 1899, par. 5*

All these things need to be considered. There is the sanitarium in Battle Creek—a place of great influence. You have been honored by God; and I do not want you to increase and increase a certain line of work that absorbs so much that other fields are left with little or nothing. *14LtMs, Ms 103b, 1899, par. 6*

[From *Lt 10, 1899*:]

One-quarter of the buildings now piled up in Battle Creek are all that should have been centered there. Twenty years ago centers should have been made in other cities, and the banner of truth uplifted. Light has been centered too much in one locality. ... *14LtMs, Ms 103b, 1899, par. 7*

A portion of the abundant facilities in America should have been used to establish the work in Australia and England—countries where the least expense is entailed in advancing the work. The Lord is displeased by the selfishness manifested by leading His servants in such destitution. One hundredfold more could have been accomplished in London than has been accomplished, if the workers had been provided with some of the abundance seen in America. *14LtMs, Ms 103b, 1899, par. 8*

Men who can help to bear responsibilities are needed here. Christ is at work to redeem and restore, and this is a time of special grace. It is essential that the efforts made to advance the work in America be made to advance the work in Australia and England. With facilities we can do much to reach the people. With added forces rallying round the standard, men can be prepared to go into regions beyond, to foreign countries. *14LtMs, Ms 103b, 1899, par. 9*

[From *Lt 45, 1900*:]

The deceptive power of the enemy has led you to leave God's banner trailing in the dust, while Dr. Kellogg has committed himself as working "undenominationally" in a work which has taken the money from a people who are decidedly a denominational people under God's theocracy. God's signature they bear as the loyal, commandment-keeping subjects of His kingdom, a peculiar people, zealous of good works. No man's name is to be exalted as creator. God has not set him to create. Your influence no one dares to

dispute but myself. God says you are not right. You have a greater ambition to exalt self than to honor God.<sup>14</sup>*LtMs, Ms 103b, 1899, par. 10*

If the institutions established are to be conducted, as is stated, on the undenominational plan, what have Seventh-day Adventists to do with this work? Seventh-day Adventists have a special work to do in building sanitariums in our world as necessity demands. These buildings are to be small or large, as is appropriate to the situation and the surrounding circumstances. Our work is to be aggressive, and is to belt the world.<sup>14</sup>*LtMs, Ms 103b, 1899, par. 11*

[From *Lt 33, 1900*:]

If the ensign of truth can be lifted in educational institutions and in sanitariums for the sick, in the islands of the sea and in many countries, more would be accomplished in bringing souls to the truth than can be accomplished by all other methods that can be devised.<sup>14</sup>*LtMs, Ms 103b, 1899, par. 12*

[From *Ms 6, 1900*:]

The sanitarium in Battle Creek was ordained by God to do a special work, to give character to the third angel's message by making an impression upon the world. But the presentation of the medical missionary work, the appeals made to the people assembled in camp-meetings, has put almost out of [sight] the great solemn testing work to be done for this time. The living oracles have been made little of by those engaged in the so-called medical missionary work. The Lord took Dr. Kellogg in hand to do a special work, but it was not the work he has been doing. God did not give him a work to do that would wear away his physical, mental, and spiritual efficiency, and He says to him, Who hath required this at your hands? You have engaged in a work which has bound up both money and laborers. This work is not according to My appointment. My cause all over the world is suffering for need of the money that has been under your control. A large amount of means has been unnecessarily expended, and My servants who have entered new and untried fields have been robbed in various ways of the means that would have relieved their difficulties. In the multitude of your achievements you have left undone the work which God appointed



you.14LtMs, Ms 103b, 1899, par. 13

## Ms 104, 1899

The Board of Directors

NP

July 30, 1899 [typed]

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

We feel deeply our need of understanding the true position of our counsellors and board of directors. The board of directors has inquired of me to know what is expected of them. I referred them to the experience of Moses: "It came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning until the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto evening?"<sup>14</sup>*LtMs, Ms 104, 1899, par. 1*

"And Moses said unto his father-in-law, Because the people come unto me to inquire of God; when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone."<sup>14</sup>*LtMs, Ms 104, 1899, par. 2*

"Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens; and let

them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. *14LtMs, Ms 104, 1899, par. 3*

“If thou shalt do this thing, and God commands thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; and they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.” [*Exodus 18:13-26.*]*14LtMs, Ms 104, 1899, par. 4*

Again, in the days of the early church, “when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. *14LtMs, Ms 104, 1899, par. 5*

“And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: whom they set before the apostles, and when they had prayed, they laid their hands on them, and the word of God increased; and the numbers of the disciples multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.” [*Acts 6:1-8.*]*14LtMs, Ms 104, 1899, par. 6*

Something has been opened before me of which I must speak. A president has been chosen, \_\_\_\_\_. He has never served in this capacity, and it is important that you make a careful selection of

men for the board. It is essential that changes be made, and that the directions given by Jethro to Moses be considered. The president, because he is president, is not to feel at liberty to follow his own individual judgment. \_\_\_\_\_ is not to decide who shall stand as his helpers. *14LtMs, Ms 104, 1899, par. 7*

The men chosen to compose the board are to be unselfish, God-fearing, chosen men, who understand how to control and discipline themselves, “able men, such as fear God, men of truth, hating covetousness;” “men of honest report, full of the Holy Ghost and wisdom.” [*Exodus 18:21; Acts 6:3.*] A hasty, passionate, impulsive man should never have a place on a board of directors, for he is not under the rule of God. It will be better to have fewer men, than to place in office those who have not the faith and humility of Christ, and who will block the wheels of progress by their hereditary and cultivated tendencies to evil. We must have in connection with God’s service men who are as true as steel to the work they are called to perform. *14LtMs, Ms 104, 1899, par. 8*

The question has been asked, Should the man placed by the side of [the president] be a minister? I answer, Not necessarily. He should be a man of business ability, and his office is to be just as much respected as that of the president, for it is fully as responsible. The business agent is to stand in close connection with the president, and he should have a helper, on whom he can rely when business is pressing to keep an accurate account of how all money spent is expended, and be prepared to lay all business matters before the Board. *14LtMs, Ms 104, 1899, par. 9*

There is need of an altogether different class of men standing on the board of directors. The president of the General Conference should not have as laborers with him men who will take it for granted that it is right for them to voice all that the president shall devise and plan. The president of the Conference is not to carry so great a load, but is to consult with the men appointed to work with him. As president of the Conference, he is exposed to strong temptations, and he may be led to think that his position gives him freedom to act upon his own individual responsibility. This is a mistake. Brother Butler was not willing to accept counsel from the Lord, and he followed his own judgment until he was unable to act

any part in the work. When temptation swept over his soul, his physical strength was unable to endure. *14LtMs, Ms 104, 1899, par. 10*

There is danger of the business manager becoming molded by the mind and judgment of the president, but this should not be. The man chosen to be a business agent is amenable to God, and he is to be a faithful standard-bearer. The president may have had an experience which would lead him in wrong lines. There may be a tendency on his part to divert means into channels which will not be for the best interests of the work. Therefore he needs to be guarded in the expenditure of means. *14LtMs, Ms 104, 1899, par. 11*

The business steward has a position of high honor, which is not a whit less than the president's; and he may well be called vice president, for he serves with the president as an adviser in all enterprises and in every outlay of means. The money that comes into the Conference is not to be disposed of by the president of the Conference without the knowledge of the business director and the board. All matters are to be placed before the board, and if there is not an agreement upon them, men who are trustworthy, who fear God and work righteousness, should be chosen to decide the question. Then everything will be guarded, and a decided work will be done. *14LtMs, Ms 104, 1899, par. 12*

The president and business manager are to be regarded as bearing a united responsibility. The work is great, and if the business of financiering is so conducted that there is a departure from the simplicity of the work; if money is absorbed for the sake of appearance, in order, as men suppose, to give character to the work, weakness and not strength will result. In the board of directors and counsellors, two or three men are not to confederate together to carry out their own ideas. This must be strictly guarded against, for in pursuing such a course there is danger that injustice will be done. *14LtMs, Ms 104, 1899, par. 13*

Our work is being watched to see if there is prosperity or waste in its construction. By our own course of action a state of things may be created which will cripple the work and bring reproach upon the cause of God. In every conference we are to give character to the

work, not by exalting self, not by display, but by becoming living stones in the building of God. Let everything be done decently and in order. But never suppose that buildings, dress, and outward show give character to the work. “Ye also, as living stones, are built up a spiritual house,” God says. [*1 Peter 2:5.*] Prayer and grateful thanksgiving to God will give solidity and character to the work. *14LtMs, Ms 104, 1899, par. 14*

God’s great work cannot be carried on by one man’s mind or one man’s judgment. A board of the most substantial, solid men we can find is needed for the successful carrying forward of the work. In ancient time the Lord had connected with his work men of varied talents. Abraham, Isaac, Jacob, Moses with his meekness and wisdom, and Joshua with his various capabilities, were enlisted in God’s service. The music of Miriam, the courage and piety of Deborah, the filial affection of Ruth, the obedience and faithfulness of Samuel—in such contrast with the proud, passionate Saul—were all needed. Elijah, with his stern traits of character, God used at his appointed time to execute judgment upon apostate Israel. Elijah bore his testimony unflinchingly to King Ahab. *14LtMs, Ms 104, 1899, par. 15*

In every age God calls His men, and when the divine voice asks, “Who will go for us?” the response comes, “Here am I; send me.” [*Isaiah 6:8.*] Whenever God has a special work to be done at a special time, He always has men prepared to meet the demand. But no one or two men are to stand alone to follow their own judgment. God will establish His counsellors, and furnish the men of His appointment with talents, whether they are required to break down or to build up. These men, living under the power of the Holy Spirit, will express in their very features the likeness of Christ, and their holy characters will be a rebuke to the unconverted. It is not a purification of soul once, now and then, that we need, but the full and abiding righteousness of Christ. *14LtMs, Ms 104, 1899, par. 16*

Then if, as in the case of Elijah, one man apparently stands against a nation, that one, like Elijah, will stand in defense of the right, conscious that he is working in the presence of One before whom the nations of the earth are as grasshoppers. *14LtMs, Ms 104, 1899, par. 17*

## Ms 105, 1899

### Words of Instruction to Responsible Men

NP

July 30, 1899 [typed]

Portions of this manuscript are published in *WM 123, 228-229*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Altogether too many buildings have been erected in Battle Creek and other localities, and they are eating up the resources which should be used in doing thorough, substantial work in other countries. It is high time for a decided reform in those who are standing in responsible positions. Men are needed who have sound judgment, men who in every enterprise will consider the words of Christ. *14LtMs, Ms 105, 1899, par. 1*

The man who designs to erect a building should have calculating talent, that he may count the cost, lest he begin to build and is not able to finish. Wise judgment will lead to wise calculations. He is not to invest the Lord's entrusted talent of means where it will be continually absorbed in sustaining the enterprise. Men of sound judgment are needed, who will not be so ambitious to create, but will study how to preserve the vitality of the institution after the building has been erected. *14LtMs, Ms 105, 1899, par. 2*

There has been too much enthusiasm to rush buildings into existence, without consulting the mind and judgment of the people. These buildings have been represented as a positive necessity. They have been erected irrespective of the necessities in other portions of the Lord's vineyard. Necessities have been created in buildings, and these must be fed with money and facilities in order to be carried forward healthfully and prosperously. And where are the funds? This is not as God would have it, and He calls for a decided change in the manner of working. These methods and plans, which are carried on in a few localities, rob the other portions

of the great field. *14LtMs, Ms 105, 1899, par. 3*

All need to counsel together in regard to the so-called medical missionary work and the way in which it shall be conducted, for there is danger by our own course of action of our closing against ourselves the fields which need to be worked. My Guide presented before me many things which need our close, critical attention. He represented the case as it really is, and not in as favorable a light as it has been represented, in which the objectionable features have not appeared, while the more favorable ones are brought out in large proportions. No line of work should be carried forward in such a way as to divert the minds of the workers from the work which God has given His people to do for these times. In order to advance the cause of God in a few localities, men have taken from the Lord's treasury as fast as the means have come in; in order to build debts have been incurred, while the work in foreign countries has been neglected. *14LtMs, Ms 105, 1899, par. 4*

The Lord does not encourage one thread of selfishness in the workers in His service; but herein has been the fault. All that is needed to confirm the truth of this is the showing of the work today which does not bear the divine credentials. It is not after God's order. No longer must the workers become absorbed in a class of work which demands a constant supply of means and facilities to sustain it, while other portions of the field are left untouched. God wants a different showing from this. He is not glorified. The ministerial work must be revived. The medical missionary work is not to be separated from the work of the ministry. This is and will continue to be the temptation. The work must be properly balanced, that it may move forward solidly in every line. The work of the Holy Spirit is needed. God calls for perfect unity in all who labor in word and doctrine. They must carry with them the Spirit of Christ to every congregation. *14LtMs, Ms 105, 1899, par. 5*

In every large assembly there should be men who will give the trumpet a certain sound. Persons are not to be encouraged to take the stand as teachers who have all their life been sunk in the depths of pollution, intemperance, and sin. Such men are not to be exalted as speakers, for they will cast reproach on the work of the gospel ministry. The chosen messengers of God are to stand in their God-



given rights to carry the warning to the world, and in every place where they exalt the Lord's memorial, there a church will be raised up. This will require much labor. They will need to reason from the Scriptures, giving the truth in clear lines, both by precept and example. *14LtMs, Ms 105, 1899, par. 6*

The call is to sound forth now, just now, "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 merchants of the earth have waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [*Revelation 18:2-5.*]*14LtMs, Ms 105, 1899, par. 7*

"And I saw another angel come down from heaven, having great power; and the earth was lightened with his glory, and he cried mightily with a strong voice, saying, Babylon is fallen, is fallen." [*Verses 1, 2.*] The Lord would have each soul work in harmony with the first, second, and third angels, who bear His messages to the world in no whispered tones, showing the people where they stand. Nothing must be allowed to rise to dim the light of the third angel's message. The work of this angel is to lighten the world with his glory. *14LtMs, Ms 105, 1899, par. 8*

Satan will employ every means in his power to prevent God's people from doing their work for this time, but the Lord calls upon His people to present to the world the gospel message, whatever the consequence to themselves. Buildings are now standing which have cost large sums of money, [and] which might better never have been erected. Such movements should not be made without serious, painstaking calculation to find out how much was required to build and equip it. In every city and town the gospel message is to be borne by means of camp meetings and tent meetings, followed by house to house labor. Let nothing divert the strength and power of the ministry from the work which God designs it should do in arousing the people and bringing them to repentance. *14LtMs, Ms 105, 1899, par. 9*

The medical missionary work ought always to have existed in the work of reform. But it is never to become the means of separating the workers in the ministry from their work. Christ united these two branches in all His labors. The medical missionary work is a part of the great whole, as the arm is a part of the body. But the arm is not to say to the head, I have no need of thee. The body has need of the head and the arms in order to do active, aggressive work. The body is not to become the arm. Each member has its appointed work to perform. The so-called medical missionary work will result in great harm if it is made the body in the place of the arm. *14LtMs, Ms 105, 1899, par. 10*

In every church genuine medical missionary work is to be done. In the place of erecting more buildings to call the people from the smaller churches, let each company in these churches be instructed to do its appointed work. Let the minister educate the families, and he will strengthen the church to care for its own sick and poor. Set at work the God-given faculties and a great blessing will come into the church. If one church becomes over worked in this line, let the sister churches help with them. The money invested so largely in buildings might better be spent in caring for the needy saints, who after practicing self-denial and self-sacrifice for the good of others, have not sufficient to care for their own sick and afflicted. *14LtMs, Ms 105, 1899, par. 11*

This is the education to be given. Every church needs strength and money, that it may keep its own poor without using the tithe money. Erect fewer buildings, and you will need less means. These large institutions become largely dependent upon the Conference, and by drawing from this source, you cripple its power to sustain the work in nigh and afar off fields. When a call comes for help, it is forced to say, We have no funds. Thus its poverty is revealed, and God's people stand in a questionable light before the world. *14LtMs, Ms 105, 1899, par. 12*

There are still other plans being devised for the erection of buildings, but before you erect these buildings, I would say to you, Before you begin to build, sit down and count the cost. See if you are able to finish. Do justice to the cause of God. The ministry of the gospel in word and doctrine must be sustained. The money which in

the past has been expended for the erection of buildings would do a large work through God's appointed agencies in establishing small churches in new fields in far off lands, where God's people have no place in which to worship Him. *14LtMs, Ms 105, 1899, par. 13*

Sound principles have been laid down for every Christian in the world, principles which will develop the characters of those who profess godliness. Those who possess true godliness will bear the sign. They will love God supremely and their neighbor as themselves. The devisings of men are removing from the churches the blessings they should have. God has placed in our care the poor and the suffering, and these are to be cared for as Christ cared for them. The Lord would have this work done in the different churches, rather than that they should depend so largely upon institutions, for this will take out of the hands of the churches the very work God has appointed them to do. When fathers and mothers die, and leave their children unprovided for, the orphans should be cared for by the church. Open your hearts, you that have the love of God, and take them into your homes. *14LtMs, Ms 105, 1899, par. 14*

This is the lesson God would teach us through His servant when he says, "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" *14LtMs, Ms 105, 1899, par. 15*

"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 58:5-7.*] (See *Malachi 3.*) You are not to do this work by proxy. You are to give evidence to the world that you are Christlike. You are to practice self-denial and self-sacrifice. Then a light will shine in every Christian home, which will reveal itself in behalf of the ignorant, leading them to the source of all knowledge. *14LtMs, Ms 105, 1899, par. 16*

Full and complete redemption may be taught from the Word of God to enlighten those who are in darkness. Christ gave His life that men might have salvation. But by their indifference the churches of today are losing the most precious opportunities which it is their privilege to have. The burdens which they should bear they are placing upon some institution. If they would take up their God-given work, they would receive a knowledge of what practical godliness means. *14LtMs, Ms 105, 1899, par. 17*

Christ is revealed in every place where the standard of truth is uplifted. He is revealed to your neighbors when the truth which you believe leads you to the performance of good works. They see that your faith means something. They realize that your belief is not cunningly devised fables or idle speculations. They will see that it is not your own imaginings inspired by enthusiasm. People are watching and weighing those who claim to believe the seventh-day Sabbath. They watch to see wherein your dress, your life and conduct, represent Christ. And your influence will tell in every town and city where the truth has found a place for itself. *14LtMs, Ms 105, 1899, par. 18*

The churches are chilled to death because they do not take up their appointed work right where they are. If they would do this, God's richest blessing would rest upon them. All the attributes of Christ are awaiting our reception as we work in His lines. Heaven's blessings are guaranteed to us. *14LtMs, Ms 105, 1899, par. 19*

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday." [*Isaiah 58:8-10.*]*14LtMs, Ms 105, 1899, par. 20*

Should not this instruction from the Lord be valued by every church member? Shall we not take heed to every word that proceeds from the mouth of God? Shall not we who claim to be children of God

begin right where we are to make manifest our personal interest in these blessings? They are for every family, for every soul in every family. As we individually appropriate these blessings, we will impart to others. This is the sure result of genuine faith. Faith without works is dead, being alone. In our lives we must reveal that faith which works by love and purifies the soul from selfishness. All that heaven contains is waiting the draft of every laborer with God. We must have true sympathy with Christ, and then will come the fellowship of the Spirit. *14LtMs, Ms 105, 1899, par. 21*

Christ's joy and peace arise from a belief in the Word of God. Christ's work of reform is to be carried on in every place by the members of the church. They are not to disregard the work of the Holy Spirit. For 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. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints," indited by the will of God. [*Romans 8:26, 27.*]*14LtMs, Ms 105, 1899, par. 22*

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like 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; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." [*Isaiah 58:11, 12.*] We are not left to human conclusions in reference to where this instructions applies, and the time of its marked fulfillment. *14LtMs, Ms 105, 1899, par. 23*

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." [*Verses 13, 14.*]*14LtMs, Ms 105, 1899, par. 24*

The genuine medical missionary work is bound up with the third angel's message. It cannot be divorced from it. This work is a reform which needs all parts combined to make it solid and efficient. "They that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations." [Verse 12.] God's memorial, the seventh-day Sabbath, the sign of His work in creating the world, has been displaced. Who has displaced it? The man of sin. God's people have a special work to do in repairing the breach which has been made in the law of God. All who love God will show that they bear His sign by keeping all His commandments. They are the restorers of paths to dwell in. Their work is specified. *14LtMs, Ms 105, 1899, par. 25*

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, ... then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth." [Verses 13, 14.] The work for this time is to make prominent the truths presented in *Exodus 31:12-18*. And medical missionary work is bound up solidly and inseparably with all God's commandments, of which the Sabbath is mentioned especially, for it is the great memorial of God's creation work. Its observance is bound up with the work of restoring the moral image of God in man. This is the ministry God's people are to carry forward. *14LtMs, Ms 105, 1899, par. 26*

## Ms 106, 1899

### Remarks/Report of Committee Meeting

NP

July 26, 1899

Portions of this manuscript are published in *CS 275-276*. <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.

Elder Daniells: In our meeting two or three days ago, we met for the organization of the Medical Board. Elder Irwin was elected chairman pro tem, and Brother Morse secretary. Brother White moved that Brother Wessels be chosen president of the board; Brother Robinson seconded the motion. I think that is as far as we got with our work. In the afternoon we had another meeting, and Sister White spoke to us. I do not just understand what the object of this meeting is, unless it is to proceed with the organization of the board.<sup>14</sup>*LtMs, Ms 106, 1899, par. 1*

Elder Starr: The other night the meeting closed after I had asked a question. I had another question to ask, which I would like to ask this morning. What is the relation of a president to his board, or a chairman to his board? This includes the relation of conference presidents to their boards. I have felt very anxious that this relation should be clearly defined. I think it would help us in the selection of such men. I think this question has a vital bearing on the election of a chairman for the Medical Board.<sup>14</sup>*LtMs, Ms 106, 1899, par. 2*

Dr. Caro: I also would like to hear the answer to this question, for the reason that it was an explanation of the relation of a chairman to his board, given by Sister White in a person[al] conversation, that has led me to take the stand I have taken here. I would very much like to hear this question answered.<sup>14</sup>*LtMs, Ms 106, 1899, par. 3*

Elder Starr: It has seemed to me as I have listened to the discussions on the great danger of chairmen of boards running into heavy financial investments involving the whole Cause, that

difficulties have arisen because of a misapprehension of the chairman's position. As I understand it, the chairman voices the [thinking of the] board, and if the board numbers five, he is acting in concert with five minds; if the board numbers seven, he is acting in concert with seven minds, and if the board numbers ten, he is acting in concert with ten minds. Any one who thinks that the position of president of a board makes it possible for the man occupying it to involve the cause in financial difficulties does not understand the position of chairman, as I understand it.<sup>14</sup>*LtMs, Ms 106, 1899, par. 4*

Elder White: I wish to state some of the considerations I presented in behalf of the motion which I made. They were these: The organization of our Medical Missionary Association, with the distinct understanding that it is to control the food factory and other enterprises, places it in a position where enterprises will look to the Association for funds. They look to the Association for funds, and especially to the Chairman of the Committee, as he is one the people look to as the one to whom they can entrust their funds. The people of Australasia want to lend their money to the biggest enterprise; and when we ask for money to be loaned to the Food Company, to the School, or to the Echo Company, they say, "Yes, that is very well, but we have confidence in the Union Conference. We will lend our money to the Union Conference, and it can lend it to whatever it pleases." So the natural tendency is for the Union Conference and the Medical Association to assume large responsibilities.<sup>14</sup>*LtMs, Ms 106, 1899, par. 5*

Another feature. To whom do the people look? They look to the president, and not only do the people do this, but the members of the board are getting more and more into the habit of looking to the president to do anything they want done. For instance, if enough funds are not being raised for the school, if the school is not receiving proper attention, complaint is made to the Executive Committee of the Union Conference. If the Echo Company finds that its circulating department is getting a little out of order, it looks to the Union Conference Committee to take hold of the matter, and make the circulating department what it ought to be. If the Food Company is short of funds, instead of the managers feeling that it is their duty to go to the people and raise money, they say to the



Union Conference Committee, We cannot go on with the work; for we have no funds. If you who hold the purse strings will provide us with funds, we will go on with the work.*14LtMs, Ms 106, 1899, par. 6*

And the very persons who make this demand on the Union Conference are themselves members of the Union Conference Committee. I am a member of that committee, and so are the representatives of the Health Food business, the Echo Company, and other enterprises. Thus the logic of the complaining is that the president of the Committee is not doing enough. We centralize the responsibility on the President, and look to him to make things go.*14LtMs, Ms 106, 1899, par. 7*

The fact is, we love to have kings. The people want kings. We want somebody to fight our battles for us. The school wants the Union Conference to fight its financial battles. The Echo Company wants the Union Conference to see that the Echo is properly edited, and that the circulating department is properly managed. The Food Company looks to the Union Conference to provide workers for its various branches. The people look to the center. They say, We will lend our money to the general organization.*14LtMs, Ms 106, 1899, par. 8*

This all tends to place us where the General Conference Association was. The committee bears the burden of the general work, and the president bears the burden of the committee. That is the logic of our history, the road over which our experience has brought us.*14LtMs, Ms 106, 1899, par. 9*

In the matter of choosing a president for the Association, when the brethren said that it should be a medical man, I argued that the position was more financial than medical, and that until we made a radical change in our system of operations, it will necessarily be more financial than medical, and that it will be necessary to have a strong financial man at the head.*14LtMs, Ms 106, 1899, par. 10*

This is the position I took. I do not say it was a right one. It may be that it was based on wrong data. But these are the opinions that my observation of our experience have given me.*14LtMs, Ms 106, 1899, par. 11*

Sister White: I wish I had what I have written to the General Conference in regard to this matter. When they began swerving matters in objectionable lines, light was given me. Elder Butler was told decidedly that he should have a strong man to stand by his side, not to voice his words, not to feel that he must do what Elder Butler said because he was president. That would be an entirely wrong thing to do. A man must be chosen to stand as Elder Butler's helper, every one understanding that he was business manager.*14LtMs, Ms 106, 1899, par. 12*

Before I left the meeting Tuesday evening, the question was asked whether a medical man or a businessman should stand at the head of the board. I began to search for something I had written on this point, and I found it. This was written in regard to some difficulties that had come up.*14LtMs, Ms 106, 1899, par. 13*

But there was a great burden resting upon me. I felt like a cart pressed beneath sheaves. I did not close my eyes till half past eleven. I thought, I ought not to have gone to that meeting. I have my work, and I ought to attend to it.*14LtMs, Ms 106, 1899, par. 14*

After a while I fell asleep. Then I seemed to be in a meeting, and those present were in conversation regarding the question we had been discussing that afternoon. One of dignity and authority stood before us, and all present listened attentively to what he said. "The question was asked," he said, "whether the business agent stands lower than the president."*14LtMs, Ms 106, 1899, par. 15*

"Upon a business manager rests great responsibility. He should take charge of the finances, and stand by the president's side. He has charge of all business arrangements. The president will not then be left to follow his own judgment, his own ideas, as a president might be supposed to do, because another man has the responsibility of financial arrangements. The position of business manager is, if anything, a more responsible one than that of the president. The business manager has a connection with the work that it is not possible for the president to have. His work is as deserving of honor and respect as the work of the president."*14LtMs, Ms 106, 1899, par. 16*

These are the words that were spoken. In the past, careless work

has been done in putting men into positions who did not know anything about the work. They were unproved. From the instruction given in God's Word, we see that the men chosen to fill places on boards are to be men who will not tie themselves to any man, to be molded and fashioned after his ideas, because when men do this, the whole work is injured. Men must stand in their own individuality. *14LtMs, Ms 106, 1899, par. 17*

The president and the business manager are to work unitedly together. The business manager is to see that the expenditure does not exceed the income. He is to know what there is to depend on, so that the work here shall not be burdened with debt as it is in Battle Creek. The condition of things there need never have existed. It is the result of men not being under God's rule. When men are under God's rule, the work moves harmoniously; but when men of strong temperament, who are not controlled by God, are placed in responsible positions in the work, the cause is imperilled, for their strong temperaments lead them to use money which is only in prospect. *14LtMs, Ms 106, 1899, par. 18*

The enemy is working in every possible way to bring embarrassment upon our people. The Medical Board should be composed of picked men, and when the president sees an opening which should be improved, let him counsel with the one who has charge of the finances. He knows where the money has come from and should know just how it should be appropriated. *14LtMs, Ms 106, 1899, par. 19*

There is to be perfect unity and harmony among the members of the board, but the members are not to take the mold of the president, whoever he may be. His independent judgment is not to be followed before the matter has been brought before the board. Everything is to be laid before the board, and the decision of the members is to control the matter. The business manager carries heavy responsibilities, but he has no moral right to say to the president, "You can go ahead, and do what you propose. It is according to my mind." The judgment of the board is to control in all matters. *14LtMs, Ms 106, 1899, par. 20*

As this was laid before me, the burden that has rested on me rolled

away. I felt that my feet were upon the sure foundation. *14LtMs, Ms 106, 1899, par. 21*

Dr. Caro: In the terms I used, perhaps I expressed in words what I did not mean in heart. My idea was that in a Medical Association God wants medical work done. If there were no medical work to be done, there would be no Medical Association. Sister White told me that there should be two separate men at the head of the Union Conference Committee and all such bodies. *14LtMs, Ms 106, 1899, par. 22*

Sister White: That is what I have been trying to express. As for Dr. Caro trying to exalt himself, I do not think that at all. When the question was asked the other afternoon, I did not answer as thoughtfully as I should have done. When I went home, the burden upon me was so great that I cried to the Lord earnestly. I was shown that individual work must be done in our associations. The members of the board are to work together in harmony, but they are to be no more blended than the branches of a vine are blended. Yet the branches are supported by one parent stock. They draw their sustenance from the parent vine. *14LtMs, Ms 106, 1899, par. 23*

In all the associations we have, this principle must be recognized. God never designed that the presidents of our conferences should take upon themselves the responsibility of managing and carrying things according to their own judgment. This will not answer. They should have associated with them men who have a sense of the fitness of things. Then if the president should propose a wrong move, his fellow-worker can correct him. *14LtMs, Ms 106, 1899, par. 24*

When new enterprises are to be started, the plans should be submitted to the board, and those who start the enterprise should carry with the approval of the board. If means are to be invested, the board should know of it, so that it will be responsible for the financial success of the work. Had this always been done, the state of things now existing in Battle Creek would never have existed. *14LtMs, Ms 106, 1899, par. 25*

When Elder Butler was president of the General Conference Association, the people thought they must bring all their troubles

directly to him, and that all their help must come through him. But this is not God's design. A man in such a position should have as a helper a man of business ability, who can take the management of the finances, with whom the president can counsel. These men are to hold nothing back from each other. When difficulty arises, let them both take time to think and pray, and if together they can see a way to success, let them lay their plans before the board. They are not to act on their own responsibility. They may think the way is perfectly clear, but even if they do, they have no right to go ahead in their own judgment. The matter is to be laid before the board for the decision of the members. *14LtMs, Ms 106, 1899, par. 26*

Elder Daniells: I believe every word Sister White has said. I think that it is good sense. For years we have talked about this, because of instruction we have received from Sister White regarding the Union Conference. We have talked about getting someone to take the management of financial affairs, but we have not yet found anyone. During the last conference period, the brethren have frequently talked about this matter and acknowledged the truth of the principle; but they have not found anyone to take this place. I had greatly hoped that at this conference the Lord would lead us to find such a man. I dread the thought of starting another term of two years with no prospect of a businessman as helper. What can we do to fill this place? I know not who to select. I have felt that I would like to impress this matter on my brethren, that it may not be left for another two years. *14LtMs, Ms 106, 1899, par. 27*

Sister White: I would not allow it to be left. You have your line of work. Again and again I have been instructed that one man's mind and one man's judgment is not to decide everything. One man is not to take the responsibility of saying to the different laborers, You go to that field, and, You leave this field. This is work of grave responsibility, and one man alone cannot do it. Brother Daniells, it is not best for you to try to do it, because it brings on you a heavy burden. If the men prove treacherous, this burden falls on you. You should have a man who can stand by you, who can help you where you need help. *14LtMs, Ms 106, 1899, par. 28*

Men's minds are not cast in the same mold, any more than the branches of a vine are alike. Yet each man has his office, and each

is to be related to the other, because they are related to the True Vine. The way in which things have gone in the past has not been just to you, Brother Daniells, because a man is wearing when he does not know it. He comes into a pressure when his energies are called out, and he throws himself into the work, using more vitality than is required. *14LtMs, Ms 106, 1899, par. 29*

Every man needs rest. Dr. Caro must have a time of repose. He is not treating himself justly when he allows himself to be broken up in his habits of sleep and eating. If his usefulness is preserved, he must not use all his strength up because he sees so much work to be done. *14LtMs, Ms 106, 1899, par. 30*

Great care should be taken in choosing the men to stand by the presidents of the various associations. When I wrote to Brother Butler that he must have a helper, he wrote back that he had secured his son. This was not the right thing to do. When I spoke to Brother Olsen about the same thing, he too got his son, who would not say a word if he saw his father making mistakes. What boy could see anything to correct in his father? *14LtMs, Ms 106, 1899, par. 31*

We are not to feel that our brethren have no right to speak to us in regard to a wrong course we are taking, because we are workers together with God. We must think over what they have said, and see where we can reform. We must take hold of the hand of God, saying, Do not let me go until I do reform. We must do this in order to perfect a Christian character. We are not to make a confederacy with our fellow workers, saying, "I will not say anything of your faults if you will not of mine." *14LtMs, Ms 106, 1899, par. 32*

We are to work together, in accordance with the words, "All ye are brethren." [*Matthew 23:8.*] We are to try to bring all the perfection possible into our own characters and into the characters of those connected with us. We are not to act as though we were better than those around us. If we have the sunshine of Christ's righteousness in our hearts, if Christ is abiding in us, we will recognize Christ in our brethren, and therefore we shall work together harmoniously. *14LtMs, Ms 106, 1899, par. 33*

## Ms 107, 1899

### The Debt on Battle Creek College

NP

August 2, 1899 [typed]

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.

In the General Conference Bulletin there appeared the statement that a man by the name of Norman had made large donations to the General Conference. This brightened up the prospect wonderfully. It was thought that thus relief would be brought to the various lines of work. With this impression, a request was made that the unpaid interest on the Battle Creek College debt, amounting to twenty thousand dollars, be cancelled. After this a request was made that the entire debt, about eighty thousand dollars, be cancelled; but this was not considered advisable. *14LtMs, Ms 107, 1899, par. 1*

In the night season I appeared to be in a meeting. Some present were earnestly advocating the matter of cancelling the college debt, saying that this would be a great blessing to the institution. Voices were raised saying, Give the school the debt. Show your liberality. One of authority stepped forward, and said to those in charge of responsibilities in our institutions and of the Conference funds, The debt upon the Conference must not be increased. The Conference has no moral right to use its money to cancel the college debt. Had the managers of the various lines of work in the publishing business and the Conference heeded the warnings graciously given them by the Lord, this debt would not have existed. Instruction was given that the principles of self-sacrifice must be maintained, in order that the gospel might go to all nations, kindreds, tongues, and peoples. *14LtMs, Ms 107, 1899, par. 2*

“When men walk in the counsel of the Lord, they will maintain the principles of self-denial which the Lord outlined in the establishment of the work. God will work with all who follow the example of Christ.

He will be magnified in their councils. He will give them clear intellect, and will answer their sincere prayers. Their humility and charity will come up before him as did the prayers and alms of Cornelius. The Lord will be with those who search the Scriptures and obey the instruction and warnings He has given them to save them from dishonoring His name.”*14LtMs, Ms 107, 1899, par. 3*

Our Instructor spoke with great earnestness, saying, “The light God has given has been regarded by some as foolishness. Spiritual things are spiritually discerned. Every institution which claims to be the Lord’s instrumentality should be sanctified by pure, holy principles. To those connected with these institutions God says, ‘Be ye clean that bear the vessels of the Lord.’ [*Isaiah 52:11.*] When these words are heeded, the golden oil will be emptied from the two olive branches into the golden pipes, which will empty themselves into the vessels prepared for the anointing oil.” With great sadness our Instructor said, “Many of you have lost your connection with God. Therefore your hearts are not softened by the grace of God, represented by the holy oil.”*14LtMs, Ms 107, 1899, par. 4*

The stewards of the Conference have no moral right to transfer the debt from the school to the Conference. The Conference needs to come near to God, and to understand as never before the exalted character of the work of Christ in this apostate world. Those in positions of trust are to act in all things as faithful stewards, guarding conscientiously and religiously the funds which have been created by the people. In the past this has not been done, and men have an account to settle with their God.*14LtMs, Ms 107, 1899, par. 5*

The Lord would be pleased to see revealed today the self-denial and self-sacrifice which was revealed in the establishment of the work. Means are not to be drawn from the treasury to establish institutions at a risk of crippling the advancement of truth in regions beyond. The Lord has moved upon the hearts of His people by His Spirit, and they have given of their substance; but the men who have held office have not represented the Author and Finisher of their Faith. The hearts of the managers of the work must be broken under the power of the Holy Spirit. When those who are handling sacred things reveal the Spirit of Christ, God will work with them



and with His people.<sup>14</sup>*LtMs, Ms 107, 1899, par. 6*

Had the cautions and warnings given by God been heeded, the work would now stand clear, pure, and exalted, and the Lord would be honored in all His instrumentalities. But unsanctified men have been connected with the work, and they have misapplied the resources and have defiled the sacred place of God. By men with uncleansed hearts and hands holy things have been handled as common things. Selfish, covetous men have committed the sin of idolatry. If men could only see what their course of action has resulted in, they would fear and tremble, as they will in the day when they stand before God. But they are not cured. Even in this their day they know not the things which belong unto their peace. If they did, there would be a repentance that would not need to be repented of. Cleansed by the renewing of their minds, they would be able to distinguish between the sacred and the common, between honor and rectitude and dishonor and fraud. But Satan rules the minds and hearts of all those who know not the day of their visitation.<sup>14</sup>*LtMs, Ms 107, 1899, par. 7*

All hidden things are open before God. He measures outward acts by the motives which originated those acts. He reads the heart of the man whose motives were once pure and clean, but who parts with these principles to advance his selfish interests. The motives of such a man decide the character of his actions. The intellect takes its coloring and character from the ideas upon which the mind is encouraged to dwell. "As a man thinketh in his heart, so is he." [*Proverbs 23:7.*]<sup>14</sup>*LtMs, Ms 107, 1899, par. 8*

If the mind is not compelled at all times to act from right principles, the man will deviate from justice; and in the day that he does this there is written opposite his name in the books of heaven, "He departed from merciful, righteous principles. He over-reached his neighbor. He robbed him, and thus transgressed the law of God." He that offends in one point is guilty of breaking all the commandments of God; for virtually he does this. The man who is entrusted with responsibilities should carry himself as did Daniel, the faithful statesman. He is to be guided by right principles, so that when his affairs are examined, no books will be found to be hidden, no accounts mystified; every transaction will be as clear as the light

of day, so that the scrutiny of the keenest can find no fault in him.<sup>14</sup>*LtMs, Ms 107, 1899, par. 9*

Every day a man in a position of trust has decisions to make on which depend results of great importance. He has often to think rapidly, and this can only be done successfully by those who practice strict temperance. The mind expands under the correct treatment of the physical and mental powers. New vigor comes with every taxation if the strain is not too great. Men are best prepared for work when the mental and physical powers are equally exercised. God's servants must keep a high standard before them. The Lord wants those who are in his service to enlarge their minds by giving the intellectual faculties plenty to do, by harnessing the mind for the stern duties of life, which require close thought.<sup>14</sup>*LtMs, Ms 107, 1899, par. 10*

There is need of contemplating God. The man who would be uplifted must be good and do good. If his brethren ask favors of him, he has not a refusal at the end of his tongue or his pen. God's money is to be used not only in your immediate locality, but in regions beyond, in distant countries, in the islands of the sea. If God's people do not engage in this work, God will surely remove the power that is not rightly appropriated. If church members are not active, wide-awake missionaries, they will lose their vitality. They are not living stones. They do not shine, and therefore are not of the least value. God calls for a higher piety, for a pure, sanctified people.<sup>14</sup>*LtMs, Ms 107, 1899, par. 11*

## Ms 108, 1899

“He That Loveth Not His Brother Abideth in Death.”

NP

August 2, 1899

Portions of this manuscript are published in *7BC 962-963, 11MR 274*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I am instructed to bear a message to all who are in positions of holy trust. The Lord would have them do honor to Him by cherishing tenderness, by showing confidence in their brethren. One man is not to seek to grasp all for himself, withholding from those who are doing missionary work in hard fields their just and righteous dues. Men’s hearts become like flint when they take means from the treasury for themselves, refusing to relieve the necessities of those who are doing a severe and trying work. *14LtMs, Ms 108, 1899, par. 1*

In the ministration of the gospel of Jesus Christ the Lord uses diverse gifts. He has not given any man authority to hold in low esteem the various instrumentalities and gifts of the gospel. He has not given any man the privilege of looking upon the Lord’s work through His appointed agencies as inferior, while he is carrying the work in his own way because he thinks it superior. This is dangerous for himself and all who are connected with him. *14LtMs, Ms 108, 1899, par. 2*

“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 lay in wait to deceive.” [Ephesians 4:11-14.]<sup>14</sup>LtMs, Ms 108, 1899, par. 3

All these gifts are to be blended in the work of building upon the foundation of the apostles and prophets. Jesus Christ Himself is the chief corner stone, “in whom all the building fitly framed together, groweth into an holy temple in the Lord.” [Ephesians 2:20, 21.] “Fitly framed together.” Study these words, and seek to understand all that they comprehend. “Fitly framed together,” each acting his respective part unitedly. Thus we grow “into an holy temple in the Lord.” Have a care how you build. Take heed to the admonitions of the Lord. We are to work unitedly to one end, “till we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” [Ephesians 4:13.]<sup>14</sup>LtMs, Ms 108, 1899, par. 4

“For by grace are ye saved, and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Whence comes our power to work? “We are his workmanship, created in Jesus Christ unto good works, which God hath before ordained that we should walk in them. ... 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, ... and hath made us sit together in heavenly places in Christ Jesus.” [Ephesians 2:8-10, 4-6.]<sup>14</sup>LtMs, Ms 108, 1899, par. 5

I am instructed to bear a message to the managers of every institution that has been established. You must change in heart and character. You must show that you have yoked up with Christ, to learn of Him His meekness and lowliness, that you have opened your heart to the Saviour’s love, so that it may flow forth in pure, rich currents of tenderness, courtesy, and kindly deeds. If the heart is not speedily unlocked, that Christ the light and life of men, may take possession, if there is not a reformation in the soul, a determination to obey the injunctions Christ gave His disciples, you will lose all the attributes He came to give.<sup>14</sup>LtMs, Ms 108, 1899, par. 6

Addressing His disciples as “little children,” Christ said 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.” By this manifestation of love “shall all men know that ye are my disciples.” [John 13:33-35.] There is need of far more childlike simplicity. This love God now demands His disciples to show for each other. He is greatly dishonored because His professed followers are drawing in their own lines, and closing their hearts to the softening, subduing influence of Christ’s Spirit. Instead of exerting the pure, holy, uplifting influence that dwelt in Christ, many are manifesting Satan’s attributes. *14LtMs, Ms 108, 1899, par. 7*

My brethren, how long will you be satisfied to remain unconverted, unsanctified, unholy? How long are you going to remain as you are? You may have some excellent qualifications, but if you padlock the door of the heart against Christlike love for your brethren, you do not possess the attributes which will give you an entrance into the kingdom of God. This statement applies to every church. *14LtMs, Ms 108, 1899, par. 8*

To the church at Ephesus John wrote by the inspiration of the Holy Spirit, the words of Christ, “I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:2-5.] *14LtMs, Ms 108, 1899, par. 9*

Shall we not all ascertain for ourselves whether we are destitute of love for each other? Why will brethren cherish selfishness and covetousness? Why will they allow the root of bitterness to spring up in their hearts? Would it not be well to take heed to the words of the True Witness, and find out what it is that makes the hearts of brethren as hard as steel toward each other? The Lord is measuring the temple and the worshipers thereof. Will you not heed His warning? He declares, “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.]*14LtMs, Ms 108, 1899, par. 10*

Read the whole of the *third chapter of Revelation*, and seek to understand the work to be done. The Holy Spirit has come with convicting power to you in Battle Creek; but though there has been some stir, the work of true conversion has not been perfected. Self has not been crucified, and until it is, hardness of heart, want of love for your brethren, will be seen. You will sustain your own opinions, you will not bend from your self-exaltation to consider the necessities that should be relieved.*14LtMs, Ms 108, 1899, par. 11*

Those whom Christ warns have some excellent qualifications, but they are neutralized by <all who have> a diseased self-love, self-deception, self-justification for gross neglect to help brethren in the service of God by encouraging words and deeds. There is a dead fly in the ointment. They are being weighed by One who never makes a mistake. He tells the result of actions which demonstrate that the love of Christ is not an abiding principle in the soul. God calls upon you all to learn from Christ His meekness. Put away your faculty for seeing the mistakes of others. Turn your attention to your own defects. Your self-righteousness is nauseating to the Lord Jesus Christ.*14LtMs, Ms 108, 1899, par. 12*

He declares, “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold or hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the same of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” [Verses 15-18.]*14LtMs, Ms 108, 1899, par. 13*

These words apply to the churches and to many of those in positions of trust in the work of God. Your position does not make

your character. To all who are in responsible positions Christ says, "Be ye therefore perfect." [*Matthew 5:48.*] This command is an application of the great lesson of love Christ gave the lawyer who came to Him with the question, "What shall I do to inherit eternal life?" [*Luke 10:25.*] This lawyer had heard the words which just previous to this Christ had spoken to His disciples.*14LtMs, Ms 108, 1899, par. 14*

The Saviour had been giving those who kept on His track to criticize, cavil, or condemn, unmistakable evidence that He was the Sent of God. He had healed the sick and worked many other miracles; but still the people did not believe on Him, and He denounced them for their resistance of light and knowledge.*14LtMs, Ms 108, 1899, par. 15*

Christ had appointed seventy disciples, and sent them "into every city and place whither he himself would come." [*Verse 1.*] These returned with joy, saying, "Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. 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."*14LtMs, Ms 108, 1899, par. 16*

"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 so 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 who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him to his disciples and said privately, Blessed are the eyes which see the things which ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." [*Verses 17-24.*]*14LtMs, Ms 108, 1899, par. 17*

The lawyer had been deeply convicted, but he made an attempt to carry out the purposes of Christ's enemies by asking the question,

“What shall I do to inherit eternal life?” Christ answered, “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.” “Thou hast answered right,” Christ said; “this do, and thou shalt live.” [*Verses 25-28.*] *14LtMs, Ms 108, 1899, par. 18*

Willing to justify himself, the lawyer asked, “And who is my neighbor?” [*Verse 29.*] In answer Christ told him of the man who had been robbed by thieves, and then left by the roadside, wounded and half dead. “And by chance there came down a certain priest that way; and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place came and looked on him, and passed by on the other side.” [*Verses 30-32.*] Those who should have helped him did not. They looked upon their suffering fellow-creature, and then passed by on the other side. Thus it is today. *14LtMs, Ms 108, 1899, par. 19*

How many of those whose hearts should be tender and compassionate refuse to admit Christ into their hearts. Therefore they fail to speak kindly and tenderly to those who may be in trouble. Their brother may be very much in need of encouragement, but they have none to give. They have lost the dear Saviour, if they ever had Him. They are strangers to his tenderness and love. A stern, cold, forbidding steel-like spirit controls them, and works of mercy and love are barred out. All such should remember that they do not belong to Christ’s family. He does not acknowledge them. Selfishness and not love is the controlling element in their lives. They do not represent the Saviour. The image of God is not stamped upon the soul. *14LtMs, Ms 108, 1899, par. 20*

The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within, when the sunshine of heaven fills the heart and is expressed in the countenance. There is no such thing as a loveless Christian. It is not possible for the heart in which Christ abides to be destitute of love. The heart that is cold and stern is not catching the bright, softening beams of the Sun of Righteousness. *14LtMs, Ms 108, 1899, par. 21*



Hear the testimony of the apostle John: "These things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." [1 John 1:4-7; 2:10.] *14LtMs, Ms 108, 1899, par. 22*

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, That we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. ... We know that we have passed from death unto [life], because we love the brethren." *14LtMs, Ms 108, 1899, par. 23*

"He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. 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?" [1 John 3:10-12, 4-17.] *14LtMs, Ms 108, 1899, par. 24*

Take this question to your own hearts, and answer it as if before the Judge of all the earth. A reformation must take place in every church, in every institution. "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. For if our heart condemn us, God is greater than our heart, and knoweth all things. 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.” [Verses 18-23.]<sup>14</sup>*LtMs, Ms 108, 1899, par. 25*

These sacred lessons, if received into the heart, will work the reformation essential. Many will lose heaven unless they change their selfish, unlovable, unsympathetic ways, and learn that the Spirit of Christ is not selfish and forbidding, uncourteous and loveless. Unless those who stand in responsible positions in our institutions make decided changes in heart and character, they will be condemned as lukewarm, knowing not that they are “wretched and miserable and poor and blind and naked.” [*Revelation 3:17.*] Unless we practice Christ’s ways and receive His Spirit, we are none of His. He desires us to reveal His love in our words and actions. All that we do should flow from a deep, abiding principle of love that is after the similitude of Christ, who is love and light and peace. But how little, how very little, of Christ’s character is revealed. The spirit of self-denial is becoming a rare thing.<sup>14</sup>*LtMs, Ms 108, 1899, par. 26*

But there is love in our churches. There are those who love God supremely and their neighbor as themselves. Their prayers and their alms come up before God as a memorial. The Lord does not lose sight of them. He is watching those who are walking in the light as fast as they receive the light. They are the objects of His special care. The law of Christ’s kingdom is in every respect to be carried out in this world. The inspired apostle declares, “Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God.” [*Ephesians 2:19.*] “For our conversation is in heaven, from whence also we look for the Saviour our Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his most glorious body, according to the working whereby he is able even to subdue all things unto himself.” [*Philippians 3:20, 21.*]<sup>14</sup>*LtMs, Ms 108, 1899, par. 27*

## Ms 109, 1899

### The Need of Equalizing the Work

NP

August 3, 1899 [typed]

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The whole world is the Lord's vineyard, and he would have every part of it worked. Those who have been placed as stewards of the Lord's goods should see that everything is managed in such a way as to bring the Lord the greatest revenue. A wise steward will not select a few portions of the vineyard and absorb in them the means which God has intended for the entire field. He will open the eyes of his understanding to see the necessity of equalizing the work, that beauty and harmony and solidarity may be seen in every part.<sup>14</sup>*LtMs, Ms 109, 1899, par. 1*

"It is the spirit of selfishness," said the Teacher who was giving us instruction, "which leads men to absorb everything in that work which is under their own supervision, that their portion of the field may be enriched to the neglect of other portions. This is a species of selfishness which many do not discern. Large accumulations are drawn to one section of the world as though that were the only part which the Householder designs to have worked."<sup>14</sup>*LtMs, Ms 109, 1899, par. 2*

God designs that not one thread of selfishness shall be woven into His work. Every man's work is to be done with reference to his fellow laborers, for all have their appointed work. The vineyard must be cultivated, vines must be planted, that crops may be gathered. To every man is not committed the same task, and the work in the different lines must be done in unselfishness. The minds of the workers are first to be molded by God through His appointed agencies. The Word of the Lord is to be communicated to men, to

supply their minds with suggestions and methods for working the field in such a way as to present to God the very best returns from all parts of His vineyard.<sup>14</sup>*LtMs, Ms 109, 1899, par. 3*

The worker is to feel an interest in every line of work, and if God has given him foresight and capability and knowledge that will help in any of these lines, he is to feel it is his duty to communicate that which he has received. All the workers, in their various occupations, are to train their minds to do the very highest service. The exactitude, skill, tact, wisdom, and perfection, which God required in the building of the earthly tabernacle, He would have brought into every work that shall be done in His service. Workers are to desire mental strength, that they may do everything according to the pattern shown to Moses in the mount. God requires perfection in every line of work that has to do with His service, and the workers must understand this. Read the *thirty-first, thirty-fifth, and thirty-sixth chapters of Exodus*.<sup>14</sup>*LtMs, Ms 109, 1899, par. 4*

The experience of Nadab and Abihu should be a lesson to all who bear any responsibilities in the service of God. An example of unrighteousness greatly dishonors God, and He will not tolerate it. The *tenth chapter of Leviticus* records the sin of Aaron's sons and their punishment. The sacred fire which God commanded should be used in the service of the sanctuary represented God. This fire never went out day nor night, and this was to be used in all their service. But "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 I will be glorified." [*Verses 1-3*.]<sup>14</sup>*LtMs, Ms 109, 1899, par. 5*

It is not man who is to be praised and honored, but God. Of all who engage in His service He demands strict obedience to every word that proceedeth out of His mouth. All the refined and elevated and worthy ideas of our mind we need to place in connection with God that He may co-operate with them. He would have us reason from cause to effect in every undertaking which has reference to His

work. The sacredness of His work is to be preserved fully as much now as in the days of ancient Israel. Then the workers will obtain, not a selfish tact, but high and sacred developments which will reflect back all the glory to God.*14LtMs, Ms 109, 1899, par. 6*

### **The Old Testament Scriptures Our Study**

The lessons of the Old Testament Scriptures had far better be studied than human productions and theories. Let a plain “Thus saith the Lord” become the study of teachers and students. We need to do solid work now.*14LtMs, Ms 109, 1899, par. 7*

The Lord has given to each a special work, and we are not to ignore the work of our fellow laborer, because he is not doing the same work as ourselves. God can only acknowledge our work as it shall blend with the gospel ministry. The Bible places us in possession of grand and sacred truths. It is the Word of the Most High. Those who are forming their religious faith need to be educated that they may not be turned against the ministers whom the Lord has set to give the gospel to all nations and kindreds and tongues and peoples. This Word is the great teacher. It alone can enlighten us in regard to the voice of God in nature, and lead us, step by step, through nature to nature’s God. The voice of God is revealed in nature to lead us to higher contemplation. In the government of God is revealed the benevolence, justice, steadfast integrity, mercy and truth, and His subjects are to become acquainted with these elements.*14LtMs, Ms 109, 1899, par. 8*

The Old Testament Scriptures reveal Christ, and bring to us a knowledge of His prerogatives and high authority as Captain of the Lord’s host. What manifestations of His glory are revealed that we may obtain a knowledge of His character! He was an example of truth and purity; enshrouded in the pillar of cloud, He gave His gospel to the children of Israel as verily as He gave it from the mount of beatitudes. And when He became flesh and dwelt among men, and they beheld Him full of grace and truth, His standard of purity, righteousness, and love gave to the human race the perfect standard of their practice. And with this standard He gave them the bright prospect of immortal life in the paradise of God.*14LtMs, Ms 109, 1899, par. 9*

Lest self rise to great proportions, and the credit and glory which belongs to the great I AM be given to man, there must be a mental growth in sanctified lines of study. The highest knowledge it is possible to gain is found in the instruction which fell from the lips of Christ both before His incarnation and after He appeared in human form. If a worker accepts the position of teacher to students who are to be fitted to do all kinds of missionary work, he should read his Bible with greater care, realizing that all that is sacred and elevated should be connected with the instruction he gives. *14LtMs, Ms 109, 1899, par. 10*

### **The Work of the Ministry**

Those who have any work to do in lines of God's appointment need to study the manner in which the work is to be done. The plan of the work is not to be brought down to the low level of human minds. It is to stand on a high and holy platform. Souls in the depths of iniquity must be rescued; their intellect must be restored and elevated and their hearts cleansed from the leprosy of sin. But they are not to be treated as wiser than the saints of God who minister in word and doctrine. God's ministers are to be respected. And if one man fails at the work of the ministry, help him to his restoration, manifesting for him the same pity you show for the corrupted and polluted and unholy. *14LtMs, Ms 109, 1899, par. 11*

The Lord commanded Moses for Israel, "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace that it may be upon the mitre; upon the forefront of the mitre it shall be." [*Exodus 28:36, 37.*] So great a departure has there been from purity and holiness in the service of the ministry that but little respect is revealed in those who should above all others maintain ennobling ideas and give an elevating representation of the Lord's appointed agencies. *14LtMs, Ms 109, 1899, par. 12*

### **The Medical Missionary Work**

The Lord sees that things are swaying heavily in medical missionary lines, while the work in other branches is calculated to give wrong impressions which will not easily be effaced from the

mind. Ideas which should be strictly guarded in any service God has appointed have been perverted, and impressions have been made, displeasing to God. One man's mind and judgment is not to become a controlling power. God forbid that this should be. "All ye are brethren." [*Matthew 23:8.*]14LtMs, Ms 109, 1899, par. 13

The so-called medical missionary work gathers into the net both good and bad; and the larger proportion of these will not stand as overcomers by the blood of the Lamb and the word of their testimony. It is very necessary that we keep before the degraded the law of God, as the standard of righteousness. "Holiness unto the Lord" must be our standard, else the work of rescuing this class will lower their ideas of what God requires in practical character building. There can be no such thing as a cheap class of Christians who, like Moab, keep their scent in themselves, because they have not changed from vessel to vessel—from character to character.14LtMs, Ms 109, 1899, par. 14

The time has come for us to have a decided understanding of what shall be comprehended in medical missionary work—what shall go forth by pen or voice to be discredited, and what to be exalted. As the train of human reasoning is heard, it will be made apparent that the character must be determined by the inward work of grace upon the heart. If the law of God is written in the heart, men will prove the excellence of their resolutions. Their conduct will be after the divine similitude. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes, the fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors?" [*Psalms 19:7-12.*]14LtMs, Ms 109, 1899, par. 15

This is a serious question indeed, and from every soul the prayer should go forth, "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.*]14*LtMs, Ms 109, 1899, par. 16*

“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 that 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 my salvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies and thy loving kindnesses; 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. Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimony.” [*Psalm 25:1-10.*]14*LtMs, Ms 109, 1899, par. 17*

“Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil, for evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.” [*Psalm 37:7-9.*] While we desire to know the way of the Lord, let us examine ourselves critically and see wherein we refuse to walk in the light when our ideas and plans are thwarted. Do we behave like foolish, disobedient children because the Lord, seeing the peril that threatens the prosperity of His cause, deprives us of some seeming good? Is not the Lord He who searcheth the heart? Will He not reveal the mistakes made in planning and handling His own work? Will He allow the work that is not being carried forward symmetrically to remain imperfect?14*LtMs, Ms 109, 1899, par. 18*

High intellectual culture and refinement of sentiments and manners follow a transformation of character after the divine similitude. Worldly culture and artifice are of little consequence. The Holy Spirit will remove from every one who makes Christ his personal Saviour the hereditary and cultivated tendencies to evil. Beholding Christ, he will become like Him. Listen to the words of Paul to the church in



Colosse, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." [Colossians 3:1-4.]14LtMs, Ms 109, 1899, par. 19

Again he says: "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 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. ... 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 had before ordained that we should walk in them." [Ephesians 2:1-6, 8-10.]14LtMs, Ms 109, 1899, par. 20

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. 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; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." [Verses 16-22.]14LtMs, Ms 109, 1899, par. 21

Let us heed the teachings of Paul which were given to him in visions and revelations by God. All that this chapter contains it would be well for us to understand more fully.14LtMs, Ms 109, 1899, par. 22

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief cornerstone, elect, precious, and he that believeth on him shall not be confounded.” *14LtMs, Ms 109, 1899, par. 23*

“Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, 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 2:1-9*.] *14LtMs, Ms 109, 1899, par. 24*

No advice or sanction is given in the Word of God to those who believe the third angel’s message to lead them to suppose that they can draw apart. This you may settle with yourselves forever. It is the devisings of unsanctified minds that would encourage a state of disunion. The sophistry of men may appear right in their own eyes, but it is not truth and righteousness. “In Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; ... that he might reconcile both unto God in one body by the cross.” Christ is the uniting link in the golden chain which binds believers together in God. There must be no separating in this great testing time. The people of God are, “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.” [*Ephesians 2:13, 14, 16, 19-21*.] *14LtMs, Ms 109, 1899, par. 25*

The children of God constitute one united whole in Christ, who presents His cross as the center of attraction. All who believe are one in Him. Human feelings will lead men to take the work into their own hands and the building thus becomes disproportionate. The Lord therefore employs a variety of gifts to make the building symmetrical. Not one feature of the truth is to be hidden or made of little account. God cannot be glorified unless the building, “fitly framed together, groweth into an holy temple in the Lord.” [*Verse 21.*] A great subject is here comprehended, and those who understand the truth for this time must take heed how they hear and build and how they educate others to practice.<sup>14</sup>*LiMs, Ms 109, 1899, par. 26*

## Ms 110, 1899

### The Unfaithful Husbandmen

NP

August 6, 1899 [typed]

Portions of this manuscript are published in *UL 232*. +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.

“Hear another parable: There was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.” [*Matthew 21:33.*]<sup>14</sup>*LtMs, Ms 110, 1899, par. 1*

This parable is of great importance to all who are entrusted with responsibilities in the Lord’s service. God selected a people to be educated by Christ. He brought them into the wilderness to be trained for His service, and there gave them the highest code of morality—His holy law. To them was committed God’s lesson book, the Old Testament Scriptures. Enshrouded in the pillar of cloud Christ led them in their wilderness wandering. By His own power He transplanted the wild vine from Egypt to His vineyard. Well might God ask, “What more could I have done for my vineyard?” [*saiah 5:4.*]<sup>14</sup>*LtMs, Ms 110, 1899, par. 2*

It is impossible to enumerate the advantages the Lord prepared for the world in making the Jewish nation the repository of His rich treasures of knowledge. They were the subjects of His special favor. As a people who knew and worshipped the true God, they were to communicate the principles of His kingdom. They were instructed by the Lord. He withheld from them nothing favorable to the formation of characters which would make them fit representatives of His kingdom. Their feasts, the Passover, the Pentecost, and the Feast of Tabernacles, and the ceremonies attending these gatherings, were to proclaim the truths which God

had entrusted to His people.*14LtMs, Ms 110, 1899, par. 3*

At these gatherings the people were to show gladness and joy, expressing their thanksgiving for their privileges and the gracious treatment of their Lord. Thus they were to show to a world that knew not God that the Lord does not forsake those who trust in Him. With joyful voices they were to sing, "Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God." [*Psalm 42:11.*]*14LtMs, Ms 110, 1899, par. 4*

By obedience the children of Israel were to show their faith and confidence in God and their genuine love for Him. God made the world in six days, and rested on the seventh. He was satisfied with His work, and pronounced it very good. He blessed the seventh day and sanctified it, and His people were to keep sacred His Sabbath, the memorial of creation. Thus God was to be acknowledged as the One who sanctified them.*14LtMs, Ms 110, 1899, par. 5*

As they were about to enter the promised land, God bade Moses recount their past history; and Moses said to them, "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. Ye 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."*14LtMs, Ms 110, 1899, par. 6*

"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>14LtMs, Ms 110, 1899, par. 7</sup>

“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. 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 hear 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 ye came near, and stood under the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. 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 4:1-13.*]<sup>14LtMs, Ms 110, 1899, par. 8</sup>

The Lord commanded these words to be recorded for the benefit of those who today claim to be His commandment-keeping people. The history of the children of Israel is written for our admonition and instruction upon whom the ends of the world are come. Those who would stand firm in the faith in these last days, and finally gain an entrance into the heavenly Canaan, must listen to the words of warning spoken by Jesus Christ to the Israelites. These lessons were given to the church in the wilderness to be studied and heeded by God’s people throughout their generations forever. The experience of the people of God in the wilderness will be the experience of His people in this age. Truth is a safeguard in all time to those who will hold fast the faith once delivered to the saints.<sup>14LtMs, Ms 110, 1899, par. 9</sup>

God tried ancient Israel, and in these last days He will refine and purify His people by trial. Trials have come and will come to the people of God. Thus the Lord corrects them for their departure from Him, that they may fear and tremble and humble their hearts before Him when they return to their loyalty, and keep His commandments in truth and not in pretense. Trials are not sent to drive any to

despair, but to refine and purify them, as gold is purified in the furnace. God watches until the process of purification is complete, that He may bestow His covenant blessings on all who keep His commandments and do those things that are pleasing in His sight. *14LtMs, Ms 110, 1899, par. 10*

He does not willingly afflict or grieve the children of men, but He knows that in the furnace of trial His people must be cleansed from selfishness and covetousness. He declares, "If they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquities with stripes." [*Psalm 89:31, 32.*] He will not vindicate those who have had great light, many opportunities, and abundant evidence of His mercy, goodness, and love, yet who yield to temptation, listen to the specious reasoning of the enemy, and do as those who do not claim to know God. For their good, to lead them to humble their hearts and seek His face, He permits disappointment, trial, and affliction to come to them. *14LtMs, Ms 110, 1899, par. 11*

God pities His disobedient children, who by the disregard of the laws of His kingdom deprive themselves of His rich comfort. But He will not permit the impression to be given that those who have been called by His name are blessed by Him in doing the wrong things done by worldlings. Christ declared, "If ye love me, keep my commandments." [*John 14:15.*] Those who obey Satan, following the impulses of the natural will, are under the control of the enemy, and God cannot sanction their transgression. *14LtMs, Ms 110, 1899, par. 12*

"Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." [*Psalm 89:33.*] The Lord is gracious to His people, imparting to them when they are most needy His grace and consolation, although they are undeserving. In their conflicts with satanic agencies they are to turn to the Stronghold for strength. If they seek Him with all the heart, He will be found of them. They will understand the Lord better than ever before. They will realize that He sent them trial because He loved them. Christ causes His people to sing of His mercy even in the midst of disappointment and failure because He would not gratify their desires. If they will take His yoke upon them, and learn of Him His meekness and lowliness,

strength will come in the hour of weakness, and succor in the hour of danger.<sup>14</sup>*LtMs, Ms 110, 1899, par. 13*

When like a flood the enemy comes in with his temptations, the Spirit of the Lord will lift up a standard for them. To those who repent and turn to God with confession and reformation, the promise will be fulfilled, "The wilderness and the solitary place shall be glad for them." [*Isaiah 35:1.*] "I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, 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; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." [*Isaiah 41:18-20.*]<sup>14</sup>*LtMs, Ms 110, 1899, par. 14*

Christ led the children of Israel through the wilderness, but their history is one of rebellion and murmuring. When told to go up and take Jericho, they refused; and then when Christ said, Ye shall die in the wilderness, they were determined to go up and take Jericho. Moses told them distinctly that God would not be with them, but they would not heed the warning. They went out to battle contrary to the Lord's direction, and they were overcome by their enemies.<sup>14</sup>*LtMs, Ms 110, 1899, par. 15*

The rebellion of Korah, Dathan, and Abiram is a fearful example of how the Lord will punish the rebellious. These three men were rulers in Israel, but they became dissatisfied; and they used their influence to such a degree that they succeeded in drawing to their side "two hundred and fifty princes of the assembly, famous in the congregation, men of renown." "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" [*Numbers 16:2, 3.*]<sup>14</sup>*LtMs, Ms 110, 1899, par. 16*

The Lord had appointed the Kohathites to take part in the service of the tabernacle. "He spoke to Moses and Aaron, saying, Take the



sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers. From thirty years old and upward even unto fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. This shall be the service of the sons of Kohath, in the tabernacle of the congregation, about the most holy things. ...*14LtMs, Ms 110, 1899, par. 17*

“When Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.” [*Numbers 4:2-4, 15.*] Korah, with Dathan and Abiram, had been honored and placed in positions of trust. But they were not contented. They wanted to be commanders. They forgot that God and not Moses had placed them where they were, and they charged Moses with taking too much upon himself.*14LtMs, Ms 110, 1899, par. 18*

“And Moses said to Korah, Hear, I pray you, ye sons of Levi: Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also?” [*Numbers 16:8-10.*]*14LtMs, Ms 110, 1899, par. 19*

“And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses arose and went unto Dathan and Abiram, and the elders of Israel followed him. And he spake unto the congregation saying, Depart, I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in their sins. ...*14LtMs, Ms 110, 1899, par. 20*

“Hereby shall ye know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then shall ye understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them; and the earth opened her mouth, and swallowed them up. ... They and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation.” [*Verses 20-26, 28-33.*] *14LtMs, Ms 110, 1899, par. 21*

The Jewish people betrayed the sacred trust committed to them. They would not listen to the voice of God reproving their sins, and the Lord visited their iniquity upon them. He did not help them in transgression, but punished them because of their disregard of warning and reproof, because at Satan’s instigation they had sinned in defiance of the law of God’s kingdom. Their selfishness, their self-exaltation, their masterly, oppressive, authoritative power was not from God, but from Satan. *14LtMs, Ms 110, 1899, par. 22*

In Christ’s day the rulers of the church, those in responsible positions, who should have been examples of purity, goodness, and mercy, who should have represented Christ’s kingdom, were selfish, money-loving, grasping, covetous, favoring themselves irrespective of the needs of those who had been made to suffer through their selfishness. Because of the example of these unfaithful stewards, many became discouraged and lost the true sense of God and His holy commandments. The Gentile world was given every occasion to misinterpret God and the laws of His kingdom. *14LtMs, Ms 110, 1899, par. 23*

“We are sure,” Paul writes, “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? ... 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. *14LtMs, Ms 110, 1899, par. 24*

“For there is no respect of persons with God ... For not the hearers of the law are just before God, but the doers of the law shall be justified.” [*Romans 2:2, 3, 6-11, 13.*] This instruction will condemn all who have had the truth laid before them, yet continue the things condemned by the inspired record. *14LtMs, Ms 110, 1899, par. 25*

In the parable of the vineyard Christ opened before the Jews the past history of their nation, showing the deeds of unrighteousness they had done, notwithstanding the great light given them. The day before, Christ had made His triumphal entry into Jerusalem and this had created a deep, enthusiastic interest among the people. In the immense congregation surrounding Christ there were many priests and rulers. The divine Teacher’s gaze took in past, present, and future as He presented before the Jewish rulers their own course of action. Messenger after messenger had been sent by God to the husbandmen in charge of His vineyard, to receive the fruits thereof. These messengers bore to the husbandmen a most solemn message regarding their responsibility. But they were shamefully treated by the husbandmen, who beat one, stoned another, and killed another. *14LtMs, Ms 110, 1899, par. 26*

Last of all the owner of the vineyard sent his son, saying, “They will reverence my son.” But when the husbandmen saw him, they said, “This is the heir, come, let us kill him, and cast him out of the vineyard, that the inheritance may be ours.” [*Luke 20:14, 15.*] *14LtMs, Ms 110, 1899, par. 27*

As Christ described His vineyard, fenced by the commandments of God, and the treatment His messengers had received, the chief priest, with scribes and Pharisees, stood as if riveted to the spot; and when Christ asked, “When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?” they joined with

the people in answering, "He will miserably destroy those wicked husbandmen, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." [*Matthew 21:40, 41.*] With their own lips they pronounced their sentence.<sup>14</sup>*LtMs, Ms 110, 1899, par. 28*

Jesus looks upon them, and seeing His look they know that He reads the secrets of their hearts. His divinity flashes out before them with unmistakable power, and seeing in the husbandmen a photograph of themselves, they involuntarily exclaimed, "God forbid." [*Luke 20:16.*]<sup>14</sup>*LtMs, Ms 110, 1899, par. 29*

With heavenly light shining from His countenance Christ said, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?" [*Matthew 21:42.*] What an impression these words made upon those who heard them! If they had received Christ as the Sent of God, saying, "Blessed is he that cometh in the name of the Lord. ... Thou art my God and I will praise thee; thou art my God, I will exalt thee," how different would have been their future. [*Psalms 118:26, 28.*] But they rejected Christ, and He declared, "Therefore I say unto you, The kingdom of God shall be taken from you, and 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." [*Matthew 21:43, 44.*]<sup>14</sup>*LtMs, Ms 110, 1899, par. 30*

The husbandmen had yielded no returns to God, and in these words is portrayed their final doom. The stone lies passive under the treatment it receives. It is discarded, stumbled over, mocked at; but at last a living power takes possession of it. It seems to rise from the earth, and falls upon those who have treated it with such contempt. On those who do not fall upon it and become broken, whose hearts are not cleansed from hereditary and cultivated tendencies to wrong by the mercy and forgiveness of God, that stone will fall, and grind them to powder.<sup>14</sup>*LtMs, Ms 110, 1899, par. 31*

"And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." Their hearts were filled with hatred toward Him, "but when they sought to lay hands on him, they

feared the multitude, because they took him for a prophet.” [Verses 45, 46.]*14LtMs, Ms 110, 1899, par. 32*

Those who are true learners in the school of Christ will study with intense earnestness the parable of the vineyard. In giving this parable Christ presented the true condition of the once chosen people of God. He revealed to them their sinful breach of trust.*14LtMs, Ms 110, 1899, par. 33*

He designed this parable to be a lesson to all who should receive light from God, warning them that unless they walk in the ways of the Lord, keeping all His commandments, He cannot bless and sustain them.*14LtMs, Ms 110, 1899, par. 34*

The church on earth is greatly beloved by God. It is the fold provided for the chosen sheep of His pasture. But the Lord will not serve with the sins of His people. Many times He has suffered calamity and defeat to come upon them because they have glorified themselves, weaving false principles into their practice. He willingly forgives those who repent, but He will remove His favor from those who go on sinning, exalting self, and mingling the sacred with the common. Terrible judgments will destroy those who have misrepresented Him, saying, The temple of the Lord, The temple of the Lord are we, when their example is misleading.*14LtMs, Ms 110, 1899, par. 35*

In His daily life Christ gave men an example of the work they were to do. In the temple, in the highways and byways, by His parables, His miracles, His divine compassion and sympathy, He was declaring, I came not to do My own will, but the will of Him that sent me. He went about doing good, healing the souls and bodies of those who were sick; and when Pilate gave Him up to the rage of the people for whom He had done so much, it was with the words, “I find no fault in him.” [John 19:6.] His was a perfect humanity, combined with divinity.*14LtMs, Ms 110, 1899, par. 36*

In His life activity and devotion were harmoniously blended. The day found Him teaching in the temple or healing the sick, and the night praying in Olivet for strength to complete His work. The Son of man, He must brace Himself for duty and temptation. He must have vigor of soul and body. He must leave His followers a perfect

example of how to combat the enemy. And He prayed earnestly to His Father for strength to do this. For everyone who would follow Him His practice is left on record. Prayer sanctified His ministry. Strength and vigor for daily duties is derived from worshipping God in the beauty of holiness. The lamp must be filled with holy oil before its light can shine amid the moral darkness. *14LtMs, Ms 110, 1899, par. 37*

The Lord has a warning for every one. When men in exalted positions of trust grow careless, when they disregard the requirements of God, when they abuse the influence and misappropriate the talents God has given them, making the signpost point to the wrong road, they are abusing their power, and punishment will surely come. Those who bear Christ's name are to carry His credentials, showing that they have learned His meekness, His lowliness, His compassion, His love for others. When Christians do this, there will be a different condition of things in the church, for Christ will be revealed. Humanity will be under the influence of divinity. *14LtMs, Ms 110, 1899, par. 38*

For the good of His church God has entrusted to men of His appointment the work of representing Him by their well-chosen words and their firm resistance of evil. Their hearts are to be tender and their characters symmetrical, that they may rightly represent the Saviour. But many in God's service are harsh and discourteous. Their spirits are loveless, for they are eaten up by selfishness and covetousness. They think they have a right to make their own terms regarding the value of their labor, and they become oppressive. By taking from the treasury money which should go to supply the needs of their brethren in God's service, they rob God. If after testing them, God sees that they will not repent, He removes them, and gives their places to men who were looked upon as not being qualified for any such responsibility. If those who are thus raised up by the Lord remain true and loyal, the Lord will work through them in a remarkable manner. *14LtMs, Ms 110, 1899, par. 39*

The confusion which weakens the church of God is the result of the work of unconsecrated men, whose narrowness of vision prevents them from seeing the lovingkindness shown them by God. They fail to see that they receive to impart. All the counsels of God are

faithfulness and truth. He disciplines His people, to lead them into Christ's way. If they will not be instructed, if they will not heed the command to impart what they receive, God cannot use them. When God's people become so blind as to lose sight of principle, when they partake of the same spirit that is stirring the hearts of the ungodly, they cannot bear God's sign or seal. The severity of their punishment will be proportionate to the light which they had but did not practice. *14LtMs, Ms 110, 1899, par. 40*

Satan is constantly using mighty principalities and powers to destroy the chosen people of God. Unconsecrated Christians are aiding him in his work. All who fail to keep Christ in view are working away from Him. They are not gathering with Him, but are scattering abroad. The life-giving power of Jehovah is more needed now than at any former period in the history of the church. God's people are to stand firm in the acknowledged strength of Jesus Christ. He is their refuge and defense. *14LtMs, Ms 110, 1899, par. 41*

True faith and sanctified work is now so much needed. God says to His people, Press together, press together; and you will not be destroyed as was Jerusalem. *14LtMs, Ms 110, 1899, par. 42*

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; and the earth shall disclose her blood, and shall no more cover her slain." [*Isaiah 26:20, 21.*] Persecution is coming, and God calls upon all to stand firm in Christian love, their hearts knit together, of one mind and one judgment. His people are to cleave to Him and love one another as He has loved them. Christ's life is to be their example. In love, in meekness, in humility, they are to follow Him. *14LtMs, Ms 110, 1899, par. 43*

## Ms 111, 1899

Talk/Our Sanitarium and Its Work

NP

July 17, 1899

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It is a question whether I shall have strength to say more than a few words. I felt desirous of speaking on this question at length, but I can only speak for a short time. *14LtMs, Ms 111, 1899, par. 1*

My husband and I took an interest in the sanitarium in Battle Creek from the time it was first started. It was very hard work to get right ideas fixed in the minds of the workers in regard to what the sanitarium should be. We had to go over the ground again and again and again, teaching them line upon line, precept upon precept, here a little and there a little. We had to draw back in some lines, and encourage advance in others. It seemed as though it were next to impossible to impress them with right principles. We had to work against every objection that could be raised, in order to get the institution established. *14LtMs, Ms 111, 1899, par. 2*

The work of the sanitarium was started in New South Wales in a dwelling house. We did not know how the rent for this was to be paid. I took one room, and Brother Baker took two, and with this help the rent was paid. The work has been continued in this house ever since. Those in charge of the sanitarium have done the very best they could under the circumstances. We have been hoping and praying that help would come. *14LtMs, Ms 111, 1899, par. 3*

We have been trying in every way to get out of the premises now occupied, and get a piece of land away from the noise and confusion of the city. The smoke from the chimneys makes it impossible for the atmosphere in a city to be pure. *14LtMs, Ms 111, 1899, par. 4*

From the light I have received, I know that if ever there was a country where a sanitarium was needed, it is New South Wales,



and I may say also, Victoria. There is indeed a great necessity for such an institution. The people say, "But we have our hospitals." Some may go to the hospitals and get benefit from the treatment, but it would mean death for others to go there. We should have a sanitarium under our own regulations, that the truth of God on health reform may be given to the world. Those connected with such an institution, who are being educated as nurses, should be trained to go forth from the institution as solid as a rock upon the principles of health reform and other points of the truth. *14LtMs, Ms 111, 1899, par. 5*

Why should we have a sanitarium? Because a class of patients will come to it who know nothing of the truth we believe. They may, perhaps, have heard something, and as they become acquainted with the workers, if these workers are what they should be, they will carry an influence with them when they leave that will have a right impression on the minds of those with whom they come in contact. This should be our aim. Each worker in the sanitarium can exert a favorable or unfavorable influence upon the patients. If by their deportment and conversation, their patience and kindness, they exert a right influence, the patients will see that they practice the truth they profess. These patients will carry a good impression away with them. Thus the truth can be given to a class which it would be impossible to reach in any other way. *14LtMs, Ms 111, 1899, par. 6*

How should our sanitarium be conducted? In such a way that it will be an educator. In all its departments it should be a sample of what we are as a people. I have never asked to see the bathrooms in the sanitarium at Summer Hill but once, and that is all I wish to see of them. I have never wanted to look into them again, because there is a pain at my heart every time I think of the representation being given to the patients by these bathrooms. Every time I have thought of the bathrooms I have said, I do not want to go to the sanitarium. The doctor has asked me why I did not go. What was the use of my telling him that I was pained and distressed when there, for he could do no better than he was doing. *14LtMs, Ms 111, 1899, par. 7*

The Lord God of Israel would not have given directions to have everything according to the pattern shown in the mount if He had not meant us to work according to those directions. That is, in

whatever institution we establish, in whatever we do, our work should be a fitting representation of the most elevated, ennobling principles that have ever been given to man. *14LtMs, Ms 111, 1899, par. 8*

The Lord has instructed me that we can have a sanitarium here if everyone will do as I was reading this morning in the *eighth and ninth chapters of Second Corinthians:14LtMs, Ms 111, 1899, par. 9*

“Moreover, brethren,” Paul writes, “we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.” [2 *Corinthians 8:1, 2.*] What was their trial? After the death of Stephen, the Christians were driven from Jerusalem and scattered to different places, and some of them came to Macedonia. How many of us have been brought into such straits? They had had to flee from their homes. It had been prophesied that there would be a famine in Jerusalem. This famine had come, and now the ones who had been driven from Jerusalem must help. *14LtMs, Ms 111, 1899, par. 10*

“Their deep poverty abounded unto the riches of their liberality; for to their power, I bear record,” Paul says, “yea, and beyond their power they were willing of themselves.” [Verses 2, 3.] Some who had no money gave part of their wearing apparel. Some divided the store of food they had, living poorly that those who were suffering in Jerusalem might be fed. “Praying us with much entreaty that we would receive the gift.” [Verse 4.] Because of their poverty the apostle tried to restrain them, but they prayed him to receive the gift. They did not know how to get their gift to Jerusalem, but Paul and Barnabas were going there, and they rejoiced to think they could send their gift by them. *14LtMs, Ms 111, 1899, par. 11*

“And this they did, not as we hoped.” [Verse 5.] They gave beyond the expectation of the apostles, who had looked for only a small amount. They brought so much that the apostles had to be entreated to receive the gift. They did not weight the matter, wondering whether there would be anything left for them. *14LtMs, Ms 111, 1899, par. 12*

“This they did, not as we hoped, but first gave their own selves to

the Lord, and unto us by the will of God.” [Verse 5.] How did they do this? When the wants of those in Jerusalem were made known in the church, they went down on their knees and told the Lord that they would consecrate themselves to Him, and asked Him to make them willing to do all they could. Those in Jerusalem had nothing; they had something, and they would divide.*14LtMs, Ms 111, 1899, par. 13*

I think that if the brethren in America had acted on the dividing principle, we would have seen our sanitarium in running order before now; but as they have not done it, and as there is no prospect of them doing it, we shall have to carry the load.*14LtMs, Ms 111, 1899, par. 14*

“And unto us by the will of God.” [Verse 5.] How did they know it was the will of God? Because they had first made the surrender. They had made the sacrifice of themselves. They were willing to make any sacrifice to relieve the afflicted ones. “Insomuch,” the apostle addresses the church at Corinth, “that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.” [Verses 6-8.]*14LtMs, Ms 111, 1899, par. 15*

I speak this to you who are here before me. Let us see what we can do. We need to consecrate ourselves to God. “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.” [Verse 9.] Rich in what? In possessing the eternal riches, a life which measures with the life of God. What suffering, what anguish Christ endured to gain this for us! Who can describe it!*14LtMs, Ms 111, 1899, par. 16*

We need to feel the influence of the willing Spirit of God. We are to give ourselves to the Lord. We belong to Him because we have been bought with a price. Those connected with institutions which have been established should feel it their privilege and duty to help the institutions God would have established where there is nothing

to give character to the work. There can be an imparting which will bring blessing. *14LtMs, Ms 111, 1899, par. 17*

The pattern given in the mount was a perfect pattern, and God says to us, Whatever you do for Me, let it be perfect. But this does not mean that our buildings must be embellished. *14LtMs, Ms 111, 1899, par. 18*

“And herein I give my advice,” Paul continues, “for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.” [*Verse 10.*] How many years have we occupied that dwelling house as a sanitarium? About three years. It was engaged for two years, and we hoped that by the time the two years were over we would have a building of our own. But meetinghouses had to be built, and we do not regret building one that has been built. *14LtMs, Ms 111, 1899, par. 19*

“Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality. As it is written, He that had gathered much had nothing over, and he that had gathered little had no lack.” [*Verses 11-15.*] Why? Because the Lord made the little go as far as the great. By the blessing of God the smallest offering may become a most precious gift. The Lord blesses our gifts in accordance with the self-denial, the self-sacrifice manifested. And when we deny ourselves for the benefit of others, we shall find that others will deny themselves to help us. *14LtMs, Ms 111, 1899, par. 20*

I will not stop to read the rest of these chapters, but I want you to read them for yourselves. I want you to see the blessing that comes to those who do the very work at the very time and in the very crisis that God would have done. *14LtMs, Ms 111, 1899, par. 21*

When our people are imbued with the spirit of liberality that prompted the church in Macedonia, they will be led to say, We will

arise and build, because we are losing time. We have been losing time ever since we went into the dwelling house in Summer Hill. Not losing time in one sense. In one sense the best that could be done has been done. But we have been losing time because we have not been able to do what we might have done if our brethren living where institutions have been established had said, "We have made a beginning. We will now bind about our wants and help those who have nothing." *14LtMs, Ms 111, 1899, par. 22*

This might have been done, but it has not been, and the burden now falls upon us in this country. Two things now demand our means and attention—the sanitarium and the meetinghouse at Newcastle. Which, you say, shall receive the first attention? I hardly want to say. The necessity for both buildings is great. *14LtMs, Ms 111, 1899, par. 23*

I wish to say, as I wrote to the brethren in America, God will bless you as you take hold of this work and help to the best of your ability. We can deny ourselves. But we cannot spread ourselves over the whole field. We must take hold of one thing at a time, and make it a success. Then we shall be prepared to take hold of the next thing. Every health reform institution that is established is to be conducted in accordance with its name. It is to be a health reform institution, not a health deform institution. *14LtMs, Ms 111, 1899, par. 24*

I give Dr. Caro a word of praise and commendation, because he has not become discouraged at not being able to carry out what he wanted, and what those connected with him wanted. He saw so many lines to which the means must be given, and he kept thinking, "Our time will come." And has it not come? How soon will your lease be up? The thirty-first of December. There are then a few months before the lease is up. Shall we not do something before that time? *14LtMs, Ms 111, 1899, par. 25*

I desire that everyone of us shall feel that this is the very work we are to have an interest in. Let every one do something when if it is necessary to put up a building in some other locality, we shall work to the very best of our ability to help. But one thing must be done at a time. If the sanitarium is established, let everything in it be appropriate to the name. God will help us; then let us have it

so. *14LtMs, Ms 111, 1899, par. 26*

No extravagance must be seen in our institutions. We cannot locate in a place where land is expensive, where we would have to put up an expensive building to correspond with the place. We must put up a building which will answer our purpose. Time is short, and in the name of the Lord I say that we should take these things to heart. Everyone of us should feel that he must do something, and do it without delay. God will help us if we will come up to His help. *14LtMs, Ms 111, 1899, par. 27*

Do you not want to have a place where, if you are sick, you can have good treatment, where you can be under the care of physicians who are attended by the angels of God? I know that God has put a burden upon Dr. Caro, and if he is allowed to carry a great many more burdens with it, he will break down. We want him to carry a burden which none of you can carry. We want him to be free and happy, able to welcome the patients, rich or poor; not because of the extravagant display in the building, but because of its neatness and order, because of the presence of facilities which are essential in any sanitarium. *14LtMs, Ms 111, 1899, par. 28*

God has just as surely put His Spirit upon Dr. Caro as He has upon Dr. Kellogg. He is with him as he takes up the cases of his patients. Our doctors have burdens to bear. Their responsibilities are terrible. I have seen Dr. Kellogg fall on his knees in an agony of distress when an operation was to be performed which meant life or death. One false movement of the instrument would cost the patient's life. Once, in a critical operation I saw a hand laid upon his hand. That hand moved his hand, and the patient's life was saved. *14LtMs, Ms 111, 1899, par. 29*

Dr. Kellogg once wrote to me, telling me of a most critical case. He said that as he was cutting the flesh, he came to a spot where something hard seemed to hinder his knife. He did not know what it was, and thought he must press harder. But he could not, for something seemed to hold him back. When the facts in the case were seen, after the operation had been performed, he found that had he gone one hair's breadth farther, the life of the patient would have been sacrificed. *14LtMs, Ms 111, 1899, par. 30*

The Lord will preside in our institutions here, but the living principles of truth must be kept pure, uncontaminated by anything that would mar their luster. *14LtMs, Ms 111, 1899, par. 31*

The medical work has been represented as the right hand of the body of truth. This hand is to be constantly active, constantly at work; and God will strengthen it. But it is to remain a hand. It is not to be made the body. I desire that this point shall be understood. The living truth of God is to be made known in our medical institutions. This does not mean that the doctor or any of the workers are to introduce the truth to everyone. That is not the way to do. The truth can be presented without doing this. *14LtMs, Ms 111, 1899, par. 32*

The nurses and workers are not to go to the patients, saying, We believe in the third angel's message. That is not their work, unless the patients desire to hear, unless their objections have been removed and their hearts have been softened. Act so that the patients will see that Seventh-day Adventists are a people who have common sense. Act so that they will feel that the institution is a restful place. Bible truth is to be presented, but special points of the truth are not to be brought out before all the patients. If they ask you questions, give them the reasons of your faith. In this way light will shine forth. *14LtMs, Ms 111, 1899, par. 33*

Patients may be asked to attend our meeting, and there they will hear the truth, knowing at the same time that it is not pressed upon them. Then when they leave the sanitarium, and hear people saying, I do not want to go there to be made a Seventh-day Adventist, they will tell them that the workers at the sanitarium press the truth upon no one. *14LtMs, Ms 111, 1899, par. 34*

It will be impossible to keep patients from inquiring in regard to our faith. There are those who hunger and thirst for truth, and such ones will find it. That is why we want our institution established at once. We wish it would have been established before the legislation on Sunday laws, for we think that if it had, many eyes would have been opened, and many souls would have pursued a right course. *14LtMs, Ms 111, 1899, par. 35*

We need a sanitarium. We desire that every soul here shall be

interested in this work, because God is interested in it, and we should be interested in what God is interested in what God is interested in. We want to see this institution as God sees it. He sees a class reached by its work who can be reached in no other way. Thus many will gain a knowledge they never had before. This is the work the Lord desires to have done. Then let it be hindered no longer. God help us to take hold of it. No one man is to do the whole work. Let us all help to the best of our ability. *14LtMs, Ms 111, 1899, par. 36*

Everything is to be done according to right principles. May the Lord inspire us with His Spirit, and help us to give ourselves to Him. Nothing that we have is our own. All is the Lord's, and we are to do His work. God will put His Spirit upon those who will do something, and do it now. *14LtMs, Ms 111, 1899, par. 37*



**Ms 112, 1899**

The Character and Work of Avondale School

Refiled as *Ms 172, 1898*.

## Ms 113, 1899

### The Wages of Unrighteousness

NP

August 11, 1899 [typed]

Portions of this manuscript are published in *1BC 1111-1112*; *1MR 271-272*. <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 Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. *14LtMs, Ms 113, 1899, par. 1*

“Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.” [*2 Peter 2:9-15.*]*14LtMs, Ms 113, 1899, par. 2*

This chapter gives a note of warning which all would do well to heed. Now, just now, we should examine ourselves and inquire, What are the wages of unrighteousness? “Examine yourselves whether ye be in the faith,” the apostle Paul says; “Prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates? But I trust he shall know that we are not reprobates. Now I pray God that ye do no evil; not that we

should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth.” [2 *Corinthians 13:5-8.*]14*LtMs, Ms 113, 1899, par. 3*

Those who think they cannot make money if they obey the commandments of God, and in order to get wealth work on the Lord’s day, are taking the wages of unrighteousness, and their transgression will bring its sure reward. The time which the Lord set apart and blessed, He gave to the world to be kept holy. “Verily my Sabbaths ye shall keep,” He says, “for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; everyone that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.”14*LtMs, Ms 113, 1899, par. 4*

“Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” [Exodus 31:13-17.] Those who, having once observed the Sabbath, refuse to acknowledge its claims, and dishonor their Creator, that they may do their own work, are classed among those who “have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.” [2 *Peter 2:15.*]14*LtMs, Ms 113, 1899, par. 5*

Men give up their souls’ highest interests for worldly advantages. The pride of the human heart craves for worldly distinction; and in order to gain their ends men disregard the prohibitions of God. But those who rob God of the day He has set apart for Himself, the day He has sanctified and blessed, reveal that they are unable to see afar off, and have forgotten that they were purged from their old sins. They are working at cross purposes with God, and they cannot prosper. However, much advantage they think to gain, they will reap only loss in the end.14*LtMs, Ms 113, 1899, par. 6*

When these souls see that they are not gaining, why do they not stop to consider? Why do they not fear and tremble before God? What kind of an example are they giving those who know not the truth? Many souls might be brought to a knowledge of God if these men would fear and honor Him. But their consciences are violated, their hearts are hardened. And they teach those who are in their employ to transgress the law of God. These men have known the Master's will, but refuse to do it, and they will be beaten with many stripes. *14LtMs, Ms 113, 1899, par. 7*

There are many ways in which men receive the wages of unrighteousness. It is no righteous act for a man in any line of business to lose sight of principle. God requires the strictest integrity. When men, for the sake of gain, descend to any crooked deal, any dishonest act, they dishonor God, and they must give an account to Him. *14LtMs, Ms 113, 1899, par. 8*

The business of the real estate agent is always a temptation to men to take the wages of righteousness. Representations that are untrue are made, and false inducements are held out to hire money or purchase land; and those who love money too well, catch at the chance, but some lose their means in the transaction. This is no uncommon thing, but has been repeated over and over again. Persons who suppose the investment to be perfectly safe place their hard-earned money in the hands of these men, only to lose it. They might have done far better with their means. They might have placed it in the bank of heaven, which is always secure. But a burning desire to accumulate wealth leads man to speculate, and in the end he loses all. The real estate agent would do well to get out of this line of business; for he is surely taking the wages of unrighteousness. *14LtMs, Ms 113, 1899, par. 9*

O that men would study as for eternity to know how they may form characters for everlasting life! We cannot afford to play at religion. We must have an earnest purpose, a sincere determination to fear God and work righteousness, if it costs all that we have, that we may be approved by heaven. When we consider that our probation cost the life of God's only Son, we should cherish the highest principles of integrity, for we are to be like Christ in character. "Ye must be born again," Christ says, or you will never see the kingdom

of God. [*John 3:7, 3.*] You will not appreciate it here or hereafter. *14LtMs, Ms 113, 1899, par. 10*

How many things there are in our institutions and in our commercial work that bear the mark of unrighteousness. I have been instructed that there are very many whose work will not bear the investigation of the judgment. They attend meetings, and say many good things; but there is a dead fly in the ointment. They would be shocked if one should call them unfaithful stewards, yet without scruple they pervert their best abilities to the most unworthy ends. The love of the truth is not in their hearts. They tamper with conscience, and adulterate the pure principles of the Bible with their own fallacious reasoning, that they may justify their course in taking the gain of unrighteousness. *14LtMs, Ms 113, 1899, par. 11*

How these men would shrink from a close investigation of their work. They would be ill-pleased to have their methods brought to light. And yet they are all written in the books of heaven. In the light of God's countenance their deeds are no better than theft. I warn church members to remember that there is a church above which is marking every transaction. Every deed, great or small, is written in the pages of eternal history, and is deciding your future destiny. *14LtMs, Ms 113, 1899, par. 12*

Parents, God calls upon you to consider your work in business lines as well as in the home. How does your account stand? In the education you are giving your children, you are serving either God or Satan. Are you giving the enemy opportunity to lead your children away from truth and righteousness? Remember that all who are not constantly engaged in serving God, practicing righteousness and pressing toward the mark of the prize of their high calling in Christ Jesus, are serving the enemy. Many parents by their course of action are teaching their children to transgress the laws of God, and encouraging them in an evil course by sustaining them with their money and helping them out of their difficulties. It is the Lord's money they are employing thus, and he cannot bless them in their use of it. *14LtMs, Ms 113, 1899, par. 13*

Standing in important positions of trust are selfish, covetous men, who are receiving higher wages than they should take. Less wages

would be far better for them and for their children, for this would lead them to economy and self-denial. But each week's record in the books of heaven shows that there are men who in their selfishness are ready to grasp every dollar they can obtain, while men working in much harder fields, and with far fewer advantages, work for half of what these men receive.*14LtMs, Ms 113, 1899, par. 14*

It is not for the spiritual advantage of any man to take such large wages. In doing so he deprives his fellow laborers who work fully as hard as he of the means they should have for the work in other parts of the field. The covetous man sees the many fields unworked. He sees that money is needed to lift the standard of truth in new places. But he does not consider the necessities of those who break these unworked fields. He takes the highest wages he can obtain, because, as he supposes, his position entitles him to them.*14LtMs, Ms 113, 1899, par. 15*

It would be well for the workers in receipt of large salaries to study the principle of equality. When they empty their hearts of selfishness, and humble themselves before God, they will see that during the many years they have been taking from the treasury their unrighteous wages, others, who have done just as much and as faithful work, have been receiving just one half the amount. Had they loved God supremely and their neighbor as themselves, they would have been a large work to be done in fulfilling the commission of Christ to preach the gospel to all the world, and they would not have dared to use the means which God designed for destitute fields.*14LtMs, Ms 113, 1899, par. 16*

Those men who place so high an estimate on their own merits and service will be surprised to see in the day of final rewards that they are regarded as least, while those who have worked earnestly and faithfully and unselfishly, with small wages, receive the highest reward from Him who makes no false estimate.*14LtMs, Ms 113, 1899, par. 17*

Our established institutions, which are provided with facilities, are to understand that God requires them to bind about their supposed wants and consider other fields, just as important, which have

nothing; for souls are souls for whom Christ died to save the world over. The Lord will greatly bless those who have entered into other men's labors if they will work in His lines. A wide awake interest should be manifested for the advancement of the work in new fields. *14LtMs, Ms 113, 1899, par. 18*

God's principle for every institution is that while they shall appreciate their own advantages, they must be prepared to repress the inclination to enrich themselves, and ask, What can we do in new fields? We have an abundance. Let us bind about our wants and provide our brethren with facilities wherewith they can work. When the Holy Spirit takes possession of the hearts of the workers, self will shrink to much smaller proportions. The love of God will pervade the soul, and this will lead them to works of righteousness and justice. Unselfish principles will be revived. God will establish His people, and the work will be advanced. *14LtMs, Ms 113, 1899, par. 19*

It is because God's means have been misapplied, because institutions have been provided with every convenience to the neglect of new fields, that the work has been retarded. Had men limited their selfish desires, had they bound about their ambitions desires, there would have been money in the treasury to make plans in new fields. God forbid that this work of selfishness shall continue, and unrighteousness be practiced in covetousness and greed. *14LtMs, Ms 113, 1899, par. 20*

If the workers in the old fields refuse to weave selfish principles into the work, if they submit to the Holy Spirit's working, the shaping and advancement of the cause in new territories will show that God's hand is with His people for good. The leaven of truth and righteousness will have a telling influence upon preachers, publishers, and workers in every line. But self fills a large place, and God is crowded out. If men would die to self and understand that the law of God requires them to do unto others as they would have others do to them, there would be a transformation among them. *14LtMs, Ms 113, 1899, par. 21*

There has been a great departure from Christ's principles, and this is the reason we are engaged in the warfare today. We might have

been in the promised land ere this; but the gospel has not yet been proclaimed to every nation, kindred, tongue, and people. In the parable of the sower Christ attributes to Satan the work of catching away from men's minds the seeds of truth. In the parable of the tares He says, "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." [Matthew 13:38, 39.] Since the fall, the controversy between Christ and Satan has continued. *14LtMs, Ms 113, 1899, par. 22*

Christ warned His disciples, "These things have I spoken unto you that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them." "Nevertheless," He said, "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 believed 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 16:1-4, 7-11.] The agency of the Holy Spirit, which Christ purchased by His death, will bring condemnation to the world. *14LtMs, Ms 113, 1899, par. 23*

When Christ was betrayed, the record states that "Satan put it into the heart of Judas to betray him." Another writer says, "Satan entered into him." [John 13:2, 27; Luke 22:3.] When the band led by Judas seized the Saviour, he said to Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?" [Matthew 26:53, 54.] *14LtMs, Ms 113, 1899, par. 24*

As the high priest laid aside his pontifical dress, and officiated in the white linen dress of a common priest, so Christ emptied himself, and took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his



service in the holy of holies, came forth to the waiting congregation in his pontifical robes, so Christ will come the second time clothed in glorious garments of the whitest white, “such as no fuller on earth can whiten them.” [*Mark 9:3.*] He will come in His own glory, and in the glory of His Father, as King of kings and Lord of lords, and all the angelic host will escort Him on His way.<sup>14</sup>*LtMs, Ms 113, 1899, par. 25*

If the workers would realize the necessity of emptying themselves, and giving Christ place in their hearts, they would reveal in their lives that faith which works by love and purifies the soul. But very much of self and very little of Christ is seen. Love is an element foreign to the hearts of many who claim to believe the truth. Self occupies the throne, and Christ has no place. Practice of the truth has become a rare thing. The end of all things is at hand. Shall we not change in these things?<sup>14</sup>*LtMs, Ms 113, 1899, par. 26*

## Ms 114, 1899

God's Provision

NP

August 13, 1899 [typed]

Portions of this manuscript are published in *LHU 62*; *5MR 305-306*.

“And there came a man from Baal-Shalisha, and brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof, and he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord.” [2 Kings 4:42-44.] *14LtMs, Ms 114, 1899, par. 1*

He who worked this miracle in behalf of one hundred men in Old Testament times wrought a similar wonder for five thousand when as a man He preached the gospel to men. In the wilderness Christ supplied His people not only with bread but with clear flowing streams. The Coming One cast His glory upon the people He was guiding as upon those He educated in His humanity, and to whom He declared, “Before Abraham was, I AM.” [John 8:58.] Christ walked this earth in lowliness and poverty, but He was greater than Moses. *14LtMs, Ms 114, 1899, par. 2*

It is the grace of God on the small portion that makes it all-sufficient. God's hand can multiply it an hundredfold. From His resources He can spread a table in the wilderness for more than a million of people. By the touch of His hand God can increase His scanty provision and make it sufficient for all. It was His power that increased the loaves and corn in the hands of the sons of the prophets. *14LtMs, Ms 114, 1899, par. 3*

The Lord has given His life to the trees and vines of His creation. His word can increase or decrease the fruit of the land. If men would open their understanding to discern the relation between

nature and nature's God, faithful acknowledgements of the Creator's power would be heard. Without the life of God, nature would die. His creative works are dependent on Him. He bestows life-giving properties on all that nature produces. We are to regard the trees laden with fruit as the gift of God, just as much as though He placed the fruit in our hands. *14LtMs, Ms 114, 1899, par. 4*

Prophets and teachers and servants of God had foretold the events which would take place under the gospel message, and the interest of the wise men of all nations was awakened in the Desire of Ages who was soon to come. And at last the promised One came. "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.*]*14LtMs, Ms 114, 1899, par. 5*

By the parable of the householder, who went into a far country after delivering to his servants his goods, Christ is represented. He is watching and waiting for fruit from those to whom He has entrusted His vineyard. The chosen people, refused to be convicted of sin, and when God sent His Son, they said, "This is the heir, come, let us kill him, and the inheritance will be ours." [*Mark 12:7.*] Today the Lord is looking upon His vineyard. The walls are broken down through transgression of His law. He sees the ingratitude of His stewards, who refuse to render to Him the fruits of His ground. *14LtMs, Ms 114, 1899, par. 6*

God does not design that men shall appropriate all that the earth produces for their own selfish purposes. He calls upon them to bring their tithes and offerings into His storehouse, that there may be meat in His house. In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. The monied men, because they have the power, control the market. They purchase at low rates all they can obtain, and then sell at greatly increased prices. This means starvation to the poorer classes, and will result in a civil war. *14LtMs, Ms 114, 1899, par. 7*

There will be a time of trouble such as never was since there was a nation. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to

that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book. ... 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 12:1, 10.*]<sup>14</sup>*LtMs, Ms 114, 1899, par. 8*

## Ms 115, 1899

### Words of Exhortation to the Workers

NP

August 15, 1899 [typed]

Portions of this manuscript are published in *1MR 236-241*. +<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.

The Lord sends His messages again and again to urge His people to reach a higher standard. Christ humbled Himself to humanity, that He might give expression to the mind of God. "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*.] The Son of God clothed Himself with humanity, and became a servant, that He might show human beings what constitutes true ministry. Man needed a divine Instructor to teach him what he might become in character and practice if he would be a son of God. The Word of the Eternal is given to the world in the teachings of Christ, not only in the New Testament, but in the Old Testament Scriptures as well. The lessons of Christ are to be sacredly cherished and obeyed. We shall not long behold Christ's example of ministry before our own lives will bear testimony to a reformation, and light will be reflected to all with whom we are connected. *14LtMs, Ms 115, 1899, par. 1*

The church of Christ is very precious in His sight. It is the case which contains His jewels, the fold which encloses His flock. He places His people in church capacity, and makes them responsible for the medical missionary work which should be done. They are to minister to the sick and the needy. *14LtMs, Ms 115, 1899, par. 2*

Many have chosen to work in medical missionary lines to the neglect of other work. Appeals have been made for medical missionary workers, and they have considered this a call from God, and have thought that it would be wicked for them to refuse to go.

But God does not design that this work shall become all-absorbing. There is a great work to be accomplished in our camp meetings, where all, rich and poor, educated and ignorant, are to hear the message of warning. Every child of God should have sanctified judgment to consider the work as a whole and the relation of each part to the other. *14LtMs, Ms 115, 1899, par. 3*

Never again must eighty thousand dollars be invested in any one building; for this is a disproportionate outlay of means. We are not to build the tower without first considering what it will cost, and what effect the expenditure will have on other portions of the field. This large planning is closing the way for the erection of necessary buildings in other places, buildings which would not cost more than ten thousand dollars. It is not as though we as a people had hoarded up wealth, for we have been constantly drawn upon, and must continue to impart. *14LtMs, Ms 115, 1899, par. 4*

The immense buildings which have been reared by the people in Battle Creek and other places bear witness against them, for while they have every facility, other portions of the Lord's vineyard lie barren and desolate. Some places must be centers, in which workers can be prepared for the different fields. We must have centers for the education of the youth. This will require more facilities than may be needed in other places. But in every undertaking let us count the cost. *14LtMs, Ms 115, 1899, par. 5*

I have been called to behold things nigh and afar off, and at the sight my head is dizzy and my heart sick. God has not ordered things as they now stand. Are we not too fond of doing, when God would have us stand as minute men, watching and praying, prepared to do what He commanded through consecrated agencies? Men who want to do something for God say, "We will do this or that;" and so a line is marked out for all to follow. [See *James 4:15*.] Thus selfishness is growing all the time. Man is grasping all the advantages possible, bringing in all the material he can obtain for the work he wants to do, while he deprives his fellow workers of that which they need. *14LtMs, Ms 115, 1899, par. 6*

Let not the men in responsible positions grow selfish and ambitious to accumulate buildings in one locality. The command is given,

“Look not every man on his own things, but every man also on the things of others.” [*Philippians 2:4.*] If men would work in Christ’s lines, they must yoke up with Him in meekness and lowliness of heart, pleading earnestly, “Lord, teach me thy way. What is thy purpose and will?” and asking at every step, “Am I trying to live for God or for myself?” *14LtMs, Ms 115, 1899, par. 7*

Work we must, and work cheerfully. We often neglect to work at the very time when our help is most needed and when a prompt attendance to duty would bring glory to God. Men interpose self between God and the work he could have done. My brethren, cut away from your large plans for any one place, and give a portion of your facilities to the more destitute fields. Consider that the Lord is impartial in all His work. If you will place your mind where God can come in and control, if you will prepare Him a place and give Him an opportunity to work, currents of life and truth will flow to all the barren places of the earth. *14LtMs, Ms 115, 1899, par. 8*

Men bring upon themselves great and unceasing responsibility, and tax both brain and body, in seeking to carry the many plans they have devised. This is one of the greatest disadvantages we have to meet, and one the solving of which will wear out the human energies. Activity is needed in God’s cause, but let not this talent be misdirected. When men learn to be servants of Jesus Christ, they will understand that in every church workers are to be set to work to take the oversight of things. *14LtMs, Ms 115, 1899, par. 9*

Pastors and teachers are to work intelligently in their lines, instructing church members how to work in medical missionary lines. When the professed followers of Christ have an indwelling Saviour, they will be found doing as Christ did. They will have no opportunity to rust through inaction. They will have enough to do. And the work which they do under the auspices of the church will be their greatest means of communicating light. *14LtMs, Ms 115, 1899, par. 10*

The man who is working according to God’s plan will pray, Let it be known this day in my work for suffering humanity that there is a God in Israel, and that I am Thy servant. Let it be seen that I am working not according to my own impulse and wisdom, but according to Thy

word. When man places himself in this attitude, and realizes that he is working out God's plan, and that God is working out His plan through him, he is in possession of divine power, which knows nothing of defeat. All the power of counter-agencies is of no more account than the chaff of the threshing floor. *14LtMs, Ms 115, 1899, par. 11*

We must recognize God's absolute ownership of us. Our mind, our talents, our skill and money, are to be put to the best use to advance His work, that His character may be revealed in clear lines in every part of the world. God has given to every man his work, and He does not excuse those in high positions who get out of their place, and through some neglect get their work into a tangle. Let each man stand at his post of duty, and keep in right relation to God. There is important work to be done, and no man is to neglect his work in order to take hold of the work which belongs to another. God is not honored by such a course. *14LtMs, Ms 115, 1899, par. 12*

There are some workers who feel superior in wisdom. They feel that they do not need to seek counsel from God. Nor do they consider whether their fellow workers have facilities with which to work. God needs all-sided men, men who will keep the windows of their soul open heavenward, and let His light shine into the chambers of the mind. The Lord has a large interest in His servants, and especially in those who are lowly in heart. He makes impressions upon the mind of the humble workers. They are just as precious in His sight as those who carry large responsibilities, and who look with superiority upon those who do not stand in such exalted positions. *14LtMs, Ms 115, 1899, par. 13*

God cannot work with those who are lifted up in their own estimation, and He leaves them to be filled with their own doings. A Christian is a Christlike man, and for the very reason that he carries heavy responsibilities, he feels it degrading to himself to be in the slightest degree oppressive. If those who are in command have not self-control, they place themselves below the servant. God expects the steward whom He honors to represent the Master. If he cannot represent the patience, the kindness, the long-suffering love, the honesty and self-denial of Christ; if he forgets that he is a servant,



and lifts himself up, it would be well for the people to discharge him.*14LtMs, Ms 115, 1899, par. 14*

God expects every man to be faithful in his stewardship. Self is not to be glorified. The man who is faithful to his trust will not stop to consider if he is going to be honored by any course of action, but will ask, Will God be honored? His soul will be filled with a holy desire to see God magnified. When something tries his patience, he will pray, "My soul, wait thou only upon God; for my expectation is from him." [*Psalm 62:5.*]*14LtMs, Ms 115, 1899, par. 15*

We are very eager to have our work present a good appearance, and if our plans and methods receive approbation, we are satisfied. If they languish, we groan in spirit. We cannot see afar off. The water must run freely in our pools, if other pools have to go dry as the hills of Gilboa. It is not easy for us to remember that the great fountain is from God. God will never give His glory to another or His praise to graven images of man's conceit or ambition.*14LtMs, Ms 115, 1899, par. 16*

The Lord is willing to do great things for those who have His mind and bear His credentials. But man cannot meet the high purposes of God unless he sinks self in Christ, and becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust. God is willing to help every soul who will yoke up with Christ and learn His meekness and lowliness of heart. When men learn of Christ, they will have the gentleness of Christ, and Christ will not be ashamed to call them His brethren. He will give them the richest experience, and bring them up to His lofty ideal.*14LtMs, Ms 115, 1899, par. 17*

God's workmen must be refined and purified by test and trial. All corrupting ideas, all selfish grasping, irrespective of other's needs, must be cut away. Selfishness must be rooted out of every practice, for it will corrupt the whole man and defile everything it touches. The truth of God in the soul will make a man a laborer together with God. His growth is in Christ. It is natural for him to act the part of the compassionate Samaritan, who had only to see the bruised and wounded man to help him. The Samaritan was controlled by the Holy Spirit, and he gave evidence of an indwelling Christ.*14LtMs,*

*Ms 115, 1899, par. 18*

God will show us many ways in which we can work. Sometimes matters will so shape themselves that we cannot doubt they are of God. At others they will run contrary to our ideas and feelings. The Lord surprises us sometimes by revealing our duty in lines altogether different from what we have planned for, and we declare, It is not so. This is untrue. But nevertheless, it is true to the letter; and the message will not come to men again until they can discern the work of God. When they are ready to see and comprehend, the Lord will speak to them again. If we would have divine supplies, if we would keep step with the divine plan, we must move under divine guidance. The Lord wants us to yield to His molding, to be emptied of self and surrendered to God, that Christ may pervade the soul. The fire can only burn when we purify the altar according to the Word of God.<sup>14</sup>*LtMs, Ms 115, 1899, par. 19*

## Ms 115a, 1899

Words of Exhortation to the Workers

NP

September 14, 1899 [typed]

From *Ms 115, 1899*. Previously unpublished.

The Lord sends his messages again and again, to urge his people to reach a higher standard. Christ humbled himself to humanity, that he might give expression to the mind of God. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of as of the only begotten of the Father,) full of grace and truth." [*John 1:14.*] The Son of God clothed himself with humanity, and became a servant, that he might show human beings what constitutes true ministry. Man needed a divine instructor to teach him what he might become in character and in practice if he would be a son of God. The word of the eternal is given to the world in the teachings of Christ, not only in the New Testament, but in the Old Testament as well. The lessons of Christ are to be sacredly cherished and obeyed. We shall not long behold Christ's example of ministry before our own lives will testify to a reformation, and light will be reflected to all with whom we are connected.<sup>14</sup>*LtMs, Ms 115a, 1899, par. 1*

The church of Christ is very precious in his sight. It is the case which contains his jewels, the fold which encloses his flock. He places his people in church capacity, and makes them responsible for the medical missionary work which should be done. They are to minister to the sick and the needy. Many have chosen to work in medical missionary lines to the neglect of other work. They regard this as a work separate from the work of the gospel. Appeals have been made for medical missionary workers, and many have regarded this as a call from God which it would be sinful to refuse. But God does not design that this work shall become all-absorbing. A message of warning is to be given to the world to prepare a people for the great day of God. A great work is to be accomplished by our camp meetings, where all, rich and poor, educated and ignorant, are to hear the message.<sup>14</sup>*LtMs, Ms 115a, 1899, par. 2*

Every child of God should have sanctified judgment to consider the work as a whole, and the relation of each part to every other. We are not to build a tower without first considering what it will cost, and what effect one expenditure will have on the work in other parts of the field. Some places must be centers where workers can be prepared to labor in different fields. We must have centers where workers can be prepared to labor in different fields. We must have centers for the education of the youth. This will require more facilities than may be needed in other places. But in every undertaking, let us count the cost. *14LtMs, Ms 115a, 1899, par. 3*

Are we not too fond of doing, when God would have us stand as minute men, watching and praying, prepared to do what he commands through consecrated agencies? Men who want to do something for God say, "We will do this or that," and so a line is marked out for all to follow. Thus selfishness is growing all the time. Man is grasping all the advantages possible, bringing in all the material he can obtain for the work he has on hand, while he deprives his fellow workers of that which they need to even make a beginning. Let not the men in responsible positions grow selfish and ambitious to accumulate buildings in one locality. The command is given, "Look not every man on his own things, but every man also on the things of others." [*Philippians 2:4.*] If men would work in Christ's lines, they must yoke up with him in meekness and lowliness of heart, pleading earnestly, "Lord, teach me thy way. What is thy purpose and will?" They will ask at every step, "Am I trying to live for God or for myself?" *14LtMs, Ms 115a, 1899, par. 4*

Work we must, and work cheerfully. We often neglect to work at the very time when our help is most needed, and when a prompt attention to duty would bring glory to God. Men interpose self between God and the work he would have done. My brethren, cut away from your large plans for any one place, and give a portion of your facilities to destitute fields. Equalize the advantages. Consider that the Lord is impartial in all his work. If you will place your mind where God can come in and control, if you will prepare him a place, and give him an opportunity to work, currents of light and truth will flow to all the barren places of the earth. *14LtMs, Ms 115a, 1899, par. 5*

Men bring upon themselves great and increasing responsibilities and tax both brain and body, in seeking to carry the many large plans they have designed. This is one of the greatest disadvantages we have to meet, and one the solving of which will wear out the human energies. Activity is needed in God's cause, but let not this talent be misdirected. When men become servants of Jesus Christ, they will understand that in every church there are those who need to be set to work to take the oversight of things. Pastors and teachers are to work intelligently in their lines, instructing church members how to work in medical missionary lines. When the professed followers of Christ have an indwelling Saviour, they will be found doing as Christ did. They will have no opportunity to rust through inaction. And the work which they do through the auspices of the church will be their greatest means of communicating light. The man who is working according to God's plan will pray, "Let it be known this day in my work for suffering humanity that there is a God in Israel, and that I am his servant. Let it be seen that I am working not according to my own impulse and wisdom, but according to thy word." When man places himself in this attitude, and realizes that he is working out God's plan, and that God is working out his plan through him, he is in possession of divine power, which knows nothing of defeat. All the power of counter-agencies is of no more account than the chaff of the threshing floor. *14LtMs, Ms 115a, 1899, par. 6*

We must recognize God's absolute ownership of us. Our mind, our talents, our skills and money, are to be put to the best use to advance his work, that his character may be revealed in clear lines in all parts of the world. God has given to every man his work, and he does not excuse those in high positions who get out of their place, and through some neglect get their work into a tangle. Let each man stand at his post of duty, and in right relation to God. There is important work to be done, and no man is to neglect his work in order to take hold of the work which belongs to another. God is not honored by such a course. There are some workers who feel superior in wisdom. They feel that they do not need to seek counsel from God. Nor do they consider whether their fellow workers have facilities with which to work. God needs all-sided men, men who will keep the windows of the soul opened heavenward, and let heaven's light shine into the chambers of the

mind.*14LtMs, Ms 115a, 1899, par. 7*

The Lord has a large interest in his workers, and especially in those who are lowly in heart. He makes impressions upon the minds of the humble workers. They are just as precious in his sight as are those who carry heavy responsibilities, and who look with a feeling of superiority upon the ones who do not stand in such exalted positions. God cannot work with those who are lifted up in their own estimation, and he leaves them to be filled with their own doings.*14LtMs, Ms 115a, 1899, par. 8*

A Christian is a Christlike man, and for the very reason that he carries heavy responsibilities, he feels it degrading to himself to be in the slightest degree oppressive. If those who are in command have not self-control, they place themselves below the servant. God expects the steward whom he honors to represent his Master. If he cannot represent the patience, the kindness, the long-suffering love, the honesty and self-denial of Christ; if he forgets that he is a servant, and lifts himself up, it would be well for the people to discharge him from office.*14LtMs, Ms 115a, 1899, par. 9*

God expects every man to be faithful in his stewardship. Self is not to be glorified. The man who is faithful to his trust will not stop to consider if he is going to be honored by a certain course of action, but will ask, "Will God be honored?" His soul will be filled with a holy desire to see God magnified. When something tries his patience, he will pray, "My soul, wait thou on God; for my expectation is from him." [*Psalm 62:5.*]*14LtMs, Ms 115a, 1899, par. 10*

We are very eager to have our work present a good appearance, and if our plans and methods receive approbation, we are satisfied. If they languish, we groan in spirit. We cannot see afar off. The water must run freely into our pools, though other pools have to be as dry as the hills of Gilboa. It is not easy for us to remember that the great fountain is from God. God will never give his glory to another or his praise to graven images of man's conceit or ambition. The Lord is willing to do great things for those who have his mind and bear his credentials. But man cannot meet the high purposes of God unless he sinks self in Christ, and becomes a partaker of the divine nature, having escaped the corruption that is in the world

through lust. God is willing to help every soul who will yoke up with Christ, and learns his meekness and lowliness of heart. When men learn of Christ, they will have the gentleness of Christ, and Christ will not be ashamed to call them brethren. He will give them the richest experience, and bring them up to his lofty ideals. *14LtMs, Ms 115a, 1899, par. 11*

God's workmen must be refined and purified by test and trial. All corrupting ideas, all selfish grasping irrespective of other's needs must be cut away. Selfishness must be rooted out of every practice; for this will corrupt the whole man and defile everything he touches. The truth of God in the soul will make a man a laborer together with God, his growth is in Christ. It is natural for him to act the part of the compassionate Samaritan, who had only to see the bruised and wounded soul when he sought to help him. The Samaritan was controlled by the Holy Spirit, and he gave evidence of an indwelling Christ. *14LtMs, Ms 115a, 1899, par. 12*

God will show us many ways in which we can work. Sometimes matters will so shape themselves that we cannot doubt that they are of God. At other times, they will run contrary to our ideas and feelings. The Lord surprises us sometimes by revealing our duty in lines altogether different from what we have planned for, and we declare, "It is not so." "This is untrue." But nevertheless, it is true to the letter; and the message will not come again until we can discern the work of God. When we are ready to see and comprehend, the Lord will speak to us again. If we would have divine supplies, if we would keep step with the divine plan, we must move under divine guidance. The Lord wants us to yield to his moulding, to be emptied of self, and to surrender to God, that Christ may pervade the soul. The fire can burn only when we purify the altar according to the word of God. *14LtMs, Ms 115a, 1899, par. 13*

## Ms 116, 1899

The Sin of Jezebel

NP

August 15, 1899 [typed]

Portions of this manuscript are published in *2BC 1038; 10MR 384*.

With her seductive arts, Jezebel made Jehoshaphat her friend. She arranged a marriage between her daughter Athaliah and Jehoram, the son of Jehoshaphat. She knew that her daughter, brought up under her guidance, and as unscrupulous as herself, would carry out her designs. But did she? No; the sons of the prophets, who had been educated in the schools which Samuel had established, were steadfast for truth and righteousness. A correct education had been given them in regard to the living God. The past history of the people of God, the fall of Adam and Eve, through transgression, the preaching of Noah, the extended probation of one hundred and twenty years, and the final destruction of the old world by a flood was known to them.<sup>14</sup>*LtMs, Ms 116, 1899, par. 1*

The crime and violence of the antediluvians, their repeated rejection of the messages He sent, wore out the long-suffering patience of God, and these despisers of His mercy were made to drink the waters of the flood. The children of Israel were instructed in the Word of God, that they might prepare for the advent of Christ.<sup>14</sup>*LtMs, Ms 116, 1899, par. 2*

Jezebel fought determinedly against God in the person of His faithful people. The persecution of the prophets was so great that Elijah supposed he was the only one who had escaped her power. "I, only I am left," he said, "and they seek my life to take it away." [*1 Kings 19:10.*]<sup>14</sup>*LtMs, Ms 116, 1899, par. 3*

Elijah was commissioned to bear a message to king Ahab, "The word of the Lord came to Elijah, ... saying, Go, shew thyself to Ahab; and I will send rain upon the earth. And Elijah went to show himself unto Ahab." [*1 Kings 18:1, 2.*] There was a famine in Samaria, and Ahab had sent Obadiah, the governor of his house, to



find grass for the cattle. “And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am; go tell thy lord, behold, Elijah is here.<sup>14</sup>*LtMs, Ms 116, 1899, par. 4*

“And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my Lord hath not sent to seek thee: and when they said, He is not here: he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass as soon as I am gone from thee, the Spirit of the Lord will carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.<sup>14</sup>*LtMs, Ms 116, 1899, par. 5*

“Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord’s prophets by fifty in a cave, and fed them with bread and water. And now thou sayest, Go, tell thy lord Behold, Elijah is here: and he shall slay me. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely show myself unto him today. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father’s house: in that ye have forsaken the commandments of the Lord.” [*Verses 7-18.*]<sup>14</sup>*LtMs, Ms 116, 1899, par. 6*

When Jezebel thought she stood victorious, the wrath of God came against the persecutor. God gave the message to Elijah to bear, “I have left me in Israel seven thousand which have not bowed the knee to Baal.” [*1 Kings 19:18.*] Then came the great test, when God answered Elijah by fire and consumed his sacrifice.<sup>14</sup>*LtMs, Ms 116, 1899, par. 7*

## Ms 117, 1899

### The Medical Missionary Work

NP

August 15, 1899

This manuscript is published in entirety in *BCL 25-27*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I have much to say, but when I see that the words I shall speak will be used to carry out the extravagant ideas of men, while the work of eternal interest is not considered, I feel like holding my peace.*14LtMs, Ms 117, 1899, par. 1*

The medical missionary work is God's work, and there should be branches of this work in every place where the gospel of present truth is preached; but medical missionary work does not consist in binding every power and facility to the work of lifting up the depraved classes, while fields all ripe for the harvest are left untouched. Workers need to be trained who will proclaim the truth in the dark places of the earth.*14LtMs, Ms 117, 1899, par. 2*

Work must be done not only for the outcasts but for the higher classes of society. Not half the effort is made that should be made to win this class to God. As I meet noble looking men and women, my heart yearns toward them. I think of the possibilities before them, for they have talents. But they are not aware of their dependence upon God for every spiritual and temporal favor. If they would give themselves to God, how grandly the truth would be displayed through their agency. God says to them, "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.*]*14LtMs, Ms 117, 1899, par. 3*

"Lay not up for yourself treasures on earth, ... but lay up for yourselves treasures in heaven," where Christ is pleading for you. "Set your affections on things above, and not on things on the

earth.” [*Matthew 6:19, 20; Colossians 3:2.*] To work for this class requires tact and ingenuity and individual effort by workers whose hearts are softened by the grace of God. While the world is heaping up treasures for the fires of the last days, let those who believe the truth work with all their God-given abilities to gain eternal treasure.*14LtMs, Ms 117, 1899, par. 4*

I would not have any of our people so narrow that they should say to Sister Henry, Sever your connection with the Women’s Christian Temperance Union. Sister Henry can sow the seeds of truth in this society. Not that she needs to give all the knowledge she has obtained on subjects that are objectionable. She can tell the glad tidings of salvation. Then when hearts have become warmed by the Holy Spirit’s working, and the walls of prejudice begin to give way, she can present the truth point by point. This work for the W.C.T.U. has a wearying and discouraging side, and we should unite in helping our sister. Only eternity will reveal what has been accomplished by this kind of ministry; how many souls, sick with doubt, and tired of worldliness and unrest have been brought to the great Physician, who longs to save to the uttermost all who will come unto Him. Christ is a risen Saviour, and there is healing in His wings.*14LtMs, Ms 117, 1899, par. 5*

The medical missionary work is to burst all barriers. All are to be invited to take a part in it, and help where help is needed. The wealthy are to be reached, and their sympathy and assistance solicited; for are they not the Lord’s stewards? Idle children are to be instructed; they are to enlist in the army of workers to help the sick and suffering. Train the children, for they are the Lord’s heritage.*14LtMs, Ms 117, 1899, par. 6*

As the children sang in the temple courts, “Hosannah to the Highest, Blessed is he that cometh in the name of the Lord,” so in these days children’s voices will be raised to give the last message of warning to a perishing world. [*Mark 11:9, 10; Matthew 21:15.*] We are not to shut ourselves away from our fellow beings. We are to be in the world, while not of the world.*14LtMs, Ms 117, 1899, par. 7*

The lads can take a part in medical missionary work, and by their jots and tittles help to carry it forward. Their investments may be

small, but every little helps, and by their efforts many souls will be won to the truth. By them God's message will be made known, and His saving health to all nations. *14LtMs, Ms 117, 1899, par. 8*

A solemn responsibility rests upon parents to teach their children to work for all who are unconverted. They are never to be ashamed to use their hands in lifting home burdens, or their feet in running errands. While they are thus engaged, they will not run in paths of negligence and sin. How many hours are wasted by the children and youth which might be spent in carrying home burdens and thus showing a loving interest in father or mother. They might take upon their strong young shoulders the responsibilities which someone must bear. *14LtMs, Ms 117, 1899, par. 9*

The value of time is beyond computation. Time squandered can never be recovered. A king on his death bed was heard to exclaim, My kingdom for one hour of time. Every moment granted to the youth is precious. Not one can they afford to idle away, for they are stewards of God. They are sowing not only for time, but for eternity; and that which they sow they will also reap again. *14LtMs, Ms 117, 1899, par. 10*

The improvement of wasted moments is a treasure. When Christ fed the five thousand people with five loaves and two small fishes, He taught a lesson which the youth would do well to heed. After all had satisfied their hunger He commanded the disciples, "Gather up the fragments, that nothing be lost." [*John 6:12.*] The hours, the days, the weeks, the years are passing into eternity. What record are they leaving behind? *14LtMs, Ms 117, 1899, par. 11*

The youth who grow up careless and rude in words and manners reveal the character of their home-training. The parents have not realized the importance of their stewardship; and the harvest they have sown, they have also reaped. *14LtMs, Ms 117, 1899, par. 12*

Children, never prove unfaithful stewards in the home. Never shirk your duty. Good hard work makes firm sinews and muscles. In promoting the prosperity of the home, you will bring the richest blessings to yourselves. *14LtMs, Ms 117, 1899, par. 13*

Parents cannot commit a greater sin than to neglect their God-given

responsibilities in leaving their children with nothing to do, for these children will soon learn to love idleness and grow up to be shiftless, useless men and women. When they become old enough to earn their living, and are taken into employment, they will work in a lazy, droning way and will think they will be paid just the same if they idle away their time, as if they did faithful work. There is every difference between this class of worker, and the one who realizes that he must be a faithful steward. In whatever line of work they engage, the youth should be “diligent in business, fervent in spirit, serving the Lord” [*Romans 12:11*]; for he that is unfaithful in that which is least is unfaithful also in much.<sup>14</sup>*LtMs, Ms 117, 1899, par. 14*

## Ms 118, 1899

### The Work in the South

NP

August 21, 1899 [typed]

Portions of this manuscript are published in *4MR 12-13*. <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 mind is much troubled over the position some of our brethren are taking in regard to the work in the Southern States. One point is strongly impressed on my mind. Those who labor in that field will have to work in different lines in some respects. They must be very cautious. Let no rash moves be made. Our methods of working must be carefully and prayerfully considered. A crisis is just before Seventh-day Adventists, and the Lord would not have any of us [be] presumptuous and invite persecution. *14LtMs, Ms 118, 1899, par. 1*

The question has been asked, Should not the workers in the Southern Field work on Sunday? This should not be made a rule among the believers in the South. Let the workers seek counsel of God. He has promised, "If any man lack wisdom, let him ask of God, which 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. But let not that man think that he shall receive any thing of the Lord." [*James 1:5-7.*] *14LtMs, Ms 118, 1899, par. 2*

It will not do to encourage the people to do manual work on Sunday. Sunday-keeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol sabbath. The time will come when this day will be the test, but that time has not come yet. The colored people may work on Sunday as on other days of the week before the Sabbath truth is brought to them, but if they do this after they have accepted the truth, they will be noticed and condemned. Prejudice is strong in the South, and in

presenting the Sabbath great care should be taken. The people will soon learn all you believe. Educate the people in the simplest manner, and make no great stir about it. Use every precaution, lest you be cut off from your work. *14LtMs, Ms 118, 1899, par. 3*

The spirit which has held the colored people so long in slavery is alive today, and among the whites there are those who will work in every possible way against that which has a tendency to uplift the colored people. As soon as church members become arrayed against the truth, they will seek to hedge up the way of the workers, doing all in their power to make of none effect the Word of God. False statements will be made by the enemies of the truth in regard to the work of the servants of God, and the ignorant classes will become their ready dupes. This is the way the false teachers worked when Christ was on the earth. *14LtMs, Ms 118, 1899, par. 4*

If you would make the Southern whites and the colored people your friends, you must meet them where they are, not to act as they act, to sin as they sin, but to present the truth to them in your daily life. This people must be taught as you would teach children their alphabet. The truth must be brought before them by presenting to them the lessons of Christ in their simplicity. It is impossible for man to convince the wrongdoer of sin, but the Holy Spirit will work upon human hearts. *14LtMs, Ms 118, 1899, par. 5*

By unwise words the colored people will be led to think that they can defy their oppressors; therefore we must avoid stirring up their excitable natures. Speak no word that will prejudice the negroes against the whites. Satan is seeking for opportunities to work these ignorant, passionate colored people, by causing them to misunderstand the motives of the white people in laboring for them. Let no spirit of resistance be encouraged. Teach the people to conform in all things to the laws of their state, when they can do so without conflicting with the law of God. Counsel needs to be very guardedly given, for unless you are as wise as serpents and as harmless as doves, your way will be hedged up. *14LtMs, Ms 118, 1899, par. 6*

## Ms 119, 1899

Words to Parents

NP

August 21, 1899 [typed]

Portions of this manuscript are published in *AH 320, 526; CG 210, 237, 277, 303, 334-336; 5MR 338-339.*

At this time in the history of the world, we should have but one object in view—to gain eternal life. Every other desire should be subordinated to this. The work of regeneration must go on in every soul until perfection of character is reached, for nothing short of this will meet the mind of God. Parents and teachers, do not leave for some future time the work that should be done today. The present time is the golden opportunity. Your every word and look and act should be a living sermon to the youth, for these will be reproduced in their lives. Children are the heritage of the Lord. Christ has purchased them; they are His property. They are to be educated, not to please themselves, but to please God. They are to be brought to Christ, trained in the nurture and admonition of the Lord.<sup>14</sup>*LtMs, Ms 119, 1899, par. 1*

God designs that every Christian family shall be Christ's school, where the youth can breathe a holy atmosphere. Christ must be brought into all the studies, that they may drink in the knowledge of God.<sup>14</sup>*LtMs, Ms 119, 1899, par. 2*

In this age the youth are not trained for Christ in their very childhood. Parents are themselves often self-willed, independent, self-sufficient, and unwilling to advise or be advised; and the same haughty, high-minded spirit is seen in their children. There are unwise, selfish parents who indulge rather than restrain their children; and left to themselves, these youth are taken under the control of the enemy of all good. Parents have disregarded the requirements of God in the training of their children, and this is why so many are growing up in sin, impenitence, and folly. Their conscience is harder than the nether millstone, and many are on the broad road to ruin. God holds parents accountable for the



characters of their children. They must give an account in the day of God for their neglect to follow God's plan in the formation of their characters. *14LtMs, Ms 119, 1899, par. 3*

God has set bounds for His children. He has made laws and given injunctions, and all who love and fear Him will respect His authority and discipline. Children should early be trained to submit their will and inclination to the will and authority of their parents. When parents teach their children this lesson, they are educating them to submit to God's will and obey His requirements, and fit them to become members of Christ's family. Right training in childhood has kept many a youth from the haunts of vice and dissipation. *14LtMs, Ms 119, 1899, par. 4*

Children and youth of different stamps of character are brought together in school capacity. Some of these children have been corrected only when their parents were in a passion. They have been indulged and allowed to do as they please without restraint. They have been taught to regard themselves as ladies and gentlemen and old enough to decide for themselves. They have gone just where they pleased and chosen their own companions. Other youth have been taught obedience, and trained to respect the opinions and judgment of their parents, and those older in years and experience than themselves. *14LtMs, Ms 119, 1899, par. 5*

These youth must be placed under judicious guardianship. Those who have the care of them are not only to feel that they have to provide them with temporal necessities, but that they are called to watch for their souls as they that must give an account. Those parents who allow their children to have their own way, and be amenable to no one, cannot exert a proper influence in the school or in any of our institutions. We want men and women who will understand the perils of the youth, and will make earnest, determined efforts to press back the powers of evil. *14LtMs, Ms 119, 1899, par. 6*

Many parents who do not exert a judicious authority over their children are very jealous lest others shall do their neglected work. They do not want their children dictated to by the ones to whom they trust them, and by words and deportment they give their

children to understand that it is not the business of the teachers to exercise authority or require them to submit to school regulations. *14LtMs, Ms 119, 1899, par. 7*

Some parents who have sent their children to Battle Creek have told them that if anything unreasonable were required of them, not to submit, whoever might require it. What a lesson is this to give to children! In their inexperience, how can they judge between what is reasonable or unreasonable? They may wish to be away at night, no one knows where, and if required by teachers or guardians to give an account of themselves, will call this unreasonable and an infringement on their rights. Their independence must not be interfered with. What power can rules or authority have upon these youth, while they consider any discipline an unreasonable restriction of their liberty? *14LtMs, Ms 119, 1899, par. 8*

In many cases these youth have remained in school but a short period, returning home with an unfinished education, that they may have liberty to follow the bent of their untrained, undisciplined wills, which they could not have at school. The lessons of indulgence taught them by an unwise father or mother have done their work for time and for eternity, and the loss of these souls will be set to their account. *14LtMs, Ms 119, 1899, par. 9*

It is not to be left to children to judge whether the discipline of the college is reasonable or unreasonable. If the parents have confidence enough in the teachers and in the system of education adopted by the school to send their children to it, let them show good sense and moral stamina and support the teacher in enforcing discipline. All children sent to the schools in Battle Creek, Lancaster, or Healdsburg will be placed under rule whether they are living in the school or reside at the homes of their parents; and those parents who are fearful lest their children will not have free scope to exercise their independent and unsanctified wills had better keep their children with them, or send them to other schools where they can have more freedom to do as they please. *14LtMs, Ms 119, 1899, par. 10*

We are not so anxious for large numbers in our colleges that we will welcome children and youth who will teach others to disregard the

authority of their guardians and teachers; for we do not want those children, who have been educated to respect rule, and [to] restrain their inclinations demoralized by those who do not respect their parents or reverence God. The chaff will soon be winnowed from the wheat. *14LtMs, Ms 119, 1899, par. 11*

Those who are too perverse to come under discipline, and who refuse to pursue a steady course of study, will be returned to their homes, that their untamable wills may not be communicated to others, and thus leaven the school with a spirit of insubordination. Parents who are wise will feel very grateful that there are schools where lawlessness of any kind will not be tolerated, where children will be trained to obedience rather than indulgence, and where good influences will be brought to bear upon them. *14LtMs, Ms 119, 1899, par. 12*

There are some parents who purpose sending their demoralized children to school because they are incorrigible at home. Will these parents support the teachers in their work of discipline, or will they stand ready to believe every false report. If the parents will not cooperate with the teachers, they will do the school a favor by not sending their children to exert their baleful influence upon other youth who are ready to take up with wrong influences rather than right ones. This is not a house of correction. Provision has been made for those children who are incorrigible, made so by mismanagement and association with evil companions. We want the school to be a safe place for parents to send their children. This is the great need of the age. *14LtMs, Ms 119, 1899, par. 13*

At times I find myself wishing that God would speak to parents with an audible voice as He spoke to the wife of Manoah, telling them what they must do in training their children. We are sustaining terrible losses in every branch of the work through the neglect of home training. It was this that impressed upon our minds the need of schools where a religious influence should predominate. If anything can be done to counteract the great evil, in the strength of Jesus we will do it. *14LtMs, Ms 119, 1899, par. 14*

The world is becoming like Sodom in its moral corruption, and more than common efforts must be made to elevate the standard of

discipline and correct the lax government that is so general in this age. We cannot leave the youth alone and still be clear in the sight of God. Unremitting care is needed to preserve them from destruction. They cannot reach a high standard if they are permitted to follow their own wills. In this age it is a generally acknowledged fact that depravity and rebellion in children and youth are increasing, and unless they are restrained by a firm yet kindly hand, they will grow up in sin. A counteracting influence must be brought to bear upon them in early childhood, for this is the time in which to mold the mind. Children are susceptible to impressions, and in their early years they can be molded for good or evil.*14LtMs, Ms 119, 1899, par. 15*

It is heart-saddening to see the imbecility of parents in the exercise of their God-given authority. Men who in everything else are consistent and intelligent fail to understand the principles that should be brought into the training of their little ones. They fail to give them right instruction at the very time when right instruction, a godly example and firm decision are most needed to lead in right lines the inexperienced minds that are ignorant of the deceptive and dangerous influences that they must meet with everywhere.*14LtMs, Ms 119, 1899, par. 16*

Fathers and mothers who should understand the responsibility which rests upon them relax their discipline to meet the inclinations of their growing sons and daughters. The will of the child is the law recognized. Mothers who have been firm, consistent, and unbending in their adherence to principle, maintaining simplicity and fidelity, become indulgent as their children merge into manhood and womanhood. In their love of display they give their children to Satan with their own hands, like the apostate Jews making them pass through the fire to Moloch. This evil is manifesting itself, not only in the cities where fashion rules, but in the more retired country towns.*14LtMs, Ms 119, 1899, par. 17*

Christian parents are giving way to the world-loving propensities of their children. They open the door to amusements which, from principle, they once prohibited. Instead of trying to raise the standard as God's peculiar people, they are going backward. Concerts, operas, theatres, are all patronized by children of

professing Christians. The simplicity of true godliness is almost a thing of the past. This fashionable worldly religion is contagious. It is leavening the whole lump, and there is need of schools of altogether a different order than those already in existence, where the youth may learn moral excellence and heavenly wisdom. *14LtMs, Ms 119, 1899, par. 18*

A terrible mistake is made in the home life when lessons relating to a religious life and faith in God are left unlearned until the children are considered old enough to judge for themselves. Many parents will not teach their children of the saving grace of Christ, and they grow up to be irreligious men and women. These children go to church if they wish, or spend their time sauntering about the streets, or reading fictitious story books, or perhaps the writings of infidel authors. They are present or absent from family worship just as they please. Like Eli, parents advise their children in regard to their amusements and the company they shall keep, but like Eli, they exercise no control, enforce no discipline. The ungodly propensities of the youth lead the parents to connive at evil, and sustain their course of wrong, until the wrath of God falls upon both parents and children. *14LtMs, Ms 119, 1899, par. 19*

Parents stand in the place of God to their children to tell them what they must do, and what they must not do with firmness and perfect self-control. Every effort made for them with kindness and self-control will cultivate in their characters the elements of firmness and decision. But when parents neglect the plot of ground which God has given them to cultivate, Satan occupies the field, and as a result thorns and briars spring up. *14LtMs, Ms 119, 1899, par. 20*

Fathers and mothers are in duty bound to settle this question early, so that the child will no more think of breaking the Sabbath, neglecting religious worship and family prayer, than he would think of stealing. Parents' own hands must build the barrier. They are not like Eli to say, "My sons, why do ye thus so wickedly?" and think their duty done. [*1 Samuel 2:23-25.*] By firm, judicious discipline in religious matters, the door will be closed against Satan's temptations. They will learn to respect and reverence religion, and fear to offend God. The Lord can use the minds that are thus prepared for His service by the influences of the Holy Spirit. *14LtMs,*

*Ms 119, 1899, par. 21*

## Ms 120, 1899

“Go, Work Today in My Vineyard.”

NP

August 23, 1899

Portions of this manuscript are published in *TDG 244*.

Of every soul the Lord demands service. Those to whom the living oracles have been opened, who see the truth, and yield themselves body, soul, and spirit to God, will understand the words of the Saviour, “Go, work today in my vineyard,” to be a requirement, but not a compulsory one. [*Matthew 21:28*.] God’s will is made known in His Word, and those who believe in Christ will act out their belief. They will be doers of the Word. *14LtMs, Ms 120, 1899, par. 1*

The test of sincerity is not in words, but in deeds. Christ does not say to any man, “What say ye more than others?” but, “What do ye more than others?” [*Matthew 5:47*.] Full of deep meaning are His words, “If ye know these things, happy are ye if ye do them.” [*John 13:17*.] Words are of no value unless they are spoken in sincerity and in truth. The talent of words is made effective and of value when they are accompanied by appropriate deeds. It is of vital consequence to every soul to hear the Word and be a doer of it. *14LtMs, Ms 120, 1899, par. 2*

“Enter ye in at the strait gate,” Christ said, “for wide is the gate and broad is the way that leadeth unto 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.” [*Matthew 7:13-18*.] *14LtMs, Ms 120, 1899, par. 3*

This entire chapter contains encouragement and warnings, which

we would do well to heed. There is a right and a wrong side. Be careful that you obey the word of the Lord and respond to the leadings of the Holy Spirit. Your words and works will testify on which side you stand. Christ said, "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." *14LtMs, Ms 120, 1899, 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 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 21-27.*]*14LtMs, Ms 120, 1899, par. 5*

We have evidence that there are many deceivers in the world, men who say, "I go, sir," but go not. [*Matthew 21:30.*] They may speak smooth words, and make fair speeches; but they deceive; they reveal in their lives that their works are not wrought in God. The practical life is a genuine index of the character. By our words and works we reveal to the world, to angels, and to men whether we believe in Christ as a personal Saviour.*14LtMs, Ms 120, 1899, par. 6*

Good works do not purchase the love of God, but they reveal that we possess that love. If we surrender our will and way to God, we will not work for God's love; we will obey the commandments of God because it is right to do thus. The disciple John wrote, "We love him, because he first loved us." [*1 John 4:19.*] The true spiritual life will be revealed in every soul who is doing service for Christ. Those who are alive to Christ are imbued with His spirit, and they cannot help working in His vineyard. They work the works of God. Let every soul think prayerfully, that he may act



consistently. *14LtMs, Ms 120, 1899, par. 7*

When they transgressed Adam and Eve could no longer cultivate their beautiful Eden home. They were shut out of the garden, to work among the thistles and brambles which Satan had sown. Satan had told them that by eating of the forbidden fruit they would have higher perceptions to know good and evil, that they would be like the angels in heaven. They had believed the great apostate, but they proved his words a lie. Henceforth they must work among the thorns and weeds brought by the curse. *14LtMs, Ms 120, 1899, par.*

8

Christ came to the world with the invitation, Go, work today in my vineyard. Satan will seek to allure by his temptations, but listen to My voice today. What blessings are here offered to every man, woman, and child. It is the privilege of all to say, "We are laborers together with God, God's husbandry, God's building." [*1 Corinthians 3:9.*]*14LtMs, Ms 120, 1899, par. 9*

"Work out your own salvation with fear and trembling," says the apostle; "for it is God which worketh in you, to will and to do of his good pleasure." [*Philippians 2:12, 13.*] As laborers together with God, we are to build our characters according to the divine similitude, according to the spirit and mind of Christ. The apostle Peter instructs us as to the plan on which we must work. "Grace and peace be multiplied unto you," he says, "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 you to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [*2 Peter 1:2-4.*]*14LtMs, Ms 120, 1899, par. 10*

We are to climb higher and still higher. Cultivate to the fullest extent the fruits of the true vine. Look to the living Oracles which give you the precious promise of becoming a partaker of the divine nature. If you work on the plan of addition, God will work on the plan of multiplication. Therefore, "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.<sup>14</sup>*LtMs, Ms 120, 1899, par. 11*

“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.” [*Verses 5-11.*]<sup>14</sup>*LtMs, Ms 120, 1899, par. 12*

If you cultivate faithfully the vineyard of your soul, you will not boast; for it is God which worketh in you. He is making you a laborer together with himself. Receive the instruction and grace of God, that you may impart to others a knowledge of how to care for the precious plants. Thus we may extend the vineyard of God. The Lord is watching for evidences of our faith and love and patience. He looks to see if we are using every spiritual advantage to become skilful workers in His vineyard before we enter the Paradise of God, that Eden home from which Adam and Eve were excluded by transgression.<sup>14</sup>*LtMs, Ms 120, 1899, par. 13*

It is ours to have that beautiful garden to cultivate under the supervision of God. Eden restored, how grand, how beautiful it will be! Let us prove our industry in His service by doing faithful work. Do not say as the faithless sinner, “I will not,” or like the untrue son, “I go sir,” and go not. [*Matthew 21:29, 30.*] But at the call of Christ let us engage ourselves in sincere service.<sup>14</sup>*LtMs, Ms 120, 1899, par. 14*

God has claims upon us which we can evade only at eternal loss to ourselves. But in God’s service there is perfect freedom. Consider the life of Christ. Standing at the head of humanity, serving His Father, He is the Pattern of what every son should and may be. He was given to our world to show us how to live the commandments of God. He counted no sacrifice too great, no toil too hard, in order to accomplish the work He came to do. At the age of twelve He said

to His earthly parent, “Wist ye not that I must be about my Father’s business?” [*Luke 2:49.*] He had heard the call and taken up the work. At another time He said, “I must work the works of him that sent me while it is day; the night cometh when no man can work.” [*John 9:4.*]*14LtMs, Ms 120, 1899, par. 15*

He only serves who acts up to the highest standard of obedience. Of Christ it is said, “Though he were a son, yet learned he obedience by the things which he suffered.” [*Hebrews 5:8.*] All who would be sons and daughters of God must prove themselves workers in the great firm with God and Christ and the heavenly intelligences. This is the test for every soul. Will we prove our submission and obedience? Only those who bear the test will be given work in the garden of God. Of those who faithfully serve Him, the Lord says, “They shall be mine, ... in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” [*Malachi 3:17.*]*14LtMs, Ms 120, 1899, par. 16*

Christ declared to the leaders and teachers of the Jewish nation, “The publicans and harlots go into the kingdom of heaven before you.” [*Matthew 21:31.*] Why? Because their religious life was not sincere. Christ did not say, You cannot enter the kingdom of heaven, but He showed them that the obstacles which hindered them from entering were of their own manufacturing.*14LtMs, Ms 120, 1899, par. 17*

The publicans and harlots were ignorant; these learned men knew the way of truth, but they refused to walk in the path which leads to the Paradise of God. The truth which they knew, and which should have been unto them a savor of life unto life, became a savor of death unto death. Open sinners who loathed themselves could receive baptism at the hands of John; but these men were hypocrites. Their own hearts were the obstacles to their receiving the truth. They resisted the conviction of the Spirit of God; they refused obedience to the commandments of God.*14LtMs, Ms 120, 1899, par. 18*

The prophet Isaiah had spoken concerning this people: “Hear the word of the Lord, ye rulers of Sodom: give ear unto the law of God, ye people of Gomorrah. To what purpose is the multitude of your

sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations; incense is an abomination unto me: the new moon, and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide my face from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.” [*Isaiah 1:10-15.*]*14LtMs, Ms 120, 1899, par. 19*

Still the Lord holds out His hand to take the hand of Israel, and help them to the narrow path of self-denial and self-sacrifice, to share with him the heirship as sons of God. Will they be entreated? Will they discern their only hope? “Wash you,” He says, “make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse, and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.” [*Verses 16-20.*]*14LtMs, Ms 120, 1899, par. 20*

Israel was fulfilling the vision of the prophet Isaiah, but the heart of Christ pleads for the rebellious son. He weeps over the beloved city: “How is the faithful city become an harlot; it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water; thy princes are rebellious, and companions of thieves; every one loveth gifts and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore thus saith the Lord of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.” [*Verses 21-24.*] “O if thou hadst known in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” [*Luke 19:42.*]*14LtMs, Ms 120, 1899, par. 21*

There are lessons for the people of God to learn in these last days. The history of the children of Israel was written for our admonition, upon whom the ends of the world are come. We need large donations to advance the work of God for this time; but I fear we shall not receive them because we are not ready for them. We need faith and hope proportionate to the greatness and value of the truth. We need to see the necessity of entire conformity to the will of God and to be worked in God's way. We must pray with the spirit and with the understanding also. *14LtMs, Ms 120, 1899, par. 22*

Ministers and church members, are you not coming short here? We must give ourselves wholly to the work of seeking the Lord—parents and children, households, and churches in every place. Our institutions must seek the Lord with heart and soul. We must consecrate ourselves to God to follow and obey Him as Christ obeyed Him. The Son of God stood at the head of humanity to teach us the lesson of service. "I came not to do mine own will," He said, "but the will of him that sent me." [*John 6:38.*] *14LtMs, Ms 120, 1899, par. 23*

In the place of having fewer weeks of prayer, we need to have more, that our schools may be called to earnest supplication; for the students are to be qualified to enter soul, body and spirit into the missionary work. Then pray more. We may desire money, but this will never do the work alone, [even] if we had the revenue of the world at our command. Our success cannot be measured by our means. "This is the victory that overcometh the world, even our faith." [*1 John 5:4.*] *14LtMs, Ms 120, 1899, par. 24*

## Ms 121, 1899

### Lessons From Israel

NP

August 24, 1899

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The nation of Israel was God's church, and special directions were given regarding His claims upon it. Jesus Christ was the invisible Leader of the children of Israel in their wilderness wandering. The congregation numbered more than a million people, and they must have needed continual instruction. This was not withheld from them. To them were committed the laws of heavenly origin, God's holy oracles. It was of great importance that they should know and understand the purposes of heaven concerning them. They must be educated before they were given possession of the vineyard. God's directions and requirements were written out in plain terms, and these were to be impressed on their minds by every possible means. By pleasant methods of instruction the children also were to be taught. As soon as they could speak, they were to be taught to sing the words of instruction Christ had given to Moses.<sup>14</sup>*LtMs, Ms 121, 1899, par. 1*

Certain men were appointed to perform certain parts of the holy service. Moses and Aaron and his sons were most closely connected with the sanctuary service. They were to minister before the tabernacle of witness. "The Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of the priesthood ... Ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel. ... Thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil: and ye shall serve: I have given you your priest's office unto you as a

service of gift; and the stranger that cometh nigh shall be put to death.” [*Numbers 18:1, 5, 7.*]*14LtMs, Ms 121, 1899, par. 2*

The tribe of Levi was given a specially significant position. They were to unite with others in taking charge of the tabernacle. “Thy brethren also of the tribe of Levi,” God said, “bring thou with thee, that they may be joined unto thee, and minister unto thee; but thou and thy sons with thee shall minister before the tabernacle of witness. ... Behold, I have taken your brethren the Levites from among the children of Israel; to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. ... They shall keep thy charge and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary, and the altar, that neither they, nor ye also, die. They shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle; and a stranger shall not come nigh unto you.” [*Verses 2, 6, 3, 4.*]*14LtMs, Ms 121, 1899, par. 3*

Christ the great Teacher gave every specification necessary to show the people that they were not to become jealous of their brethren, thinking that they placed themselves in an exalted position. God Himself had appointed men to do Him service. Men were not managing, but God.*14LtMs, Ms 121, 1899, par. 4*

A special blessing was promised the Israelites on condition that they were obedient to the divine laws. God declared that He would be with them as long as they in simplicity obeyed His statutes and judgment, as long as pure, undefiled religion prevailed among them in their public service and family relations. The divine laws were given for their good, to preserve health, unity, peace, and purity. If obeyed, these statutes would give them temporal as well as spiritual advantages.*14LtMs, Ms 121, 1899, par. 5*

Christ gave His commandments, and then declared that those who did them would live in them. This statement He repeated when here upon earth. A lawyer came to [Him] with the question, “What shall I do to inherit eternal life?” Christ asked him, “What is written in the law? how readest thou?” The lawyer answered, “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.]<sup>14</sup>*LtMs, Ms 121, 1899, par. 6*

Spiritual and temporal prosperity was to be granted to the Israelites on condition of obedience. “Moses describeth the righteousness which is of the law, That the man which doeth those things shall live in them.” [*Romans 10:5.*] And he declared to the people, “See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it.”<sup>14</sup>*LtMs, Ms 121, 1899, par. 7*

“But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days.” [*Deuteronomy 30:15-20.*]<sup>14</sup>*LtMs, Ms 121, 1899, par. 8*

Special laws were given to the Israelites in regard to the tilling of the soil. “The Lord spake unto Moses in mount Sinai, saying, speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord; thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle and for the beasts that are in thy land, shall all the increase



thereof be meat.” [Leviticus 25:1-7.]*14LtMs, Ms 121, 1899, par. 9*

These laws seem peculiar to those who have not known God’s statutes; but the Lord knew better than man what arrangements to make with His people. These laws were written down, and the seventh year after they settled in Canaan was to be a Sabbath year. All agricultural business was to stop. There was to be no planting or sowing. For one year the people were to depend wholly on the Lord, having faith in His arrangements as the Householder. The land needed a rest in order to renew the forces necessary for growth. That which grew of itself was the common property of the poor and the stranger, the cattle and the herds. Thus the land was to receive rest, and the poor and the cattle a feast.*14LtMs, Ms 121, 1899, par. 10*

This was to show that nature was not God, that God controlled nature. God designed that from nature His church should constantly learn important lessons. They were to cherish a vivid sense that God was the Manager, the Householder. They were to know the reality of His presence and His providential care over all the earth. They were to realize that all nature was under His supervision, all the productions of the ground under His ministration. This was to give them faith in His providence. He could withhold His blessings or bestow them.*14LtMs, Ms 121, 1899, par. 11*

Every fiftieth year, the year of jubilee, every inheritance in the land was to be restored to its original owner. “In the year of jubilee ye shall return every man unto his possession,” God declared. [Verse 13.]*14LtMs, Ms 121, 1899, par. 12*

Thus in His infinite wisdom the Lord educated His people. His requirements were not arbitrary. Connected with all the instruction received by the people from the Source of all light was the consequence of obedience and disobedience. They were taught that obedience would bring them the richest spiritual grace, and would enable them to distinguish between the sacred and the common. Disobedience would also bring its sure result. If the people chose to manage the land in their own supposed wisdom, they would find that the Lord would not work a miracle to counteract the evils He was trying to save them from.*14LtMs, Ms 121, 1899,*

*par. 13*

The Lord presented to His people the course they must pursue if they would be a prosperous, independent nation. If they obeyed Him, He declared that health and peace would be theirs, and under His supervision the land would yield its increase. The tithing system was instituted by the Lord as the very best arrangement to help the people in carrying out the principles of the law. If this law were obeyed, the people would be entrusted with the entire vineyard, the whole earth. *14LtMs, Ms 121, 1899, par. 14*

“Wherefore ye shall do my statutes, and keep my judgments,” He declared, “and ye shall dwell in the land in safety. And the land shall yield her fruit and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase; then will I command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.” [*Verses 18-22.*] *14LtMs, Ms 121, 1899, par. 15*

The children of Israel were given laws and regulations which would give all nations on the earth a true idea of God’s kingdom and government. As a nation, as families, as individuals, they were to obey these laws. They were to be a kingdom of priests and princes. Those who felt their entire dependence on God, looking to Him for instruction and relying upon Him for power to carry out His plans in the vineyard they were to cultivate, would receive the largest blessing and revenue. *14LtMs, Ms 121, 1899, par. 16*

Adam and Eve lost Eden, and because of their sin the land was cursed; yet if God’s people obeyed His requirements and followed His directions in regard to tilling the soil, the land would be brought back to a prosperous and beautiful condition. Men were to cooperate with God in restoring the diseased land to health, that it might be a praise and a glory to His name. And as the land they possessed would if managed with skill and earnestness, produce its treasures, so their hearts, if controlled by God, would reflect His character. *14LtMs, Ms 121, 1899, par. 17*

But if because of selfishness and covetousness men felt capable of

managing without the wisdom of God, if they looked upon the land as their own, and refused to give it a sabbath, it would lose its vigor, and dearth and sickness would testify to their disobedience. *14LtMs, Ms 121, 1899, par. 18*

In the laws which God gave for the cultivation of the soil, He was giving the people opportunity to overcome their selfishness and become heavenly-minded. Canaan would be to them as Eden if they obeyed the word of the Lord. Through them the Lord designed to teach all the nations of the world how to cultivate the soil so that it would yield healthy fruit, free from disease. The earth is the Lord's vineyard, and is to be treated according to His plan. Those who cultivated the soil were to realize that they were doing God service. They were as truly in their lot and place as were the men appointed to minister in the priesthood and in work connected with the tabernacle. God told the people that the Levites were a gift to them, and no matter what their trade, they were to help to support them. Especially were those tilling the soil to bring in the rich treasures of the earth for the sustenance of the Levites. *14LtMs, Ms 121, 1899, par. 19*

The poor of the congregation of Israel were not left to haphazard feelings or impulses. God declared, You are to cultivate the land six years, but the seventh year leave it to Me. During that time it is to be cared for by Me. There is to be no planting or sowing, no reaping or gathering. All who would were to use what the ground produced. The poor were to partake of its spontaneous productions, and the stranger was to have free access to them. Thus did the Lord provide a table for the poor. *14LtMs, Ms 121, 1899, par. 20*

Let those who believe the word of the Lord read the instruction contained in *Leviticus* and *Deuteronomy*. There they will learn what kind of an education was to leave its impress on the families of the nation of Israel. God's chosen people were to stand forth distinct and holy, separate from the nations who knew not God. But they were given directions to treat the stranger kindly. He was not to be looked down on because he was not of Israel. The Israelites were to love the strangers, because Christ died as verily to save them as He did to save Israel. The Lord God of Israel would receive them if they chose the society of those who knew and acknowledged Him.

In this way they would learn of Jehovah, and glorify Him as they beheld His works in behalf of His chosen people.<sup>14</sup>*LtMs, Ms 121, 1899, par. 21*

God declared, "If thy brother be poor and fallen into decay with thee, then shalt thou relieve him; yea, though he be a stranger and a sojourner, that he may live with thee. Take not thou 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 thy God which brought thee forth out of the land of Egypt, to give thee the land of Canaan, and to be thy God." [*Leviticus 25:35-38.*]<sup>14</sup>*LtMs, Ms 121, 1899, par. 22*

God will reveal Himself as the friend of justice and mercy. He always has been and always will be the enemy of selfishness and covetousness. No one can obtain His favor and blessing who practices fraud, oppressing his brother or a stranger because it is in his power to do so. God blesses those only who love mercy, showing this not only in word but in deed, giving evidence by their courtesy and kindness that they walk with God. "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of the soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [*Micah 6:6-8.*]<sup>14</sup>*LtMs, Ms 121, 1899, par. 23*

The world's Redeemer was brought up in a lowly village, which was not noted for its high standard of morality. In this despised town of Galilee He lived till He was thirty years of age. The greatest gift that heaven could send was born and brought up in lowliness. Thus God would teach His people that they are not to put their trust in outward show and parade. Jesus knew the wrong steps which the Jewish nation had taken in this direction, and He would not come in a way that would meet their expectations. The Lord would bless His church only through their obedience. He permitted the Roman power to have control over them, but notwithstanding this, it was only a remnant of Israel that received Him.<sup>14</sup>*LtMs, Ms 121, 1899,*

*par. 24*

Because of their pride, their belief in their own superiority, the Jews as a nation refused to accept Jesus as their Messiah. It was because of this that He declared, "Therefore I say unto you, The kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof." [*Matthew 21:43.*] All the advantages the Jewish people enjoyed had come to them through the mercy and benevolence of God, and it was their duty to respond to the favors shown by rendering to God His own in tithes and offerings and in willing obedience. They were to be teachable and obedient to God's commands. Thus they would stand among the Gentiles, people who knew not God, as representatives of the good and right. *14LtMs, Ms 121, 1899, par. 25*

When Christ came, literal Israel had long been trodden down by the Gentiles, but the Lord had a people who were to be spiritual Zion. "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." [*Micah 5:7.*]*14LtMs, Ms 121, 1899, par. 26*

Let all who claim to be the chosen of God understand that they are to be what they claim to be. The Israelites failed grievously to fulfil God's plans for them. Ezekiel writes of them, "He said unto me, Son of man, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of strange speech and of an hard language, but to the house of Israel; not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely had I sent thee unto them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted."*14LtMs, Ms 121, 1899, par. 27*

"Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house. Moreover he said unto me, Son of man, all my words that I shall

Speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.” [*Ezekiel 3:4-11.*]*14LtMs, Ms 121, 1899, par. 28*

And Christ said concerning the Jewish people, “Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the words which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.” [*John 15:20-24.*]*14LtMs, Ms 121, 1899, par. 29*

These Scriptures should be a warning to those living in 1899 who have been given many privileges and opportunities, and great light and knowledge. Let them remember that whatever their position, if they do not respond to the word the Lord sends them, the severity of their visitation will be proportionate to the light and knowledge given them. There is great need that the people whom God has exalted to positions of trust as teachers of His Word be refined and purified. The Bible is to be studied as the Word of God. It is to be received just as it reads, and then obeyed. It is to be the daily food of believers, for in it is their strength. Eating the flesh and drinking the blood of the Son of God brings eternal life. Those who do this have a religious experience after the divine similitude.*14LtMs, Ms 121, 1899, par. 30*

The Lord requires those who have any connection with His work to honor Him. They will be held accountable for the influence for good they might have exerted by maintaining correct principles. By their words and deeds they are to bear a distinct, solemn message to the world. The watchmen are to purify their own souls by obeying the truth, the living Word of God. They are no longer to be self-centered. They are to understand that their work is nigh and afar off. Their neighbors need their labor. The churches claiming to

believe the truth, but not practicing it, need to be plainly warned in regard to the perilous position of those who know the truth but do it not. *14LtMs, Ms 121, 1899, par. 31*

For years Christ has been warning His people as He warned the Jewish people when here on earth. The cities wherein most of His mighty works were done were upbraided because the people repented not. They were convicted, their hearts were stirred; but they were not willing to humble themselves. They acted as though they thought it beneath their dignity to humble their hearts to confess and forsake their sins. *14LtMs, Ms 121, 1899, par. 32*

Who among those now claiming to believe the truth are in a position similar to this—enjoying great light, yet standing in impenitence. Listen to the words of the Saviour: “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, That it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.” [*Matthew 11:21-23.*] *14LtMs, Ms 121, 1899, par. 33*

In Capernaum Christ made His home during the greater part of His public ministry. Constantly the people had before them the example of His perfect life. In this city Christ did many of His mighty works. Angels communed with Him and guarded Him from harm. But notwithstanding the wonderful works they witnessed, and the gracious words they heard, the people repented not to give God the glory. Thus they could have rendered Him the fruit of His vineyard, but they refused to do it. *14LtMs, Ms 121, 1899, par. 34*

Christ’s words should come home to the hearts of those in our institutions who have enjoyed great light and many spiritual blessings, yet have not shown repentance and reformation which in any way correspond with the privileges bestowed. The husbandmen have not given the fruit of the vineyard to the Householder. Let those at the centers of the work, connected with the instrumentalities by which God reflects light to the world, remember

that the Lord will call for fruit from His vineyard. Proportionate to the blessings bestowed will be the returns required. Heavenly angels have visited and ministered in every place where God's institutions are established. *14LtMs, Ms 121, 1899, par. 35*

Unfaithfulness in these institutions is a greater sin than it would be elsewhere, because it has a greater influence than it would have elsewhere, as coming from men who have been favored with greater light than any others in the world. Christ is in these institutions as a Watcher and a Healer. "In him was life, and the life was the light of men" [*John 1:4*]; and any unfaithfulness, any injustice, any dishonesty, any conniving at wrong, obstructs the light which God designs shall shine forth from these institutions. *14LtMs, Ms 121, 1899, par. 36*

God should be honored by all who connect with His instrumentalities. If wrongs are tolerated there, the work that should be done—the glorifying of God's name—is hindered. The people have been educated to look upon God's institutions as places where truth and righteousness are to be found. Those who pursue a course in business deal that does not rightly represent God are like the unfaithful husbandmen, who refused to give the householder the fruit of the vineyard in its season. Such unfaithfulness is contagious. The practice of principles that are not according to truth and righteousness is doing its baleful work. Light which should go to the people, to all who come in contact with the men placed in positions of trust, is being shut away from them. *14LtMs, Ms 121, 1899, par. 37*

In the relation of men to God's institutions there must be revealed something higher and holier than natural love. If the truth as it is in Jesus abides in the heart, it will be revealed by the love of which Christ told His disciples not long before He left them to be offered up for the sins of the world. "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 for another." [*John 13:34, 35.*] Nothing short of this love will be accepted by God. *14LtMs, Ms 121, 1899, par. 38*



Writing to the Colossians, Paul speaks of “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 perfect in Christ Jesus.” [*Colossians 1:26-28.*] Holiness to the Lord is required in all who come nigh God in service. Self-exaltation is to find no place in the heart. Devotion to self cannot exist in the life that is ruled by Christ. By selfishness Christ is dishonored, and He can never bless those whom it controls. *14LtMs, Ms 121, 1899, par. 39*

The devotion which God requires reveals itself in unfeigned love for the souls for whom Christ gave His life. Christ dwelling in the heart will be manifested by the love which He enjoins upon His disciples. His true children will prefer others to themselves. They do not seek for the lion’s share at any time or in any place, because they do not look upon their talents as superior to those of their brethren. When this is indeed the case, the sign will be given in a revelation of the love which Christ manifested for the souls of men—an unselfish, unfeigned love, which preferred the welfare of others before His own. They “look not every man on his own things, but every man also on the things of others.” [*Philippians 2:4.*] Holiness will bear fruit in good works. The character formed in true holiness will hate greed and everything of a selfish nature. *14LtMs, Ms 121, 1899, par. 40*

God calls the church His body. The church is the bride, the Lamb’s wife. God is the Father of the family, the Shepherd of the flock. But a mere outward connection with any church will not save a man. It is personal faith in a personal Saviour which brings the soul into spiritual union with Christ. This truth Christ plainly teaches in the *sixth chapter of John*. “Labor not for that meat which perisheth,” He said, “but for that meat which endureth unto eternal life, which the Son of man shall give unto you; for him hath God the Father sealed. ... 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 say unto you, That ye also have seen me, and believed 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. *14LtMs, Ms 121, 1899, par. 41*

“And this is the Father’s will which hath sent me, that of all things which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. ... I am the Bread of life. ... This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.” [*Verses 27, 35-40, 48, 50, 51.*]*14LtMs, Ms 121, 1899, par. 42*

“Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is the bread that came down from heaven; not as your fathers did eat manna in the wilderness, and are dead; he that eateth of this bread shall live forever.” [*Verses 53-58.*]*14LtMs, Ms 121, 1899, par. 43*

The *second chapter of Revelation* presents a church in a condition which calls for reformation. The church possesses excellent qualification, but there is need of individual heart-searching. “Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted.” [*Verses 1-3.*]*14LtMs, Ms 121, 1899, par. 44*

The True Witness mingles commendation and encouragement with His reproof and warning. The reproof comes because they have lost from their hearts something which they once had. “Nevertheless I

have somewhat against thee," He says, "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 to thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Verses 4, 5.*]*14LtMs, Ms 121, 1899, par. 45*

These warnings and encouragements are needful for the church in all ages. The specifications mentioned should be earnestly considered and studied by our teachers in every line of work. When church members are deficient in these things, they should be reproved and earnestly labored for. The love of Christ must be revived in their hearts. God will not accept a profession of love for Him which does not embrace love for their brethren. If we are Christ's disciples, we shall love one another as He has loved us. This truth was taught by Him who holds the seven stars in His right hand, thus expressing His power and knowledge, and His authority over all who minister in the churches. From Him they receive their office, and He it is who imparts to them strength and efficiency to fill that office. To Him they must render an account in the day of God.*14LtMs, Ms 121, 1899, par. 46*

"These things saith he that holdeth the seven stars in his right hand, that walketh in the midst of the seven golden candlesticks." [*Verse 1.*] These words assure us of Christ's constant presence with His church. Those who are knit together in love will find Him an ever present Friend. Though they are in the deepest poverty and abasement for Christ's sake, they are never alone, never without His sympathy and love. The light of His presence shines upon all who are united in Him, and this light they in turn are to reflect to the world.*14LtMs, Ms 121, 1899, par. 47*

## Ms 122, 1899

### The Canvasser and His Work

NP

July 2, 1899 [typed]

A collection of extracts largely taken from *5T 396-407*. See also *1MCP 51*; *6MR 271-273*. <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.

Importance of the Canvassing Work. The canvassing work is more important than many have regarded it. If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures.<sup>14</sup>*LtMs, Ms 122, 1899, par. 1*

Selection of Canvassers. As much care and wisdom must be used in selecting the workers as in selecting men for the ministry. In all parts of the field, colporteurs and canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else, and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability.<sup>14</sup>*LtMs, Ms 122, 1899, par. 2*

Persons of uncouth manners are not fitted for this work. Men and women who possess tact, good address, keen foresight, and discriminating minds, and who feel the value of souls, are the ones who can be successful.<sup>14</sup>*LtMs, Ms 122, 1899, par. 3*

Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected. There should be a most thoroughly organized plan; and this should be most faithfully carried out.<sup>14</sup>*LtMs, Ms 122, 1899, par. 4*

Men should be at work who are willing to be taught as to the best way of approaching individuals and families. Their dress should be neat, but not foppish, and their manner such as not to disgust the

people. There is a great want of true politeness among us as a people. Much is gained by courtesy. *14LtMs, Ms 122, 1899, par. 5*

Canvassers need self-culture and polished manners, not the affected and artificial manners of the world, but the agreeable manners that are the natural result of kindness of heart and a desire to copy the example of Christ. They should cultivate thoughtful, caretaking habits—habits of industry and discretion—and should seek to honor God by making of themselves all that it is possible for them to become. Jesus made an infinite sacrifice to place them in right relations to God and to their fellow men, and divine aid, combined with human effort, will enable them to reach a high standard of excellence. The canvasser should be chaste like Joseph, meek like Moses, and temperate like Daniel; then a power will attend him wherever he goes. *14LtMs, Ms 122, 1899, par. 6*

Preparation for the Work. Very much more efficient work can be done in the canvassing field than has yet been done. The canvasser should not rest satisfied unless he is constantly improving. He should make thorough preparation, but should not be content with a set form of words; he should give the Lord a chance to work with his efforts and impress his mind. The love of Jesus abiding in his heart will enable him to devise means to gain access to individuals and families. *14LtMs, Ms 122, 1899, par. 7*

The work of the colporteur is elevating, and will prove a success if he is honest, earnest, and patient, steadily pursuing the work he has undertaken. His heart must be in the work. He must rise early, and work industriously, putting to proper use the faculties God has given him. Difficulties must be met. If confronted with unceasing perseverance, they will be overcome. ... The worker may continually be forming a symmetrical character. Great characters are formed by little acts and efforts. *14LtMs, Ms 122, 1899, par. 8*

Young men are wanted who are men of understanding, who appreciate the intellectual faculties that God has given them, and cultivate them with the utmost care. Exercise enlarges these faculties, and if heart-culture is not neglected, the character will be well-balanced. The means of improvement are within the reach of all. Then let none disappoint the Master, when he comes seeking

for fruit, by presenting nothing but leaves. A resolute purpose, sanctified by the grace of Christ, will do wonders.<sup>14</sup>*LtMs, Ms 122, 1899, par. 9*

Energy and courage in Workers. Among the people professing present truth there is not a missionary spirit corresponding to our faith. The ring of the true gold in character is wanting. Christian life is more than they take it to be. It does not consist in mere gentleness, patience, meekness, and kindliness. These graces are essential; but there is need of courage, force, energy, and perseverance also. Many who engage in the work of canvassing are weak, nerveless, spiritless, easily discouraged. They lack push. They have not those positive traits of character that give men power to do something—the spirit and energy that kindle enthusiasm. The canvasser is engaged in an honorable business, and he should not act as if he were ashamed of it. If he would have success attend his efforts, he must be courageous and hopeful.<sup>14</sup>*LtMs, Ms 122, 1899, par. 10*

The active as well as the passive virtues must be cultivated. The Christian, while he is ever ready to give the soft answer that turneth away wrath, must possess the courage of a hero to resist evil. With the charity that endureth all things, he must have the force of character which will make his influence a positive power for good. Faith must be wrought into his character. His principles must be firm. He must be noble-spirited, above all suspicion of meanness.<sup>14</sup>*LtMs, Ms 122, 1899, par. 11*

The canvasser must not be self-inflated. As he associates with men, he must not make himself conspicuous, talking of himself in a boastful way; for by this course he would disgust intelligent, sensible people. He must not be selfish in his habits, nor overbearing and domineering in his manners. Very many have settled it in their minds that they cannot read one in ten thousand of the books that are published and put upon the market, and in many cases when the canvasser makes known his business, the door of the heart closes firmly. Hence the great need of doing his work with tact, and in a humble, prayerful spirit. He should be familiar with the Word of God, and have words at his command to unfold the precious truth, and to show the great value of the pure reading

matter he carries.*14LtMs, Ms 122, 1899, par. 12*

Well may every one feel an individual responsibility in this work. Well may he consider how he may best arrest the attention, for his manner of presenting the truth may decide the destiny of a soul. If he makes a favorable impression, his influence may be to that soul a savor of life unto life; and that one person, enlightened in regard to the truth, may enlighten many others. Therefore it is dangerous to do careless work in dealing with minds.*14LtMs, Ms 122, 1899, par. 13*

The canvassing work is God's means of reaching many who would not otherwise be impressed with the truth. The work is a good one, the object high and elevating; and there should be a corresponding dignity of deportment. The canvasser will meet men of varied minds. He will meet those who are ignorant and debased, and who can appreciate nothing that does not bring them money. These will be abusive; but he should not heed them. His good nature should never fail; he should take a cheerful, hopeful view of every perplexity. He will meet those who are bereaved, disheartened, and sore and wounded in spirit. To these he will have many opportunities of speaking kind words, and words of courage, hope, and faith. He may be a well-spring to refresh others if he will; but in order to do this, he must himself draw from the Fountain of living truth.*14LtMs, Ms 122, 1899, par. 14*

The Need of Integrity. If the canvasser pursues a wrong course, if he utters falsehood or practices deception, he loses his own self-respect. He may not be conscious that God sees him, and is acquainted with every business transaction, that holy angels are weighing his motives and listening to his words, and that his reward will be according to his works; but if it were possible to conceal his wrongdoing from human and divine inspection, the fact that he himself knows it is degrading to his mind and character. One act does not determine the character, but it breaks down the barrier, and the next temptation is more readily entertained, until finally a habit of prevarication and dishonesty in business is formed, and the man cannot be trusted.*14LtMs, Ms 122, 1899, par. 15*

In families and in the church there are too many who make little

account of glaring inconsistencies. There are young men who appear what they are not. They seem honest and true; but they are like whited sepulchers, fair without, but corrupt to the core. The heart is spotted, stained with sin; thus the record stands in the heavenly courts. A process has been going on in the mind that has made them callous, past feeling. But if their characters, weighed in the balances of the sanctuary, are pronounced wanting in the great day of God, it will be a calamity that they do not now comprehend. Truth, precious, untarnished truth, is to be a part of the character.*14LtMs, Ms 122, 1899, par. 16*

Whatever way is chosen, the path of life is beset with perils. If the workers in any branch of the cause become careless and inattentive to their eternal interest, they are meeting with great loss. The tempter will find access to them. He will spread nets for their feet, and will lead them in uncertain paths. Those only are safe whose hearts are garrisoned with pure principles. Like David they will pray, "Hold up my goings in thy paths, that my footsteps slip not." *Psalms 17:5*. A constant battle must be kept up with the selfishness and corruption of the human heart. Often the wicked seem to be prospered in their way; but those who forget God, even for an hour or a moment, are in a dangerous path. They may not realize its perils, but ere they are aware, habit, like an iron band, holds them in subjection to the evil with which they have tampered. God despises their course, and His blessing will not attend them.*14LtMs, Ms 122, 1899, par. 17*

I have seen that young men undertake this work without connecting themselves with Heaven. They place themselves in the way of temptation to show their bravery. They laugh at the folly of others. They know the right way; they know how to conduct themselves. How easily they can resist temptation! How vain to think of their falling! But they make not God their defense. Satan has an insidious snare prepared for them, and they themselves become the sport of fools. ...*14LtMs, Ms 122, 1899, par. 18*

One safeguard removed from the conscience, the indulgence of evil habit, a single neglect of the high claims of duty, may be the beginning of a course of deception that will pass you into the ranks of those who are serving Satan, while you are all the time



professing to love God and His cause. A moment of thoughtlessness, a single misstep, may turn the whole current of your lives in the wrong direction. ...*14LtMs, Ms 122, 1899, par. 19*

No one whose hands are defiled with sin, or whose heart is not right with God, should have any part in the work of the canvasser or the colporteur, for such persons will surely dishonor the cause of truth. Those who are workers in the missionary field need God to guide them. They should be careful to start right, and then keep quietly and firmly on in the path of rectitude. They should be decided, for Satan is determined and persevering in his efforts to overthrow them.*14LtMs, Ms 122, 1899, par. 20*

Economy. Economy is needed in every department of the Lord's work. The natural turn of youth in this age is to neglect and despise economy, and to confound it with narrowness and stinginess. But economy is consistent with the most broad and liberal views and feelings. There can be no true liberality where it is not practiced. No one should think it beneath him to study economy and the best means of taking care of the fragments. After Christ had performed a notable miracle, He said, "Gather up the fragments that remain, that nothing be lost." *John 6:12. 14LtMs, Ms 122, 1899, par. 21*

Quite a sum may be expended in hotel bills that are not at all necessary. The cause of God lay so near the heart of the pioneers in this message that they seldom took a meal at a hotel, even though the cost was but twenty-five cents each. But young men and women generally are not educated to economize, and everywhere waste follows waste. In some families there is a wicked waste of enough to support another family if reasonable economy were used. If, while traveling, our youth will keep an exact account of the money they spend, item by item, their eyes will be opened to see the leak. While they may not be called upon to deprive themselves of warm meals, as the early workers did in their itinerant life, they may learn to supply their real wants with less expense than they now think necessary. There are persons who practice self-denial in order to give means to the cause of God; then let the workers in the cause also practice self-denial by limiting their expenses as far as possible. It would be well for all our workers to study the history of the Waldensian missionaries, and to imitate their example of

sacrifice and self-denial. *14LtMs, Ms 122, 1899, par. 22*

Wages. The efficient colporteur, as well as the minister, should have a sufficient remuneration for his services if his work is faithfully done. The worker who has the cause of God at heart will not insist in receiving the highest wages. He will not plead, as some of our youth have done, that unless he can make a stylish and elegant appearance, and board at the best hotels, he will not be patronized. What the canvasser needs is not the faultless apparel, or the address of the dandy or the clown, but that honesty and integrity of character which is reflected in the countenance. Kindness and gentleness leave their impress upon the face, and the practiced eye sees no deception, detects no pomposity of manner. ... *14LtMs, Ms 122, 1899, par. 23*

Our brethren should show discretion in selecting canvassers and colporteurs, unless they have made up their minds to have the truth misrepresented and misapprehended. They should give all real workers good wages; but the sum should not be increased to buy canvassers; for this course hurts them. It makes them selfish and spend-thrifts. Seek to impress them with the spirit of true missionary work, and with the qualifications necessary to insure success. *14LtMs, Ms 122, 1899, par. 24*

Many of the workers in the canvassing field are making no sacrifices. As a class, they have less of the missionary spirit than the workers in any other denomination. When the way is all prepared for them, when they can command the highest wages, then they are willing to enter the field. Many inducements are presented to canvassers to handle popular books. Large wages are offered them, and many refuse to work for less wages to circulate books treating on present truth. Therefore the inducements have been increased to correspond to those offered by other publishers, and as a consequence the expense of getting our publications before the people is large. Many of the canvassers obtain their money easily, and spend it freely. *14LtMs, Ms 122, 1899, par. 25*

Young men can be trained to do much better work than has been done, and on much less pay than many have received. Lift up the standard, and let the self-denying and the self-sacrificing, the lovers

of God and of humanity, join the army of workers. Let them come, not expecting ease, but to be brave and of good courage under rebuffs and hardships. Let those come who can give a good report of our publications, because they themselves appreciate their value. *14LtMs, Ms 122, 1899, par. 26*

Debts to the Publishing Houses. The loose way in which canvassers, both old and young, have performed their work shows that they have important lessons to learn. Much haphazard work has been presented before me. Some have trained themselves in deficient habits, and this deficiency has been brought into the work of God. *14LtMs, Ms 122, 1899, par. 27*

The International Tract and Missionary Society has been deeply involved in debt through the failure of canvassers to meet their indebtedness. Canvassers have felt that they were ill-treated if required to pay promptly for the books received from the publishing house. Yet to require prompt remittal is the only way in which to carry on business. It has been neither kind nor just for the managers at the Office to deal with canvassers in a way that has been called merciful. *14LtMs, Ms 122, 1899, par. 28*

One man, who has been asked to settle his account, feels as though he has been personally abused, and has written an unchristian answer, as if those who hold responsible positions had no right to require prompt and honest dealing on the part of canvassers. This man is not the only one who has felt in this way. One after another has dealt in the same manner, until the publishing houses and the missionary society are wading in debt. God's cause is left in embarrassment, and He is dishonored. There must be an entire change in the workers who have brought embarrassment upon the Lord's cause by their careless and irresponsible manner of dealing. *14LtMs, Ms 122, 1899, par. 29*

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When men in the canvassing work get into difficulties, they expect that money is to be drawn from the treasury to help them out, only to get into straightened places again, and again to require help. Those who are stewards of the means in the treasury must keep a sharp lookout to see that the supply is not exhausted by these

draughts upon it. When men cannot by canvassing bring into the treasury every dollar that belongs rightly to it, let them stop where they are. They should not engage in canvassing unless they can bring means into the treasury, instead of robbing it. *14LtMs, Ms 122, 1899, par. 30*

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Economy must be practiced on all sides. No worker should manage his affairs in a way to incur debt. The state of the treasury will not admit of this. The practice of drawing money from the treasury before it is earned is a snare. In this way the resources are limited, so that laborers cannot be supported in missionary work. When one voluntarily becomes involved in debt, he is entangling himself in one of Satan's nets, which he sets for souls. *14LtMs, Ms 122, 1899, par. 31*

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Last night I was exercised in mind. I seemed to be in an assembly where were gathered ministers and leading men connected with the various branches of the work. There was a dearth of money in the treasury, and these men were discussing as to the best plans and methods for doing a large work with the smallest possible expenditure of means. *14LtMs, Ms 122, 1899, par. 32*

Statements were made that some of the canvassers conducted their business in such a slack, loose way as to be constantly sapping the funds needed for carrying on the work. They were selling books, and giving the impression that they were working for the cause; but instead of bringing in the means so much needed to advance the work, they were taking many pounds 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 give to their family connections. Both in \_\_\_\_\_ and \_\_\_\_\_ the slack, loose methods followed by the canvassers have been a great hindrance to the progress of the work. *14LtMs, Ms 122, 1899, par. 33*

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.*14LtMs, Ms 122, 1899, par. 34*

Those who deal in this manner are making themselves channels of darkness instead of channels of light. Satan, instead of the Holy Spirit, is working with human agencies. The result is that the cause of God is involved in perplexity and brought into embarrassment, and a heavy burden is cast upon those who were appointed to bear weighty responsibilities. If this loose way of doing business is permitted to continue, it will not only drain the treasury of means, but will cut off the supplies that flow from the people. It will destroy their confidence in those who have the management of funds, and will lead many to discontinue their gifts and offerings.*14LtMs, Ms 122, 1899, par. 35*

The course of these careless workmen has brought upon men in leading positions a burden that grieves them to the heart. They are perplexed to know how they can guard the cause of God from every species of robbery, and yet save the souls of those who have such perverted ideas as to what is true honesty. When men accept the truth, will it not work by love and purify the soul? Will not those who are converted manifest a decided change in spirit and character? Will men continue to move on recklessly after they claim to be the children of God? Will they so deal with their Lord's goods that their characters and principles shall be against the truth? Can it be possible that men are converted who embezzle the Lord's goods, and take from His treasury the very means by which His cause lives and moves forward successfully? Shall men be entrusted with the Lord's goods while they cherish vanity, and indulge their selfish propensities, yielding to temptation which leads them into a course of action condemned by God?*14LtMs, Ms 122, 1899, par. 36*

The demoralizing practice of borrowing money to relieve some pressing necessity, and making no calculation for cancelling the indebtedness, has been common among the people of this country, but it has not worked for their elevation of character. 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. 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.*14LtMs, Ms 122, 1899, par. 37*

The Lord's goods should be handled with faithfulness. God has given men life, health, and reasoning powers. He has given physical and mental strength to be exercised. Shall not the time and talents which are His gifts be faithfully and diligently employed to His name's glory? Have our brethren considered the fact that they must give an account for all the talents placed in their possession? Have they traded wisely with their Lord's goods, or have they spent His substance recklessly, so that they are written in heaven as unfaithful servants? A record has been kept in heaven of all that has been done.*14LtMs, Ms 122, 1899, par. 38*

In the assembly at which I seemed to be present, the question was asked by what means the work could be carried forward, and canvassers be prevented from embarrassing the cause and casting a burden upon the publishing houses by their careless, selfish way of doing business. This question is of consequence. How can order be brought out of confusion, and how can the work be carried on according to principles which God can approve? What will be the wisest way to remedy the existing evil? Already it has taken from the treasury a large amount of means and brought a heavy weight upon the poverty-stricken cause. It has laid a heavy burden of debt upon the instrumentalities ordained for the advancement of the work and cause of God.*14LtMs, Ms 122, 1899, par. 39*

The present manner of working must be changed. Some way must be devised by which the robbery of the cause of God will be discerned and checked before it is too late to prevent great loss. The men who are not exact and trustworthy must either be

converted or they must be discharged, and seek some other employment. We must have workmen who will not imperil the cause of God by robbing His treasury. *14LtMs, Ms 122, 1899, par. 40*

Our brethren who hold responsible positions of trust must be faithful sentinels. They have to deal with those who have proved to be unfaithful men, who have revealed the fact that they cannot be relied upon in doing business connected with the cause of God. Unless these men are converted, and are transformed in character, unless they will maintain their integrity at any cost to themselves, they must be separated from the work; for the heavenly intelligences will not co-operate with them. "Without me," says Christ, "ye can do nothing." [*John 15:5.*] These men have lost discrimination of correct principles. God's work must have men connected with it who have solid principles, men who in all lines of the work will do right because it is right. They must be led by the Lord in all their methods. Then they will take the right path, because they are doers of the words of Christ. *14LtMs, Ms 122, 1899, par. 41*

The greater problem we have to solve is how to prevent the loss of the souls of those who have been guilty of unfaithfulness. Brethren, work with the Spirit of Christ, with the mind of Christ, to correct existing evils. The wrongdoer will have the sympathy of wrongdoers; but faithful shepherds of the flock must maintain an elevated standard, and yet teach that the Star of hope is shining still. Work on patiently, but rebuke sin firmly, giving it no sanction. The world is soon to be left by the angel of mercy, and the seven last plagues are to be poured out. Sin, shame, sorrow and darkness are on every side. *14LtMs, Ms 122, 1899, par. 42*

God still holds out to men the precious privilege of exchanging darkness for light, error for truth, sin for righteousness; but His patience and mercy will not always wait. The storm is gathering; the bolts of God's wrath are soon to fall; and when He shall begin to punish the transgressors, there will be no period of respite until the end. He shall come forth to punish the inhabitants of the world for their iniquity, and "the earth shall disclose her blood, and shall no more cover her slain." [*Isaiah 26:21.*] Only those will stand who are sanctified through the truth in the love of God. They will be hid with Christ in God until the desolation shall be overpast. *14LtMs, Ms 122,*

1899, par. 43

Let no one think that he can escape God's wrath by hiding behind a lie; for God will strip from the soul the refuge of lies. That refuge for the covering up of sin must now be torn away, in order that poor deluded souls may not sleep on to their everlasting ruin. Let this work be done with faithfulness, and in love.<sup>14</sup>*LtMs, Ms 122, 1899, par. 44*

Soliciting Subscriptions for our Periodicals. A mistake has been made in soliciting subscriptions for our periodicals for only a few weeks, when by a proper effort much longer subscriptions might have been obtained. One yearly subscription is of more value than many for a short time. When the paper is taken for only a few months, the interest often ends with the short subscription. Few renew their subscriptions for a longer period, and thus there is a large outlay of time that brings small returns, when, with a little more tact and perseverance, yearly subscriptions might have been obtained. You strike too low, brethren, you are too narrow in your plans. You do not put into your work all the tact and perseverance that it deserves.<sup>14</sup>*LtMs, Ms 122, 1899, par. 45*

While short subscriptions are accepted, some will not make the effort necessary to obtain them for a longer time. Canvassers should not go over the ground in a careless, unconcerned manner. They should feel that they are God's workmen, and the love of souls should lead them to make every effort to enlighten men and women in regard to the truth. Providence and grace, means and ends, are closely connected. When His laborers do the very best they can, God does for them that which they cannot do for themselves; but no one need expect to succeed independently and by his own exertions. There must be activity united with firm trust in God.<sup>14</sup>*LtMs, Ms 122, 1899, par. 46*

Canvassing for Secular Books. In this age the trivial is praised and magnified. There is a call for anything that will create a sensation and make a sale. The country is flooded with utterly worthless publications, which were written for the sake of making money, while really valuable books are unsold and unread. Those who handle this sensational literature, because by so doing they can



make higher wages, are missing a precious opportunity of doing good. There are battles to be fought to arrest the attention of men and women and interest them in really valuable books that have the Bible for their foundation; and it will be a still greater task to find conscientious, God-fearing workers who will enter the field to canvass for these books for the purpose of diffusing light. *14LtMs, Ms 122, 1899, par. 47*

My heart aches as I see those who profess to be looking for Christ's coming devoting their time and talents to circulating books that contain nothing concerning the special truth for our time—books of narrative, books of biography, books of men's theories and speculations. The world is full of such books; they can be had anywhere; but can the followers of Christ engage in so common a work, when there is crying need for God's truth on every hand? It is not our mission to circulate such works. There are thousands of others to do this, who have as yet no knowledge of anything better. We have a definite mission, and we ought not to turn from it for side issues, employing men and means to bring to the attention of the people books that have no bearing upon the present truth. The angels of God do not accompany those who do cheap service for worldly profit when there is earnest service to be done in which they can be laborers together with God. *14LtMs, Ms 122, 1899, par. 48*

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The world is deluged with books that might better be consumed rather than be circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read. There is a satanic fascination in such books. The heart-sickening relation of crimes and atrocities has had a bewitching power upon many youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. The enormities, the cruelties, the licentious practices, portrayed in more strictly historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic acts of human beings are giving publicity to evil work. These wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. *14LtMs, Ms 122, 1899, par. 49*

There is another class of books, love stories and frivolous and exciting tales, that are a curse to every one who reads them. The author may attach a good moral, and religious sentiments may be woven all through these books, yet in most cases Satan is but clothed in angel robes, to deceive and allure the unsuspecting. The mind is affected in a great degree by that upon which it feeds. The readers of frivolous, exciting tales, become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to contemplate the great problems which relate to the mission and work of Christ, the plan of salvation.*14LtMs, Ms 122, 1899, par. 50*

I have been shown that the youth are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work upon human minds, and corrupting human hearts. Satan is constantly leading both the youth and those of mature age to be charmed with feeble stories. None are so confirmed in right principles, so secure from temptation, that they can feel safe, and think that no one need be anxious about them. All this trashy reading should be resolutely discarded.*14LtMs, Ms 122, 1899, par. 51*

We have no permission from the Lord to engage in either the printing or the sale of such publications, for they are the means of destroying many souls. I know what I am writing, for this matter has been opened before me. Let not those who believe the truth engage in this kind of work, thinking to make money. The Lord will put a blight upon the means thus obtained; He will scatter more than is accumulated.*14LtMs, Ms 122, 1899, par. 52*

A Caution. No canvasser should exalt the book for which he is working above others that set forth the truth for this time. Should our canvassers drop all but one book, and concentrate their energies on that, the work would not be carried on as God would have it. It is necessary that a variety of books should be in the field, as minds are not constituted alike, and what would be food to one might fail to interest another. Some classes would be more benefited by papers and tracts than by books, and it will be

necessary for the canvasser to make a wise selection of his books. Let no one who is doing the work of God become one-sided and short-sighted. *14LtMs, Ms 122, 1899, par. 53*

The Lord has many instrumentalities through which He designs to work. When one book is exalted above another, there is danger that the very work best adapted to give light to the people will be crowded out. There is no need of contrasting different books, and judging as to which will do most good, and then pushing to the wall the one that is weakest, for the advancement of another. God has a place for all the voices and all the pens that He has inspired to utterance for Him. It will be difficult for some minds to fathom our most profound works, and a simpler way of putting the truth will reach them more readily. Let the leading workers encourage the weaker ones, and show an equal interest in every one of the instrumentalities set in motion to prepare a people for the day of the Lord. ... *14LtMs, Ms 122, 1899, par. 54*

Papers and pamphlets and tracts all need attention in the canvassing work, for they are as little wedges that open the way for larger works. *14LtMs, Ms 122, 1899, par. 55*

Extracts from a letter written, May 27, 1896: *14LtMs, Ms 122, 1899, par. 56*

“I have been shown that you also are in danger of making serious mistakes. You feel a deep interest in the circulation of the health publications; and this is right; but that special branch is not to be made all-absorbing. The health reform is as closely related to the third angel’s message as the arm to the body, but the arm cannot take the place of the body. The proclamation of the third angel’s message, the commandments of God and the faith of Jesus, is the burden of our work. The message is to be proclaimed with a loud cry, and is to go to the whole world. The presentation of health principles must be united with this message, but must not be independent of it, or in any way take the place of it. *14LtMs, Ms 122, 1899, par. 57*

“I was shown that the strong presentation of the health line of work is causing it to absorb more attention than should be given to any one branch. There must be a well-balanced, symmetrical

development of the work in all its parts. You, my brother, should not press the workers to handle the health books as *Bible Readings* was handled. Matters are now taking that phase. The glowing impressions given to the canvassers in regard to this one branch result in excluding from the field other works that must come before the people. You know I would have the health books occupy their proper place, but they are only one of the many lines in the great work to be done. *14LtMs, Ms 122, 1899, par. 58*

“Canvassers should not be taught that one book or one class of books is to occupy the field to the neglect of all others. Among the workers are always some who can be swayed in almost any direction. Those who have charge of the canvassing work should be men of well-balanced minds, who can discern the relation of each part of the field to the great whole. Let them give due attention to the circulation of health books, but not make this line so prominent as to draw men away from other lines of vital interest. It is my prayer that you may not move unadvisedly in this matter, and exercise an influence that shall lead men to dishonor God by neglecting the very things essential to come before the people at this time.” *14LtMs, Ms 122, 1899, par. 59*

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The Canvasser and Bible Work Letters have been received by me making inquiries in regard to the particular duties that devolve upon the canvasser. Some have said that in their experience in visiting the people, they have found favorable opportunities for presenting the truth for this time, and have even been forced into holding Bible readings. They have said they could not conscientiously pass by those who were interested, or neglect these favorable opportunities for presenting to earnest inquirers the great truth that means so much to us. On the other hand, letters come, saying that our canvassers are not doing the work which is given them to do, but are occupying their time in giving Bible-readings upon doctrinal points of faith, and that thereby prejudice is roused and canvassers have difficulty in delivering their books; and some are asking in what way they shall deal with this difficulty. *14LtMs, Ms 122, 1899, par. 60*

We think that there is truth in both these statements—that canvassers find favorable opportunity for leading the people to a better understanding of the Bible, and that, because of the way they meet these opportunities, prejudice is aroused and the work hindered. When the canvasser enters upon his line of work, he should not allow himself to be diverted from his work, but should intelligently keep to the point with all diligence. And yet, while he is doing his canvassing, he should not be heedless of opportunities to help souls who are seeking for light, and who need the consolation of the Scriptures. There are many who have met with trial and disappointment, whose hearts have been made tender by sorrow or affliction, whom the Holy Spirit is drawing unto Christ.<sup>14</sup>*LtMs, Ms 122, 1899, par. 61*

If the canvasser walks with God, if he prays for heavenly wisdom that he may do good and only good in his labor, he will be quick to discern his opportunities and the need of souls with whom he comes in contact. He will make the most of his opportunities to draw souls to Christ, not dwelling on doctrinal subjects, but upon the love of God, upon His mercy and goodness in devising the plan of salvation. He will not hold a controversy with the people. In the spirit of Christ he will be ready to speak the Word of Christ to him who is weary. If, as faithful, true workers, canvassers have learned the trade to which they are called, from the nature of their work, they will be equipped with right words and actions, adapted to the circumstances of those with whom they come in contact. It would not be proper, nor would good results ensue, to present doctrines to souls who are entirely ignorant of our faith.<sup>14</sup>*LtMs, Ms 122, 1899, par. 62*

The great need of the soul is to know God and Jesus Christ whom He has sent. The Bible abounds in practical lessons, which the canvasser may safely present to the people. If he can by this means enlighten their darkened minds, and bring into the sanctuary of the soul a knowledge of what practical religion means, he will be feeding the people. The inexhaustible theme of the love of God in giving His Son to die for the sins of the world can safely be presented. The canvasser can say to the inquiring soul, “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*]<sup>14</sup>*LtMs, Ms 122, 1899, par. 63*

Let the canvasser go forth with this prayer upon his lips, "Lord, what wilt thou have me to do?" [*Acts 9:6.*] Let him labor as in the light of God and in the presence of heavenly angels; let him desire to be approved of God in all things, having an eye single to His glory, and he will not be fruitless in the work which he has undertaken. *14LtMs, Ms 122, 1899, par. 64*

The claims of God are to be ever before our eyes, and we are never to forget that we are to give an account of the deeds done in the body. Weighted with this thought, canvassers will watch for souls, and their prayer will go forth from unfeigned lips, asking for wisdom to speak a word in season to those who need help. Workers of this kind will continually be elevating and purifying the soul through the sanctifying influence of the truth. They will feel the value of souls, and will make the most of the priceless opportunities granted them to make known the riches of the grace of Christ to those who are in poverty and darkness. *14LtMs, Ms 122, 1899, par. 65*

In order to enlighten souls, it is not necessary to bring up controverted points of doctrine, and thus create opposition. Christ is the center of all our faith and hope. Those who can preach the matchless love of God, those who with softened heart can lift up Jesus, and inspire hearts to give Him their best and holiest affections, are doing a high and holy work. By diligence in canvassing, by faithfully presenting to the people the cross of Calvary, the canvasser doubles his powers of usefulness. But while we present these methods of work, we cannot lay out an undeviating line in which every one shall move, for circumstances alter cases. God will impress those whose hearts are open to truth, who are longing for guidance, and He will say to His human agent, Speak to this one or that one of the love of Jesus. No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near, and soften and subdue the heart. *14LtMs, Ms 122, 1899, par. 66*

Doctrines of all kinds are proclaimed with no special effect, for men expect that others will seek to press upon them their doctrines; but when the matchless love of Jesus is dwelt upon, the grace of Christ is there to make its impression upon the heart. There are many who are sincerely seeking for light, who know not what they must do to

be saved. O tell them of the love of God, of the sacrifice Christ made on Calvary's cross to save souls from perishing. Tell them to place their will on the side of God's will, and the Lord will open the way before them. Tell them, "If any man will do his will, he shall know of the doctrine, whether it be of God." [*John 7:17.*] *14LtMs, Ms 122, 1899, par. 67*

We are individually put on the Lord Jesus Christ. To each one of us He must become wisdom, righteousness, sanctification, and redemption. As we have living faith in Christ to appropriate Him as our personal Saviour, we shall have power to place Him before others in a new light. When the people see Christ as He is, they will not begin to wrangle over doctrines, but will flee to Jesus for pardon, purity, and eternal life. No one can be a successful soul-winner till he himself has settled the question of surrender to God. In laboring for others we shall find that many are slow to comprehend the simplicity of godliness, but when once they look and live, the condition is met upon which the approval of God is bestowed. *14LtMs, Ms 122, 1899, par. 68*

The difficulty most to be dreaded is that the canvasser who meets these inquiring souls has not himself been converted, has not himself experienced the love of Jesus which passeth knowledge. If he has not himself experienced the love of Christ, how can he tell souls the precious, old, old story? The people are in need of having presented before them the very essence of true faith, of having brought to their minds the very way to accept Christ, and to confide in Him as their personal Saviour. They need to know how they may follow His steps whithersoever He goeth. Let the feet of the worker follow step by step the footprints of Jesus, and mark out no other way in which to proceed onward and heavenward. *14LtMs, Ms 122, 1899, par. 69*

When a soul has been brought to Jesus through this kind of personal labor, leave the surrendered, humbled heart for God to work with, and let God impose upon him just such burdens and urge upon him just such service as He sees fit. God has given His pledge that His grace shall be sufficient for every one who will listen to His invitation and come unto Him. Jesus says, "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.” [See *Matthew 16:24; John 15:8.*]*14LtMs, Ms 122, 1899, par. 70*

This is the kind of enlightenment the people need. They have heard doctrines until they are disgusted. Let the Lord Jesus Christ be the sum and substance of everything. If the people surrender to Jesus, if they open the door of their hearts and invite Him in, they will be in safe keeping. Jesus says, “I am the Way, the Truth, and the Life.” [*John 14:6.*] Possessing Jesus, they will possess truth; for if they follow on to know the Lord, they will know that His goings forth are prepared as the morning. They will be complete in Him. In our work we need far less controversy, and far more presentation of Christ.*14LtMs, Ms 122, 1899, par. 71*

Many professed Christians make themselves a center. They have broken away from the great Center, Jesus Christ; but if they would attract souls to Him, they must flee back to Christ, and realize their utter dependence upon Him. Satan has tried his uttermost to lay hold of and sever the chain that unites and binds men to God, that he may bind the souls for whom Christ has died to his own car, and make slaves of them in his service; but we are to work against him, and draw men to the Redeemer of the world. By exemplifying the love of Jesus in the life, by telling men what they must do in order to be saved, canvassers will themselves be blessed, and will receive light as they impart light to others.*14LtMs, Ms 122, 1899, par. 72*

Let canvassers be faithful students, learning how to be most successful, and while they are thus employed, let them keep their eyes and ears and understanding open to receive wisdom from God, that they may know how to help those who are perishing for lack of a knowledge of Christ. Let every worker concentrate his energies and use his powers for the highest of all service—to recover men from the snare of Satan and bind them to God, making the chain of dependence through Jesus Christ fast to the throne encircled with the rainbow of promise.*14LtMs, Ms 122, 1899, par. 73*

I cannot see why the canvassing work is not as good and successful a work as can be done for the Lord. Canvassers can become acquainted with the people. They can pray with them, and



can understand their true necessities. From the light which God has given me, there is much responsibility resting upon the canvassers. They should go to their work prepared to explain the Scriptures, and nothing should be said or done to bind their hands. If they put their trust in the Lord as they travel from place to place, the angels of God will be round about them, giving them words to speak which will give life and hope and courage to many souls. Were it not for the work of the canvasser, many would never hear the truth. *14LtMs, Ms 122, 1899, par. 74*

The canvasser should carry with him books and pamphlets and tracts to give away to those who cannot buy books from him. In this way the truth can be introduced into many homes. *14LtMs, Ms 122, 1899, par. 75*

Of all the gifts which God has given to man, none is more noble or a greater blessing than the gift of speech, if it is sanctified by the Holy Spirit. It is with the tongue that we convince and persuade; with it we offer prayer and praise to God; and with it we convey rich thoughts of the Redeemer's love. By this work, the canvasser can scatter the seeds of truth, causing the light from the Word of God to shine into many minds. *14LtMs, Ms 122, 1899, par. 76*

There are some who are adapted to the work of a colporteur, and who can accomplish far more in this line than in preaching. If the Spirit of Christ dwells in their own hearts, they will find opportunity to present His words to others, and to direct their minds to the special truths for this time. But they will need wisdom to know what to say, and what to leave unsaid. All points of our faith are not to be introduced indiscriminately. We should be careful not to arouse a combative spirit. There is enough to talk about that will not excite opposition, and that will open the heart to desire a deeper knowledge of God's Word. *14LtMs, Ms 122, 1899, par. 77*

The love of Jesus in the soul will lead the canvasser to feel it a privilege to labor to diffuse light. He will study, plan, and pray over the matter. Jesus and holy angels will give success to the efforts of intelligent, God-fearing men who do all in their power to save souls. Quietly, modestly, with a heart overflowing with love, let them seek to win minds to investigate the truth, engaging in Bible readings

when they can. By so doing they will be sowing the seed of truth beside all waters, showing forth the praises of Him who has called them out of darkness into His marvelous light. Those who are doing this work from right motives are doing an important work of ministry. They will manifest no feeble, undecided character. Their minds are enlarging, their manners are becoming more refined. They should place no bounds to their improvement, but every day be better fitted to do good work. *14LtMs, Ms 122, 1899, par. 78*

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We have a grand work to do for the Master, to open the Word of God to those who are in the darkness of error. Young friends, act as though you had a sacred charge. You should be Bible students, ever ready to give to every man that asketh you a reason of the hope that is in you. By your true Christian dignity, give evidence that you know you have a truth which it is for the interest of the people to hear. If this truth is inwrought in the soul, it will manifest itself in the countenance and demeanor, in a calm, noble self-possession and peace, which the Christian alone can possess. *14LtMs, Ms 122, 1899, par. 79*

The Canvassing Work as a Preparation for the Ministry. There are more difficulties in this work than in some other branches of business; but the lessons that will be learned, the tact and discipline that will be acquired, will fit you for other fields of usefulness, where you will minister to souls. Those who poorly learn their lesson, and are careless and abrupt in approaching persons, would show the same defects of manner, the same want of tact and skill, in dealing with minds should they enter the ministry. *14LtMs, Ms 122, 1899, par. 80*

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I was shown some men whom God was calling to the work of the ministry entering the field as canvassers. This is an excellent preparation if their object is to disseminate light, to bring the truth revealed in God's Word directly to the home circle. In conversation the way will frequently be opened to speak of the religion of the Bible. If the work is taken hold of as it should be, families will be visited, the workers will carry with them tender hearts and love for

souls, and will bear, in words and deportment, the fragrance of the grace of Christ, and great good will be the result. This would be an excellent experience for any who have the ministry in view. *14LtMs, Ms 122, 1899, par. 81*

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Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work, and one which will educate men and women to do pastoral labor. *14LtMs, Ms 122, 1899, par. 82*

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But many are attracted into the canvassing work to sell books and pictures that do not express our faith and do not give light to the purchaser. They are induced to do this because the financial prospects are more flattering than can be offered them as licentiates. These persons are obtaining no special fitness for the gospel ministry. They are not gaining that experience which would fit them for the work. They are losing time and opportunities by this kind of labor. They are not learning to bear the burden of souls, and daily obtaining a knowledge of the most successful way of winning people to the truth. These men are frequently turned aside from the convictions of the Spirit of God, and [they] receive a worldly stamp of character, forgetting how much they owe to the Lord who gave His life for them. They use their powers for their own selfish interest and refuse to labor in the vineyard of the Lord. *14LtMs, Ms 122, 1899, par. 83*

The Danger of Diverting Men from the Canvassing Work Men suited to this work undertake it; but some injudicious minister will flatter them that their gifts should be employed in the desk, instead of simply in the work of the colporteur or canvasser. Thus this work is belittled. They are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, and talk and pray with them, are caught up to make poor ministers. And the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected. *14LtMs, Ms 122, 1899, par. 84*

Ministers as Canvassers. I sincerely hope that no mind will receive the impression that it belittles a minister of the gospel to canvass. Hear the testimony of the apostle Paul: "Ye know, from the first day that I came into Asia, how 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." *Acts 20:18-21*. The eloquent Paul, to whom God manifested Himself in a wonderful manner, went from house to house, with all humility of mind, and with many tears and temptations. *14LtMs, Ms 122, 1899, par. 85*

I have been shown that the most precious ministry can be done by canvassing, and that by ministers. By doing this work, they will obtain a varied experience, and will be doing the very work that the apostle Paul did. I copy an extract from an appeal made to our brethren in regard to canvassing for our periodicals and books. "The canvassing work is an important field for labor; and the intelligent, God-fearing, truth-loving canvasser occupies a position equal to that of the gospel minister. Then should the canvasser feel at liberty, any more than the ordained minister, to act from selfish motives? Should he be unfaithful to all the principles of missionary work, and sell only those books that are cheapest and easiest to handle, neglecting to place before the people the books which will give most light, because by so doing he can earn more money for himself?" *14LtMs, Ms 122, 1899, par. 86*

"The canvassing work is a missionary work, and the field must be worked from a missionary standpoint. Selfish interest, love of dignity and position, should not be once named amongst us. The thought of seeking to be greatest should never come into our minds." *14LtMs, Ms 122, 1899, par. 87*

Closing Words. May the Lord help every one to improve to the utmost the talents committed to his trust. Those who work in this cause do not study their Bibles as they should. If they did, its practical teachings would have a practical bearing upon their lives.

Whatever your work may be, dear brethren and sisters, do it for the Master, and do your best. Do not overlook present, golden opportunities and let your life prove a failure, while you sit idly dreaming of ease and success in a work for which God has never fitted you. *14LtMs, Ms 122, 1899, par. 88*

Do the work that is nearest you. Do it, even though it may be amid perils and hardships in the missionary field. But do not, I beg of you, complain of hardship and self-sacrifice. Look at the Waldenses. See what plans they devised that the light of the gospel might shine into benighted minds. We should not labor with the expectation of receiving our reward in this life, but with our eyes fixed steadfastly upon the prize at the end of the race. Men and women are wanted now who are as true to duty as the needle to the pole—men and women who will work without having their way smoothed, and every obstacle removed. *14LtMs, Ms 122, 1899, par. 89*

I have described what canvassers ought to be. May the Lord open their minds to comprehend this subject in its length and breadth, and may they realize their duty to represent the character of Christ by their patient courage and steadfast integrity. Let them remember that they can deny Him by a loose, lax, undecided character. Young men, if you take these principles with you into the canvassing field, you will be respected, and many will believe the truth you advocate—because your daily life is as a bright light set upon a candlestick, which gives light to all that are in the house. Even your enemies, as much as they may war against your doctrines, will respect you; and when you have gained this much, your simple words will have a power, and will carry conviction to hearts. *14LtMs, Ms 122, 1899, par. 90*

## Ms 123, 1899

The Vineyard

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August 25, 1899 [typed]

This manuscript is published in entirety in *16MR 328-331*. +<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.

“Hear another parable,” Christ said. “There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, 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. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him: and the inheritance will be ours.” [*Matthew 21:33-38; Mark 12:7.*]<sup>14</sup>*LtMs, Ms 123, 1899, par. 1*

The householder is designed to represent God, the Husbandmen the Jewish nation, whom God had appointed to cultivate His vineyard, the world. The servants whom God sent to receive the fruits of the vineyard were the prophets and teachers through whom God had called Israel to render to Him His dues. Had God’s professed people been heeding the Word of the Lord, it would have not have been necessary to remind them of this and call them to a sense of their responsibility. But them had become selfish and covetous, and they were systematically robbing Him of the means and facilities He had entrusted to them for the carrying on of His work.<sup>14</sup>*LtMs, Ms 123, 1899, par. 2*

God had wrought mighty wonders before Pharaoh to show that He

was the ruler of the whole earth. He designed that His church should be composed of the very ones who were bondmen in Egypt. By His mighty power He delivered them out of the hand of Pharaoh, and made them His church which was a representation of His church in all ages. Christ had purchased this people, they were His property. All that they held in trust was the Lord's. But they were misappropriating their talents so that others could not be benefitted by the riches and grace of God. *14LtMs, Ms 123, 1899, par. 3*

God had taught them that His kingdom embraced the whole world. He was definite in all His arrangements, and positive in all His requirements. His kingdom was to succeed all other kingdoms, and cover the whole earth. It was never to be transferred to another ruler. This kingdom was God's peculiar treasure. Its principles were to test and purify His subjects, and fashion them after the image of God. *14LtMs, Ms 123, 1899, par. 4*

The lessons of Christ in the parables preceding the parable of the vineyard present the Jewish nation as unfaithful in their stewardship. Men of God's appointment had come to the vineyard for fruit, and had found none. Christ compared them to the barren fig tree, which while laden with luxuriant foliage, and apparently flourishing, was destitute of fruit. Christ searched from the topmost branch to the lowest bough, but He found nothing but leaves, and He cursed the unfruitful tree. "Let no fruit grow on thee henceforth and forever," He said. [*Matthew 21:19.*] *14LtMs, Ms 123, 1899, par. 5*

Christ had declared, The kingdom of God is not meat nor drink. Form and ceremony do not constitute the kingdom of God. Ceremonies become multitudinous and extravagant as the vital principles of the kingdom of God are lost. But it is not form and ceremony that Christ requires. He hungers to receive from His vineyard fruit in holiness and unselfishness, deeds of goodness, mercy, and truth. *14LtMs, Ms 123, 1899, par. 6*

Gorgeous apparel, fine singing, and instrumental music in the church do not call forth the songs of the angel choir. In the sight of God these things are like the branches of the unfruitful fig tree which bore nothing but pretentious leaves. Christ looks for fruit, for

principles of goodness and sympathy and love. These are the principles of heaven, and when they are revealed in the lives of human beings, we may know that Christ is formed within, the hope of glory. A congregation may be the poorest in the land, without music or outward show, but if it possesses these principles, the members can sing, for the joy of Christ is in their souls, and this they can offer as a sweet oblation to God.<sup>14</sup>*LtMs, Ms 123, 1899, par. 7*

“If ye keep my commandments, ye shall abide in my love,” Christ says. [*John 15:10.*] God looks for the fruit of obedience. “Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another as I have loved you.” [*Verses 8-12.*] Who among us realize these things, and cultivate love one for another?<sup>14</sup>*LtMs, Ms 123, 1899, par. 8*

A fashionable religion that consists of ceremony and pretension is not acceptable to God, for the love of God is not there. A church with such a religion can call forth no response from the heavenly angels, for their hearts are not receiving the rich currents of love which are flowing from heaven to earth, and which make glad the hearts of God’s people. When the love of Christ in the soul flows forth in pure, rich currents to those [who] need tenderness and kindness, it is like a draught from the river of God which flows from beneath His throne to refresh the parched and thirsty soul.<sup>14</sup>*LtMs, Ms 123, 1899, par. 9*

These are the fruits that Christ would have from His vineyard, and from His saints who assemble to worship Him from year to year. Obedience to God’s commandments makes our souls precious in His sight. The church is very dear to the heart of God. He would have His people sing with the heart and with the understanding also: “Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.” [*Psalms 80:8.*] “Now will I sing to my 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 there of, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein. ... The vineyard of the Lord of hosts is the house of Israel.” [*isaiah 5:1, 2, 7.*]<sup>14</sup>*LtMs, Ms 123, 1899, par. 10*

Let songs pour forth from lips that the live coal from off the altar has touched. Lift up your voices in the words of the *one hundred and twenty-first, one hundred and twenty-fifth, and one hundred and twenty-sixth psalms*. The angelic host will join with those who sing with the spirit and with the understanding also.<sup>14</sup>*LtMs, Ms 123, 1899, par. 11*

**Ms 124, 1899**

Diary/"On October 1, 1896, we assembled..."

Refiled as *Ms 55, 1896*.

**Ms 125, 1899**

Diary Fragments/A Beautiful Dream

Refiled as *Ms 56, 1896*.

## Ms 126, 1899

### Words of Warning

NP

August 28, 1899 [typed]

Portions of this manuscript are published in *2BC 998*; *CM 29*; *3MR 239*. +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 things have been opened before me. I seemed to be present with others in a meeting in which the debt on Battle Creek College was being discussed. The interest on the principal had not been paid, and thus twenty thousand dollars, besides the large principal, had accumulated. After some discussion, it was decided to strike off the interest; and an appeal was made that the whole debt be cancelled. It was urged that the Lord would bless this liberality. Some pressed this matter as though it were duty to forgive the debt. They said that a great blessing would be the result of doing this.*14LtMs, Ms 126, 1899, par. 1*

One present, who bore on His face an expression of heavenly dignity, said, The Conference has not money in the treasury to give for this purpose. It has not the wherewithal to cancel its own debts. And if it were free from debt itself, it would have no moral right to place the indebtedness of the school upon the center, the heart of the work. The school interest should be considered, but in an altogether different way. There has been a misapplying of the means taken from the Lord's treasury. Men not led and taught by God have been swaying lines of the work in wrong directions. There is a large debt upon the school, which as been left to accumulate.*14LtMs, Ms 126, 1899, par. 2*

This debt has been increased by the creation of buildings directly contrary to the warning not to build. Men concluded that they knew best, and the building went on. The words of Christ were not thought of: "Which of you, 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.” [Luke 14:28, 29.] Christ’s words should lead us to follow this precaution.<sup>14</sup>*LtMs, Ms 126, 1899, par. 3*

God’s people are not to manage any part of His work, spiritual or temporal, with carelessness. The cause of God must not be imperilled, as it has been, by men neglecting to take inventory, and know how they stand financially. You all have reason to examine yourselves closely, and see why you are thus bound about for means to work with. Is there not a cause? It is not an honor to God to carry on schools when by so doing a mountain of debt is piling up to weaken the hands of the teachers and to discourage the people. The confidence of the people is shaken in the wisdom of the managers who year after year make no change, who show little determination to change the manner of carrying on the schools. They do not seek to find out how this matter could be reformed. Religious light is to shine through those who know the truth, and men of understanding should be appointed to change the order of things.<sup>14</sup>*LtMs, Ms 126, 1899, par. 4*

Sanitariums are not to be built on borrowed capital. It has not been wisdom to incur large debts by erecting buildings. Adding building to building, without becoming free from debts previously incurred, is a snare to the soul. Embarrassment should not be thrown on the Lord’s instrumentalities by placing on them debts incurred by human mismanagement. Wisdom is not exercised in these things. God’s people need to remember that the world is to be illuminated by light. The servants of God, who are engaged in the last grand work that is to be accomplished for the world, should not hasten to erect buildings in large indebtedness. This is contrary to faith and consistency.<sup>14</sup>*LtMs, Ms 126, 1899, par. 5*

There are great changes to be made. Ancient Israel was directed to dispossess the land God has given them of the corrupt, idolatrous inhabitants, and [to] take possession of the land. This warfare the Lord assured them would be His, and He would give them the victory if they would obey His commandments. But they were constantly working half according to the Lord’s plan and half

according to their own convenience. They pleaded that it was so much more to their advantage, and cost so much less, to be a consolidated company, so that if their adversaries made an attack upon them, they would not prevail against them.<sup>14</sup>*LtMs, Ms 126, 1899, par. 6*

The Lord assured them that they must dispossess the land of those who were a snare to them, who would be thorns in their side. This was the word of the Lord, and His plan was that under His guardianship His people should have larger and still larger territory. Wherever they should build houses and cultivate the land, business firms should be established, that they would not have to borrow from their neighbors, but their neighbors from them. Their possessions were to enlarge, and they were to become a great and powerful people. But they stopped halfway. They consulted their own convenience, and the very work God could have done for them, by placing them where the knowledge of God should be made known and the abominable practices of the heathen banished from the land, was not done.<sup>14</sup>*LtMs, Ms 126, 1899, par. 7*

With all their advantages and opportunities and privileges, the Jewish nation failed to carry out God's plans. They bore little fruit, and continually less, until the Lord employed the barren fig-tree, with His curse upon it, to represent the condition of the once chosen nation. The work we do must be done with the unworked portions of the Lord's vineyard in mind. But today it is in a few places only that means are expended and advantages provided. The Lord would have the means and advantages more equally distributed. He would have provision made for many places that are now unworked. The present condition of things is very disappointing to the Lord Jesus Christ, who gave His life for the life of the world.<sup>14</sup>*LtMs, Ms 126, 1899, par. 8*

The Lord calls upon all who have the light to work in His vineyard, to take up some decided line of service for the Lord. He calls for most earnest, vigilant working, as well as for waiting, preparing, and watching for His appearing. All who believe in Christ as a personal Saviour are to show active virtues, that others may see that they too are to illustrate the truth and its saving power upon the life. The parable of the vineyard shows that it is not alone the priests and

rulers who bear responsibilities. To every man God has given talents, from the lowliest and most obscure to the highest and most influential. A diligent use of these talents, whether they be great or small, will bring returns. This is the Lord's portion, which He expects to receive from His vineyard. *14LtMs, Ms 126, 1899, par. 9*

It was God's purpose that His work should be far in advance of what it now is. By spending so much money in one locality, you are intercepting the light which God has given to go to many places. Thus the impression is left upon minds that the work bears not the signature of God. Careful consideration must be given in regard to the means invested in land and buildings. The cost must be counted. All must be united. Every laborer for God is to act his part, investing the Lord's entrusted capital of means with due regard to the needful illumination of other localities. *14LtMs, Ms 126, 1899, par. 10*

Activity is needed, yet this may be carried too far. Responsibilities may be gathered which will work disaster and defeat to the healthful, solid carrying forward of the work. Men must now come to the front. There is to be conscientious consideration given to every part of the whole vineyard. Centers are to be made in places which the Lord shall designate. From these special centers light is to radiate to regions beyond. God's people hold in their power, through a living connection with Him, the great remedy which will heal all who receive and obey the Word of God. The Lord has made His church the great depository of light, and from it the truth is to go forth with efficiency to heal the spiritual and physical maladies of those who are hungering for the bread of life. Make no more extravagant outlays which will place on the cause a heavy burden of debt. *14LtMs, Ms 126, 1899, par. 11*

Had the General Conference walked in the counsel of God, the Lord would have given wisdom in every movement. The evangelizing movements would have been carried forward harmoniously. But pride, self-assertion, and self-will has greatly dishonored God, and placed the people in a position where they have not confidence in the men in positions of responsibility, who do not plan as God would have them. The erection of so many large buildings in one place as there are in Battle Creek is not according

to the light and wisdom received from God. Scattered in many places, these buildings would be so many luminaries, from which light would shine. This would be more after God's order. Plants should be made in many places. Interests should be created in many cities; many lights should be kindled to shine forth brightly. This is the Lord's plan. Holy, beneficent actions will be rewarded. *14LtMs, Ms 126, 1899, par. 12*

Embarrassment has come upon the Lord's instrumentalities because the work has not been aggressive. Sufficient efforts have not been made to bring to a knowledge of the truth those who full of joy would prove their sincerity by making offerings to God. Jesus was rich, but for our sakes He became poor, that through His poverty we might be made rich. There are precious souls in the darkness of error who would have accepted the truth if they had only had a few of the abundant opportunities that have been brought to Battle Creek, until the people there have groaned under the burden, and have lost the sense of the preciousness of the truth. The labor that has been bestowed in Battle Creek, the money there expended, was needed in other portions of the Lord's vineyard, and if proportionately spread over a large territory, would have brought the angels of heaven to the help of human agencies. *14LtMs, Ms 126, 1899, par. 13*

The vineyard is the world, but the enemy is working to intercept every ray of light sent from God to man. Those who know the truth are to impart this knowledge to those who know it not. This work is not to rest merely upon the ministers but upon the church members also. If this work were done as it should be, those now in darkness would rejoice in the light. Men and their means would be converted. These men would hunt for opportunities to signalize their gratitude to God as almoners of His gifts. This is what the Lord desires to see. Angels of God will work with human hearts when ways are opened for them to work. *14LtMs, Ms 126, 1899, par. 14*

Strange, eventful history is being recorded in the books of heaven. You are appealing to human judgment and speaking of compassion. But from whence will the compassion come to reimburse the treasury of the General Conference if they settle the school debt? Can you not reason from cause to effect? The Lord's



cause has been betrayed. You can replenish the treasury only by quickening and converting the hearts of the men who carry responsibilities. *14LtMs, Ms 126, 1899, par. 15*

It is not the great buildings you erect in disregard of the work God requires to be done in regions beyond, not the robbery of God by human methods and plans, that will place His work on a high and exalted basis, where He can be glorified. It is not changing men from the heart of the work to different places that will remedy the difficulties. The education of years has been molding and fashioning the work of false theories. False theories, human policy, selfishness, pride, self-esteem, and corrupting principles have been brought in, to sacred things. It is righteousness that exalteth a nation. Sin, selfishness, and covetousness are the ruin of any people. *14LtMs, Ms 126, 1899, par. 16*

Everything in our world is in agitation. Events are changing to bring about the day of God, which hasteth greatly. It becomes those who are now in positions of trust not to catch the spirit of confusion, and drift, drift, they know not where. God's people need thorough conversion of heart, revealing harmony amid the disorderly elements of the world. In the general discord there should be one place where harmony and unity should exist because the Bible is the study book. When its principles are followed, it becomes a bright light shining in a dark place. *14LtMs, Ms 126, 1899, par. 17*

All who build on the Rock can be sure that, their house will stand amid the tempest. Speculations have spoiled the piety and purity which should have been strictly guarded. Unholy principles have been mingled with sacred responsibilities. Disjointed, disconnected, erratic movements have placed uncertainty upon the sacred work of God. But the Word of God liveth and abideth forever, and when God's faithful people stand forth upon this Word, human calculations will appear as they are. *14LtMs, Ms 126, 1899, par. 18*

You talk of the mercy and compassion to be exercised by the Conference, which has been stripped of its means and influence by mismanagement, so that the people are ashamed, and have lost heart and courage. Where is the mercy and compassion to come from to heal the wounds that sin has made by false theories and

false principles? The General Conference had no moral right to invest its funds in buildings, even though they were to relieve the sufferings of humanity in any special location, when the money was needed to carry on aggressive warfare. *14LtMs, Ms 126, 1899, par. 19*

Little attention was given to the various entreaties for help to carry forward the work in new fields, but means are still called for—to erect more buildings in the very places where thousands upon thousands of dollars have already been spent in erecting buildings, which it was not positively the duty of the General Conference to erect, for there were new fields to be entered. The truth was to be preached in camp meetings, the standard of truth was to be uplifted, and humble houses of worship built in new territories, where people have never heard the last message of mercy that is to be given to the world. An immense amount of money has been expended in America in opposition to the light God has given. This abundant outlay of means has not been after the Lord's devising. *14LtMs, Ms 126, 1899, par. 20*

The Lord has a lesson for His people to learn. It was not His purpose that so many buildings should be erected in Battle Creek. He would have had plants made in many directions, that His truth might make an impression on the people. A light goes forth from those who have a knowledge of the law of God, a knowledge that the Sabbath is the Lord's memorial of creation. The Sabbath is a sign between Him and His people, that they may know that it is God who sanctifies them. There should be double the number of Sabbathkeepers that there now is upon the record books of heaven; and there would be if the standard of truth had been planted in many localities. *14LtMs, Ms 126, 1899, par. 21*

It was the departure from the Lord's plans that caused the discomfiture of the Hebrew people. It is the working away from God's plan, the failure to give heed to His counsel, that is the cause of the dearth of means to carry forward advanced work today. There is much more of a showing in Battle Creek than there should be, to the neglect of other places. Had the word of the Lord been regarded, there would now be many more smaller centers. There would be settlements of Sabbathkeepers in every city in our land.

The light would be shining amid the moral darkness of an apostate religious world, who are boldly lifting their human laws against the divine law of Jehovah. There would be an accumulation of interests and an increase of light, which would penetrate to regions beyond.*14LtMs, Ms 126, 1899, par. 22*

As a sacred trust the truth was to be given to the world, but in Battle Creek a world has been made of an atom. A return proportionate to the privileges given has not been made to the Lord. The banner of truth has not been uplifted in places which have never heard the truth. There has been a great neglect of duty, and the Lord cannot and will not prosper a people who study their own convenience and spend means in places where there are already abundant advantages. By the numerous buildings and facilities in Battle Creek, a large number of people are called there who should be scattered in the barren portions of the world. The consecration and sanctification that comes to the people is as dew upon the grass, and will be until the self-centering principle is broken up.*14LtMs, Ms 126, 1899, par. 23*

Men and women have been tied in Battle Creek who should have taken the light to other localities, where it would have been communicated to souls worth saving, for whom Christ died. If a portion of the means invested in medical missionary work, in order to get into touch with the lower classes, were spent in lines of work which would bring the workers in touch with the higher classes; if those in the highways were labored for as earnestly and perseveringly as the outcasts, money and talent, the Lord's lent treasures, would have been brought into His service.*14LtMs, Ms 126, 1899, par. 24*

Each place is to have its proportion of work done in it. When this is done, God will co-operate with the workers. Churches will be built to establish the work. The saving message of eternal truth will be heard. Sinners will learn that obedience to God will bind up the souls ready to perish, that united with Christ in God we may become partakers of His holiness, partakers of the divine nature, having escaped the corruptions that are in the world through lust.*14LtMs, Ms 126, 1899, par. 25*

When we might have had large increase, only a few have been added to the number of believers because of our lack of faith. But it is not the Lord who has failed. Had there been a deep consecration to God, had the principles of self-denial and self-sacrifice been constantly practiced, there would have been a limit to the location of buildings in one or two places. This would have relieved the difficulty. Centers would have been made in many places where God's vineyard now lies a barren waste. In the place of having immensely large gatherings for convocation meetings, there would have been smaller gatherings in more places. Thus the people would have been better educated, and many more would have been sharers of the knowledge and presence of God.<sup>14</sup>*LtMs, Ms 126, 1899, par. 26*

There is a selfish ambition to make a grand display and multiply advantages. If the Lord had been honored, there would have been less of man's devising and more of God's wisdom. God declares, "I will instruct thee ... in the way which thou shouldest go; I will guide thee with mine eye." "The meek will he guide in judgment; the meek will he teach his way." [*Psalm 32:8; 25:9.*] Ministerial institutes have been held where many have been taught and blessed; but when this is continued, and institutes are held at great expense, thus incurring debt, the matter becomes a species of selfishness. Ministers are withdrawn from the field to be held for weeks in meetings, because a few young men design to enter the ministry. Thus the field is robbed of ministerial help, and the flock of God is not supplied with meat in due season.<sup>14</sup>*LtMs, Ms 126, 1899, par. 27*

A better way to educate young ministers is to place them for a time in connection with experienced, stable ministers, who are well grounded in the faith. Then set them at work in small places to teach the truth. Canvassing is the best way in which to obtain experience. Be sure that these souls are soundly converted before encouraging them to labor in any line. Then let them work, and God will work with them.<sup>14</sup>*LtMs, Ms 126, 1899, par. 28*

Souls converted are talents gained, and one talent gained often brings in a hundredfold, and even more, in return. It is unbelief in God that blocks the wheels. It is unfaithful stewardship in God's

vineyard that brings such large numbers to Battle Creek, to the weakening of their own souls. They are exposed to many temptations which have a corrupting influence upon the church. If the many who have moved into Battle Creek could only see that they have done so without counsel from God, changes would be made.*14LtMs, Ms 126, 1899, par. 29*

Many who have thought to gain much knowledge in medical missionary work by studying in Battle Creek would have gained far more by taking hold of the work in some place, and in the fear of God practicing what they did know. In the canvassing work many lines of work present themselves, in doing which, men learn how to labor for God, for the Lord impresses the mind in regard to what to do in an emergency. There are some who need to learn much before they engage in giving treatment. In getting ready to work, some are losing the opportunity to save souls who are ready to perish. There are some who might study a lifetime, and then not be successful in medical missionary work.*14LtMs, Ms 126, 1899, par. 30*

Money, time, and workers must now be improved, that one hundredfold more work may be done than has been accomplished. Seek the Lord in prayer. Urge your petitions before Him, and He will help you. He will open your understanding. He will give you knowledge. Begin to work just where you are, and do the work nearest you, praying earnestly and with faith. Many have heard the invitations from the Lord's servants. Their spirit is stirred within them because the Lord has sent His Spirit to write the truth on the tablets of the soul. These are not to waste time by attending classes and hearing a large amount of matter which they cannot retain because it is thought that this will fit them for the ministry or medical missionary work.*14LtMs, Ms 126, 1899, par. 31*

Isaiah had a marked experience. "In the year that king Uzziah died," he says, "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the

voice of him that cried, and the house was filled with smoke.*14LtMs, Ms 126, 1899, par. 32*

“Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.”*14LtMs, Ms 126, 1899, par. 33*

Some have had this experience, but, not depending on God, they placed them where, as they thought, they could learn, and circumstances connected with the instruction, which was supposed to be fitting them for the work, confused their ideas and marred their experience, so that they were less qualified for doing the work the Lord had given them than before they were encouraged to take time for education.*14LtMs, Ms 126, 1899, par. 34*

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not?” [*Isaiah 6:1-9.*]*14LtMs, Ms 126, 1899, par. 35*

The fields are ripe for the harvest. Let souls solemnly dedicate all their talents to the Lord, and go forth in His name. As they advance by prayer and in faith, the Lord will surely be their Instructor. Altogether too much reliance is placed upon men and too little upon God. At this time there should be representatives of the truth in every city and in the remote places of the earth. Those whose hearts the Lord opens will listen to the message God sends them by His servant. The heart will be touched. The faith of the hearers is mixed with the Word, and the message is remembered. No one can be benefited by a forgotten message.*14LtMs, Ms 126, 1899, par. 36*

We know and believe the truth in vain, unless we cultivate the memory of the Word. “By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.” [*1 Corinthians 15:2.*] Many are hearers of the Word, but not doers; and “if any man be a hearer of the word, and not a doer, he

is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." [*James 1:23, 24.*] He does not look closely enough into the mirror to see the defects that need to be corrected. Many things are brought before him, but he soon forgets what the mirror revealed to him as needing reformation. God calls for an earnest, thorough change in the manner of working for the advancement of His truth in the world.<sup>14</sup>*LtMs, Ms 126, 1899, par. 37*

## Ms 127, 1899

### The Parable of the Two Sons

NP

September 5, 1899 [typed]

Portions of this manuscript are published in *OHC 81; HP 42; CG 248; 5BC 1097; RH 02/20/1900, 02/27/1900*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves.” [*Matthew 21:12.*]<sup>14</sup>*LtMs, Ms 127, 1899, par. 1*

Christ drove the dishonest traffickers from the temple courts with heaven’s authority flashing from His face. His voice spoke to the conscience and soul with the power of God. “Take these things hence,” He said, “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.*] The guilty ones knew what these words meant. They feared the wrath of the Lamb. This was evidence which they had not looked for. Amazed and terrified they obeyed the command of Christ without excuse or resistance.<sup>14</sup>*LtMs, Ms 127, 1899, par. 2*

When their terror was abated, they returned to the temple to find still further evidence of Christ’s Messiahship. The Saviour was healing the sick and dying. “The blind and the lame came to him in the temple; and he healed them.” [*Verse 14.*] They heard the voice of rejoicing and the song of praise. In the very temple itself, the children who had been restored to health were waving palm branches and singing praises and hosannahs to the Son of David. Baby voices were lisping the praises of the mighty Healer.<sup>14</sup>*LtMs, Ms 127, 1899, par. 3*

The scene was indelibly impressed on the minds and hearts of those who had come up to attend the feast. What greater evidence than this could Christ give? If such evidence as this could find no



entrance into the hearts of those resisters of light, if such a scene as this did not bring conviction, if this light were not sufficient to drive away their prejudice and jealousy, what evidence should Christ give to break their rock-bound hearts? No evidence that He could give would break their stubborn wills.*14LtMs, Ms 127, 1899, par. 4*

“And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? And who gave thee this authority?” [*Verse 23.*]*14LtMs, Ms 127, 1899, par. 5*

Christ answered them by asking a question, “I also will ask you one thing,” He said, “which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?” [*Verses 24, 25.*]*14LtMs, Ms 127, 1899, par. 6*

The priests and rulers were perplexed. “They reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? And if we shall say of men: we fear the people; for all hold John as a prophet. And they answered Jesus and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.” [*Verses 25-27.*]*14LtMs, Ms 127, 1899, par. 7*

In His wonderful deeds of healing, Christ had answered the question of the priests and elders. He had given them evidence of His authority, which could not be controverted. But it was not evidence that they wanted. They were anxious that He should proclaim Himself as the divine authority, that they might misapply His words, and stir up the people against Him. They wished to destroy His influence and put Him to death. Christ knew that if this people could not recognize God in Him, they could not believe His assurance that He was the Christ. They had seen the sick healed, and the dead raised to life. They had witnessed the resurrection of Lazarus after he had been in the grave four days.*14LtMs, Ms 127, 1899, par. 8*

The moral supremacy of Christ was revealed in all His words, in every work of love and power; but they recognized it not. They

thought to take Him by guile, and cause Him to speak something which they could use to His condemnation. But Christ not only evades the issue they hope to bring about, but turns the condemnation upon themselves. In the purity of John's life and his self-denial, they had felt the power of God. Conviction had been sent to every soul. If they would not heed John's warning, they would not heed the words of Christ. *14LtMs, Ms 127, 1899, par. 9*

"But what think ye," Christ continued. "A certain man had two sons; and he came to the first, and said, Son, to work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second and said likewise, And he answered and said, I go sir, and went not." [*Verses 28-30.*] *14LtMs, Ms 127, 1899, par. 10*

In these two sons are represented the obedient and the disobedient, the righteous and the unrighteous. The son who refused to obey the command, saying, I will not, represented the open transgressor, who cared neither for God nor man—those who make no pretension of piety, and who openly refused to come under the yoke of service to Christ. But these afterward repented and went. When the gospel came to them in the message of John the Baptist, "Repent, for the kingdom of heaven is at hand," they repented and confessed their sins. [*Matthew 3:2.*] This class was in a much better condition to do the will of God than those who said, "I go, sir," but went not. [*Matthew 21:30.*] *14LtMs, Ms 127, 1899, par. 11*

In the son who said, "I go, sir," and went not, the Pharisees were revealed in their true character. The scribes and Pharisees knew the law. They professed to be obedient sons, but they did not keep the commandments of God. They arrayed themselves against Christ. *14LtMs, Ms 127, 1899, par. 12*

The Saviour contrasted the two classes. The ones whom the Pharisees looked upon with contempt at first refused the invitation, but they afterward repented and went. The Pharisees who said, "I go, sir," but went not, acted a deceptive part. The two cases thus presented, Christ asked, "Whether of them twain did the will of his Father?" Forgetting themselves the Pharisees answered, "The first."

Christ said to them, “Verily I say unto you, That the publicans and harlots go into the kingdom of heaven before you.” [*Verse 31.*]14LtMs, Ms 127, 1899, par. 13

The door was open for them still. They could enter if they would. Christ longed to see them convicted and converted. What is it that holds them back? It is pride of their spiritual advantages. But the invitation is still held out to them.14LtMs, Ms 127, 1899, par. 14

This parable is far-reaching and comprehensive. The work of John the Baptist is referred to by the great Teacher. This work was foretold by the angel who visited Zacharias in the temple: “And it came to pass that while he (Zacharias) 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. And the whole multitude were praying without at the time of incense. And there appeared unto him an angel of the Lord standing at the right hand of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him.14LtMs, Ms 127, 1899, par. 15

“But the angel said unto him, 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 he shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him 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 1:8-17.*]14LtMs, Ms 127, 1899, par. 16

The *third chapter of Matthew* tells of the work of the Holy Spirit through John the Baptist: “In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight.” [*Verses 1-3.*]14LtMs, Ms 127, 1899, par. 17

The words of the preacher in the wilderness were with power. He made no compromise with sin, and many were turned from their unrighteousness. "But the Pharisees and rulers believed not." When John saw the Pharisees and Sadducees coming to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet to repentance, And think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham." *14LtMs, Ms 127, 1899, par. 18*

"And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner: but he will burn up the chaff with unquenchable fire." [*Verses 7-12.*] *14LtMs, Ms 127, 1899, par. 19*

Had the conversion of the Jews been genuine, they would have received this testimony of John, and would have accepted Christ as the Messiah, the one to whom all their sacrificial offerings pointed, He who was the foundation of their whole economy. But the Pharisees and Sadducees did not produce the fruits of repentance and sanctification and righteousness. They were of the class who said, "I go sir," but went not. [*Matthew 21:30.*] *14LtMs, Ms 127, 1899, par. 20*

Christ declared John the Baptist to be the greatest prophet born of women. He bore his message unflinchingly, rebuking the sins of the priests and Pharisees, and enjoining upon them the works of the kingdom of heaven. He pointed out to them their sinful disregard of their Father's authority in refusing to do the work incumbent upon them. Christ showed His hearers that they had had sufficient evidence that John was a messenger from God. And the Pharisees before that large concourse of people dared not deny that the messenger, who proclaimed the coming of One greater than himself, was sent of God. *14LtMs, Ms 127, 1899, par. 21*

Christ Himself had gone to the Jordan, not to repent of sin, but to fulfill every specification required of the sinner. The Baptist saw the Saviour walking at a distance from him, and his face lighted up. "Behold the Lamb of God," he cried, "which taketh away the sin of the world." [John 1:29.] There Christ stood revealed before the people. The glory of God descended upon Him in the form of a dove like burnished gold, and the voice of the Infinite One declared, "This is my beloved Son, in whom I am well pleased." [Matthew 3:16, 17.] Then John knew him to be the Christ, for God had told him that He would give him a sign pointing out the Promised One. *14LtMs, Ms 127, 1899, par. 22*

Christ reminded the priests and Pharisees of this recognition by God of John's message and work. If you believe John to be a prophet, why do you not believe My testimony? He said. He told you plainly who I was, but you believed him not. You have refused to do the work God has appointed you in revealing Christ to an apostate world. You refuse to believe in the Son of God. You now ask Me for My authority for cleansing the temple courts, which you have defiled. You profess to be anxious to know God's will, but you reject the evidence given in such abundance. The publicans and harlots whom you despise are receiving the message, and pressing into the kingdom of God before you. *14LtMs, Ms 127, 1899, par. 23*

Christ explained why it was that the son who at first refused to comply with the request afterward repented. The Spirit of God was working in the disobedient hearts, and under the sharp, clear-cut preaching of John the Baptist, many sinners were brought to repentance. Publicans and harlots heard and accepted the invitation. We read that on one occasion, when the disciples of John had come to question the Saviour, when they "were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? *14LtMs, Ms 127, 1899, par. 24*

"Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold I send my messenger before thy face, to

prepare the way before thee. For I say unto you that of those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of heaven is greater than he. And all the people that heard him, and the publicans, justified God, being baptized of the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.” [Luke 7:24-30.]*14LtMs, Ms 127, 1899, par. 25*

Christ said to the unbelieving ones, “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 21:32.] This unbelief is not an impulse. You criticized John because of his self-denying life and strict, abstemious habits. You find fault with Me because I sit at the table with publicans and sinners. The Lord set His seal to the mission of John when publicans and harlots believed him. But you cherished unbelief. You did not repent. “I came not to call the righteous, but sinners to repentance.” [Mark 2:17.] You claim to be righteous. Why do you then object to My calling publicans and sinners to partake of the waters of life?*14LtMs, Ms 127, 1899, par. 26*

When Christ appeared in the garb of humanity, these souls who were not under the jurisdiction of priests and rulers heard His word, were converted, and believed and acknowledged Him. This work was foretold by the prophet Isaiah:*14LtMs, Ms 127, 1899, par. 27*

“Wherefore the Lord said, Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?*14LtMs, Ms 127, 1899, par. 28*

“Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me

not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? 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.<sup>14LtMs, Ms 127, 1899, par. 29</sup>

“For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him, that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord that redeemed Abraham concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” [*Isaiah 29:13-24.*]<sup>14LtMs, Ms 127, 1899, par. 30</sup>

The priests and elders of Israel were not what they professed to be. They spent their lives in outward ceremonies, and considered these services too sacred to be mingled with any secular business. Therefore their life was supposed to be wholly a religious one. But they performed their ceremonies to be seen of men, to be considered pious and devoted by the world. While professing to obey, they refused to render to God the obedience to which he had called them. They made the requirements of the law very exacting when it was for their interests to do this; but when they were shown that strictest obedience was required of them they reasoned away the force of God’s precepts to favor themselves. They were not doers of the Word which they professed to teach to others, and Christ declared, “Ye teach for doctrine the commandments of men.” [*Matthew 15:9.*]<sup>14LtMs, Ms 127, 1899, par. 31</sup>

In vision the Lord revealed to His servant Isaiah the true condition of ancient Israel: “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. Ah, sinful nation; a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord: they have provoked the Holy One of Israel unto anger, they are gone away backward.*14LtMs, Ms 127, 1899, par. 32*

“Why should ye be stricken any more? Ye will revolt more and more, the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your city is burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.” [*Isaiah 1:2-8.*]*14LtMs, Ms 127, 1899, par. 33*

This chapter faithfully presents the spiritual condition of the once favored people of God. The reason for their chastisement is given. The Lord had called Judah and Jerusalem to hold universal dominion. To the seed of David He had given the scepter. But now the Lord presents them as a people whom He will utterly destroy for their iniquities:*14LtMs, Ms 127, 1899, par. 34*

“Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting.*14LtMs, Ms 127, 1899, par. 35*

“Your new moons and your appointed feasts, my soul hateth: they are a trouble to me: I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash



you, make you clean, put away the evil of your doings from before mine eyes: cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be like wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.” [Verses 10-20.]*14LtMs, Ms 127, 1899, par. 36*

The condition of the men whom Christ drove out of the temple courts is here delineated. And these words show us in what light the Lord regards those who, while claiming to be righteous, transgress His holy law.*14LtMs, Ms 127, 1899, par. 37*

But among this apostate nation there were some genuine conversions. By a wonderful revelation of God’s power, Paul was brought to Christ, and his case is set forth as one of genuine conversion. The priests and rulers had not the deep conviction of sin that Paul had. They would not admit that they needed conversion. Speaking of his experience, Paul said, “I was alive without the law once, but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it, slew me. Wherefore the law is holy, and the commandment holy, and just, and good.” [*Romans 7:9-12.*]*14LtMs, Ms 127, 1899, par. 38*

This lesson is placed before us for our consideration. Every soul is amenable to the law of God. The knowledge of the law brings the repenting, believing soul to Christ, to learn of Him and wear His yoke. “Learn of me,” Christ says, “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.*]*14LtMs, Ms 127, 1899, par. 39*

Self-righteousness is not true righteousness, and those [who] cling to it, and refuse to give it up, will be left to take the consequences of holding to a deception. Those who claim to keep the commandments of God, but who are unsympathetic and cold, self-important and self-centered, have not the love of God in their hearts

to flow forth to others. They say, "I go, sir," but they do not go. [Matthew 21:30.] The open sinner has far better prospects of gaining eternal life than have these pretentious ones.<sup>14</sup>*LtMs, Ms 127, 1899, par. 40*

He who sees himself as a sinner, with no cloak for his sin, who sees that he is corrupting soul, body, and spirit before God, becomes alarmed lest he be eternally separated from the kingdom of heaven. He realizes his diseased condition, and finds healing in Christ who has promised, "Him that cometh to me, I will in no wise cast out." [John 6:37.] And God puts upon the repenting one the robe of Christ's righteousness, and the angels of heaven rejoice over the one soul saved.<sup>14</sup>*LtMs, Ms 127, 1899, par. 41*

No man can accept the gospel of Christ who refuses the admonitions of the Word of God, and follows a way of his own choosing. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin. That walk to go down into Egypt, and that have not asked at my mouth, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." [Isaiah 30:1-3.] Will there be among the people of God in these last days those who pursue a course of action similar to that of rebellious Israel? Will those who have had privileges and opportunities, and before whom the Lord has worked in a marked manner, oppose righteousness? Shall there be among us those described by the prophet as "rebellious people, lying children, children that will not hear the law of the Lord, which say to the seers, See not; and to the prophets, Prophecy unto us right things, speak unto us smooth things, prophecy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us"? [Verses 9-11.]<sup>14</sup>*LtMs, Ms 127, 1899, par. 42*

The Lord calls upon His people in 1899 to be converted. Great light has come to them, but the principles of the Word of God have not been carried into the practical life. If pride and selfishness and covetousness are not eradicated from the heart, they will poison every lifespring of the soul, and true liberality and Christian courtesy

will not be exercised. The attributes of the unrenewed heart are cherished. The Lord cannot purify the soul until the entire being is surrendered to the working of the Holy Spirit.*14LtMs, Ms 127, 1899, par. 43*

The Word of God is plainly expressed in His law. But only those who eat the flesh and drink the blood of the Son of God can understand that Word to the saving of their souls. "The flesh profiteth nothing," Christ said, "The words that I speak unto you, they are spirit, and they are life." [*John 6:63.*] No man can believe the Word of God, believing it to be inspired of God, without himself catching the inspiration of the Spirit that inspired the Word. A glory will flash before his eyes. He will learn the mysteries of heaven, and will unite in things unseen by mortal eyes. Perfect obedience to the Word will bring a sweetness, an assurance and confidence in God that cannot be described.*14LtMs, Ms 127, 1899, par. 44*

It is right for us to love the Scriptures. We have for a teacher One who will mold and fashion our hearts and minds to understand the Word in its true light. If we will practice the truth at whatever self-denial and self-sacrifice to ourselves, we shall follow on to know the Lord, and we shall know that his goings forth are prepared as the morning. The Bible may be read in such a way as to glorify God. Not one word that has proceeded from the mouth of God will become null and void until prophesy becomes history, as in the case of the sacrificial offerings which prefigured Christ. Type met antitype in the death of the Son of God.*14LtMs, Ms 127, 1899, par. 45*

In the cross of Calvary we may read the binding claims of the law of God. God could not change one iota of His law to meet man in his fallen condition, but He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] Those who venture to disregard the claims of the law of God may read their condemnation in the cross of Calvary. The law of the Lord is perfect, converting the soul. That which distinguishes God's people from every other people is their obedience to the commandments of God.*14LtMs, Ms 127, 1899, par. 46*

In our day we can see the great power of the adversary upon the human mind. Men professing godliness openly transgress the law of God. In every congregation there is a mixed multitude. Those who claim to be righteous, but who do not those things which God has commanded, are like the self-righteous Pharisees. They say, and do not. Like the Pharisees, they stand aloof from their fellow men. *14LtMs, Ms 127, 1899, par. 47*

Christ gives us the test by which we prove our loyalty or our disloyalty. "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, but he dwelleth with you, and shall be in you ... He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [*John 14:15-17, 21.*]*14LtMs, Ms 127, 1899, par. 48*

"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 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. These things have I spoken unto you, that my joy might remain in you; and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [*John 15:10-12.*]*14LtMs, Ms 127, 1899, par. 49*

Christ had educated the Israelites while He was their invisible leader in the wilderness. For forty years He had addressed them as His sons, and had commanded them to teach every requirement of the law both by precept and example. He taught them that their very prosperity and life depended on their obedience to all He had given in statutes and judgments. They were to be righteous in all their transactions one with another. It would make every difference to them whether they were obedient or disobedient, for God could not sustain them in transgression. *14LtMs, Ms 127, 1899, par. 50*

The children of Israel made a solemn vow to God that they would be obedient. But they disregarded the Lord's requirements. Some remained loyal to God, but the majority disregarded the Word and its requirements, and chose for their educational text books the written commandments of the rabbis. Man made laws were in abundance to confuse the senses. They taught for doctrine the commandments of men, setting the law of God at defiance. This men are doing today. In their observance of the first day of the week, they are exalting human enactments, and refuse to hear a plain, "Thus saith the Lord." Because of this transgression, the Lord was about to divorce Himself from the disobedient nation. He had spoken to them through the prophets, and through Christ, the great teacher, the light of the world. If they desired to do right, the way was plainly revealed to them. *14LtMs, Ms 127, 1899, par. 51*

They had before them the example of Nadab and Abihu. The disobedience of these men cost them their lives. Through the use of wine their senses became confused, and they used the common fire in the place of the sacred. They were slain before the Lord. Moses looked with agony of soul upon their punishment. He said to Aaron, "This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified." [*Leviticus 10:3.*]*14LtMs, Ms 127, 1899, par. 52*

God forbade any manifestation of grief for Nadab and Abihu, even on the part of their nearest relations; "lest ye die," he said, "and lest wrath come upon all the people. But let the whole house of Israel bewail the burning which the Lord hath kindled." [*Verse 6.*]*14LtMs, Ms 127, 1899, par. 53*

There is a lesson to learn from this by all who have anything to do with God's work. They are required to observe habits of strict temperance, to keep body, soul, and spirit under the protecting shield of God. Never tempt the Spirit of God. This sin has often led to the sin against the Holy Ghost, which has no forgiveness in this life or the life to come. Bear in mind that we shall reap that which we sow, whether it be good or whether it be evil. Those who sow to the flesh will of the flesh reap corruption; and we can none of us afford to do this. *14LtMs, Ms 127, 1899, par. 54*

Let none flatter themselves that the sins of their youth can easily be given up by and by. This is not so. Every sin cherished weakens the character and strengthens the habit; and physical, mental, and moral depravity result. You may repent of the wrong you have done, and set your feet in right paths; but the mold of your mind and your familiarity with evil will make it difficult for you to distinguish between right and wrong. Through the wrong habits you have formed Satan will assail you again and again. You have so often been overcome by his specious reasoning, and he has his nets prepared to take you captive on those points where you have so repeatedly failed. In obedience to the requirement, "Go work in my vineyard," your safety lies. [*Matthew 21:28.*] Heartily, boldly answer, I go sir. Do not wait a moment to consult with your friends in sin. Press right in to Christ's ranks. Stand under Christ's banner. *14LtMs, Ms 127, 1899, par. 55*

Christ did not condemn the first son for refusing the command. At the same time He did not commend him. The class who act the part of the son who said, "I will not," deserve no credit for holding the position they do. [*Verse 30.*] This open frankness is not to be commended as a virtue. This openness of character, sanctified by truth and holiness, will make them bold witnesses for Christ; but used as it is by the sinner, it is insulting and defiant, and approaches to blasphemy. Because a man is not a hypocrite he is nonetheless a sinner. When the appeals of the Holy Spirit come to the heart, our only safety lies in responding to them without delay. *14LtMs, Ms 127, 1899, par. 56*

When the call comes, "Son, go work today in my vineyard," do not refuse the invitation. [*Verse 28.*] Cease working on the enemy's side and take your position under the bloodstained banner of the Prince of life. He is the Way, the Truth, and the Life. While it is called today, if ye will hear his voice, harden not your hearts. It may be you will never hear the invitation again. A mere answer in the affirmative is not sufficient. We are to repent and forsake every sin and work the works of righteousness. Will the sinner acknowledge God's claims? Will he serve the Lord God, or will he continue in sin? *14LtMs, Ms 127, 1899, par. 57*

By pledging his own life Christ has made Himself responsible for

every man and woman on the earth. He stands in the presence of God, saying, Father, I take upon Myself the guilt of that soul. It means death to him if he is left to bear it. If he repents, he shall be forgiven. My blood shall cleanse him from all sin. I gave my life for the sins of the world.*14LtMs, Ms 127, 1899, par. 58*

If the transgressor of God's law will see in Christ his atoning sacrifice, if he will believe in Him who can cleanse Him from all unrighteousness, Christ will not have died for him in vain. By giving Himself a sacrifice to sin, Christ has given to every sinner opportunity to repent and be converted and become a laborer with God.*14LtMs, Ms 127, 1899, par. 59*

Parents should ever keep the present and future good of their children in view by requiring strict obedience of them. When you ask your child to do a certain thing, and he answers, "Yes I will do it," and then neglects to fulfill his word, you must not leave the matter thus. You must call your child to account for his neglect. If you pass it by without notice, you educate your child to habits of neglect and unfaithfulness. God has given to every child a stewardship. Children are to obey their parents. They are to help bear the burdens and responsibilities of the home; and when they neglect to do their appointed work, they should be called to account, and required to perform it. Your children are to be instructed and trained in the nurture and admonition of the Lord.*14LtMs, Ms 127, 1899, par. 60*

We have before us the example of the Jewish nation, who jealously cherished their self-righteousness. They had not that faith which works by love and purifies the soul from all defilement. If the rejectors of life in Christ's day had, on this and previous occasions, opened their hearts to appeals of the Spirit of God, they would have sympathized with the purpose and work of Christ. They would have seen in Him the antitype of all their sacrificial offerings, and the Jewish nation would have been saved from the terrible doom pronounced upon them by the One who gave His life for them.*14LtMs, Ms 127, 1899, par. 61*

Israel would have had a God to deliver them from the bondage of the Roman yoke—a God who would have done more for them than

a loving father could do for his child. Christ wept over the obdurate city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto you, how often would have I have gathered thy children together, even as a hen gathereth her chickens under her wings, and you would not! Behold, your house is left unto you desolate." [*Matthew 23:37, 38.*]*14LtMs, Ms 127, 1899, par. 62*

The history of Israel as presented in this parable should be studied by all who would practice the teachings of Christ. The vineyard represents the church. The two sons are the two classes of men and women in the world. The Lord calls every member of His church to work in His vineyard. We are to understand our relation to Christ. Christ must abide in our hearts, that we may keep before us pure principles, high incentives to moral rectitude. Our work is not merely to promise, but to do.*14LtMs, Ms 127, 1899, par. 63*

Honesty and integrity must bind us up with God to fulfill His word to the letter. Let those who hear the message God sends today beware, lest they follow the example of the self-exalted Jews. God does not propose to remove from our path everything that creates question or doubt in regard to the working of His servants. He gives ground for faith sufficient to convince the candid, sincere mind; but more evidence than this will never change the inward determination to resist light.*14LtMs, Ms 127, 1899, par. 64*



## Ms 128, 1899

### Christ's Entry Into Jerusalem

NP

September 7, 1899 [typed]

Portions of this manuscript are published in *CTr 253-255*.

The time of Christ's triumphal entry into Jerusalem was the most beautiful season of the year. The Mount of Olives was carpeted with green, and the groves were beautiful with varied foliage. Very many had come to the feast from the regions round about Jerusalem with an earnest desire to see Jesus. The crowning miracle of the Saviour in raising Lazarus from the dead, had had a wonderful effect upon minds, and a large and enthusiastic multitude was drawn to the place where Jesus was staying. *14LtMs, Ms 128, 1899, par. 1*

The afternoon was half spent when Jesus sent His disciples to the village of Bethphage, saying, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them." [*Matthew 21:2, 3.*]*14LtMs, Ms 128, 1899, par. 2*

This was the first time during His life of ministry that Christ had consented to ride, and the disciples interpreted this move to be an indication that He was about to assert His kingly power and authority, and take His position on David's throne. Joyfully they executed the commission. They found the colt as Jesus had said, "and they loose him. And certain of them that stood there [said unto them], What do ye, loosing the colt? And they said unto them even as Jesus had commanded, and they let them go. And they brought the colt to Jesus, and he sat upon him." [*Mark 11:4-7.*]*14LtMs, Ms 128, 1899, par. 3*

As Jesus takes His seat on the animal, the air becomes vocal with acclamations of praise and triumph. He is the object of the homage of all. He bears no outward sign of royalty. He wears no dress of

state, nor is He followed by a train of men of arms. Instead He is surrounded by a company brought up to the highest pitch of excitement. They cannot restrain the joyous feelings of expectancy that animates their hearts. *14LtMs, Ms 128, 1899, par. 4*

Many flatter themselves that the hour of Israel's emancipation is at hand. In imagination they see the Romans dispersed and driven from Jerusalem, and the nation once again free from the yoke of the oppressor. From lip to lip the question passes, Will He at this time restore the kingdom to Israel? Many in the throng recall the words of the prophet, "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just and having salvation; lowly and riding on an ass, and upon a colt, the foal of an ass." [*Zechariah 9:9.*] Each strives to excel the other in responding to the prophetic past. The shout echoes from mountain and valley, "Hosanna to the Son of David!" "Hosanna in the highest! Blessed is he that cometh in the name of the Lord!" [*Matthew 21:9.*]*14LtMs, Ms 128, 1899, par. 5*

No mourning or wailing is heard in that wonderful procession. No captives are to be seen in chains of humiliation. Those who have once been blind, whose eyes have felt the healing touch of the Son of God, are the first to lead the way in that wonderful procession. They press as close as possible to the side of Jesus, while one whom He has raised from the dead leads the animal on which He is seated. The once deaf and dumb, with ears opened and tongues unloosed, help to swell the glad hosannas. *14LtMs, Ms 128, 1899, par. 6*

Cripples, [with] buoyant steps and grateful hearts, are now most active in breaking down the palm branches and strewing them in His path as their tribute of homage to the mighty healer. The leper, who has listened to the dread words of the priest, "Unclean," which shut him out from intercourse with his fellow men, is there. [*Leviticus 13:3.*] The curse of the loathsome disease no longer contaminate those within touch of him. He has felt the compassionate touch of the Saviour, and has been cleansed by His power. Now he lays his untainted garments in the path of the Saviour, exclaiming, "O give thanks unto the Lord, for he is good; for his mercy endureth forever." [*Psalms 106:1.*]*14LtMs, Ms 128, 1899, par. 7*

The widow and the orphan are there to tell of His wonderful works. The restored dead are there. Their tongues once palsied by the power of Satan, take up the song of rejoicing, "He hath brought the dead from their graves, I will open my lips in praise to him." The demoniac is there, not now to have the words wrenched from his lips by Satan's power, "Let us alone." [*Mark 1:24.*] Clothed, and in his right mind, he adds his testimony to that of others, "The Lord hath done great things for me, whereof I am glad." [*Psalms 126:3.*] Little children are inspired by the scene. There are present little ones who have been healed of suffering, and brought back from the dead by the word of the Lifegiver; and these with palm branches and flowers bestrew the path of the Redeemer.*14LtMs, Ms 128, 1899, par. 8*

On the crest of Olivet the procession pauses. Before them lies the city of Jerusalem, with the temple of pure white marble which is gilded with glory by the rays of the setting sun. It is a picture of unsurpassed loveliness, and well might the people apply to her the words of the prophet, "A crown of beauty in the hand of the Lord; and a royal diadem in the hand of thy God." [*Isaiah 62:3.*] At the entrancing sight, the throng join with renewed fervor in their shouts of praise. Branches are stripped from the palm trees and placed in the path of the Saviour, while hill and mountain gives back the glad shouts of the joyous and triumphant multitude. They suppose that Christ is now to take the throne of David and reign as a temporal prince. Their eyes turn to Him to see how He is impressed by the scene. But lo, the Son of man is in tears!*14LtMs, Ms 128, 1899, par. 9*

As Christ's eyes rest upon the temple, so soon to be desolated and its veil rent when the final act of the Jews would consummate His death, He wept over the disobedient city. The Israel of God, the son of His care, to whom He had given every advantage, would soon reject their King and their God. In a few short hours the world's Redeemer would be taken by wicked hands and crucified. Not the Roman nation, not the Gentiles, but the people for whom He had done so much, and of whom He hoped so much, were to be His murderers. Christ's prophetic eye took in the future of Jerusalem. The glory which God designed should rest upon the chosen nation would be removed.*14LtMs, Ms 128, 1899, par. 10*

The grace that bringeth salvation would no longer be heard in the city. This was the cause of the Saviour's intense sorrow. He wept not for Himself, He wept for those who had despised His love and rejected His mercy. The tender tears He shed over Jerusalem were the last tears of rejected love. In a voice full of anguish and lamentation and remorse for those who felt no remorse for themselves, He said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her chickens under her wings, and ye would not! Behold your house is left unto you desolate; and verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." [*Luke 13:34, 35.*] *14LtMs, Ms 128, 1899, par. 11*

The glad throng could not understand the cause of the Saviour's sorrow. They did not know [that] the iniquities of Israel were bringing her final calamities upon her. But a mysterious awe falls upon the procession, and calms in a degree its enthusiasm. *14LtMs, Ms 128, 1899, par. 12*

"And when he was come to Jerusalem, all the city was moved, saying, Who is this? And the people said, It is Jesus the prophet of Nazareth of Galilee." [*Matthew 21:10, 11.*] A large number in that throng bear in their own bodies the evidence that divine power is among them, and each has His story to tell of the merciful works of Christ. The relation of those wonderful works increases the fervor of their feelings until it reaches an intensity that is indescribable. Disciples and people join in the songs of praise. *14LtMs, Ms 128, 1899, par. 13*

Then came the priests and rulers to Him, requesting Him to silence these acclamations of praise. "Master, rebuke thy disciples," they say. Christ answered them, "If these should hold their peace, the stones would immediately cry out." [*Luke 19:39, 40.*] *14LtMs, Ms 128, 1899, par. 14*

Christ had come to earth to reveal the principles of the kingdom of heaven. His character as Saviour and Lifegiver had been demonstrated only a short time before at the grave of Lazarus; but

in their pride the Jews rejected the One who was mighty and having salvation. How different would have been Christ's attitude had the priests and rulers been true to the trust reposed in them. Had they done the work God designed they should do, the glory of the Lord would have been revealed to the idolatrous nations. To the Hebrew nation had been committed the oracles of God. They had been taught the commandments and statutes and judgments of God. God designed that the faith of this people should be communicated to all other peoples in the earth. *14LtMs, Ms 128, 1899, par. 15*

“And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money changers, and seats of them that sold doves.” [*Matthew 21:12.*]*14LtMs, Ms 128, 1899, par. 16*

The temple courts were filled with cattle, sheep, and oxen, and doves. Above the noise of the lowing of cattle, the bleating of the sheep, and the cooing of the doves could be heard the voice of the traffickers, as they offered for sale at the highest rates the animals and birds to those who had come to the passover to offer sacrifice. Jesus said, “It is written, My house shall be called a house of prayer; but ye have made it a den of thieves.” [*Verse 13.*]*14LtMs, Ms 128, 1899, par. 17*

This act on the part of Christ was a deeply significant one, more significant than any of the beholders realized.*14LtMs, Ms 128, 1899, par. 18*

When the priests and Pharisees had recovered from the terror which had taken possession of their guilty souls at the words of Christ, they returned to the temple. They were not converted or even humbled. They determined to challenge Christ as to his authority for expelling them from the temple courts. When they reached the temple they found that a wonderful work had been done during their absence. The sick and dying had been restored to health. They were astonished, but they would not yield their stubborn unbelief. They had already determined to put Christ to death, and Lazarus also, who had been raised from the dead. They knew that the people would still believe in Christ as long as there lived among them one who had been raised from the dead by His

power.*14LtMs, Ms 128, 1899, par. 19*

The evidence Christ had given was calculated to convince every sincere mind; but it was not evidence which these people wanted. It was the rejection and condemnation of Christ by the people for which they were seeking. Every additional evidence given only increased their aversion to Christ. To have Christ in the world performing His wonderful works, to have Him live before the people His life of goodness and self-denial and self-sacrifice; to have Him exercise for others the tender compassion which had long since departed from their lives, was the very thing they did not want.*14LtMs, Ms 128, 1899, par. 20*

Christ was fulfilling the commission given Him of His Father, "The Spirit of the Lord God is upon me," He said, "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 for 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.*]*14LtMs, Ms 128, 1899, par. 21*

Through Isaiah the Lord had declared, "I the Lord love judgment; I hate robbery for burnt offerings; 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. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." [*Verses 8-11.*]*14LtMs, Ms 128, 1899, par. 22*

## Ms 129, 1899

### The Wicked Husbandmen

NP

September 6, 1899 [typed]

Previously unpublished.

“Hear another parable: There was a certain householder, which planted a vineyard and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, 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. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen 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 21:33-39.*]*14LtMs, Ms 129, 1899, par. 1*

Before the world was created Christ promised that if man, whom God should create, should fall from his high estate, He Himself would come to earth and bear the penalty of transgression.*14LtMs, Ms 129, 1899, par. 2*

Adam and Eve listened to the sophistry of Satan, and God was forced to expel them from the garden of Eden which He had given them to cultivate. Angels were placed toward the tree of life, that they might not partake of its fruit and thus immortalize transgression. God’s curse was pronounced on the earth.*14LtMs, Ms 129, 1899, par. 3*

Satan had no control of any part of the Lord’s vineyard until Adam transgressed. But when man fell, he began the work of sowing the seeds of evil in the earth. We come down to the time when the inhabitants of the world so far departed from God that the whole

earth was corrupt before him. “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, ... for it repenteth me that I have made them.” [*Genesis 6:5-7.*]14LtMs, Ms 129, 1899, par. 4

The living oracles of God had been committed to the Jewish nation, that they might give to the world the knowledge of God. They were to give evidence to the world of the superiority of that nation which worshipped the only true God and regarded His righteous law as supreme.14LtMs, Ms 129, 1899, par. 5

The church of God was ever His peculiar treasure. Its formation and foundation was of God. He had called them out from Egyptian servitude, from slavery the most rigorous, cruel, and unjust, to become His servants, free to serve Him, free to honor His Sabbath and obey Him without restriction.14LtMs, Ms 129, 1899, par. 6

In this parable Christ holds up to the Jews their own history. He presents their future as the result of their course of action. For thousands of years they had been forging the fetters which were binding them in a bondage which no human power could break. Read the *sixteenth chapter of Second Kings*. The Lord declared to this people, “The Lord, who brought you up out of the land of Egypt with great power and a stretched out arm him shall ye fear, and him shall ye worship, and to him shall ye sacrifice.14LtMs, Ms 129, 1899, par. 7

“And the statutes of the ordinances and the laws, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods. And the covenant that I have made with you, ye shall not forget: neither shall ye fear [other] gods. But the Lord your God, ye shall fear: and he shall deliver you out of the hand of your enemies. Howbeit they did not hearken, but they did after their former manner. So these nations feared the Lord, and served their graven images, both their children and their children’s children: as did their fathers, so do they unto this day.” [2 Kings 17:36-41.]14LtMs, Ms 129, 1899, par. 8



Christ came to the world to save the people over whom Satan was exercising his power. He came to work out the purposes which had been planned in the counsels of heaven. God's vineyard had been worked by the unrighteous scribes and Pharisees, but Christ came to set things in their right light. In the *59th, 60th, 61st, and 62nd chapters of Isaiah* His work is defined. "For Zion's sake," He said, "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." [*Isaiah 62:1.*] *14LtMs, Ms 129, 1899, par. 9*

## Ms 130, 1899

### The Test of Obedience

NP

September 8, 1899 [typed]

Portions of this manuscript are published in *SD 313, 314; Te 65, 79-80, 195-196; 5BC 1121; 4MR 410; 11MR 274-275; 15MR 166.*

‡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 *eighth chapter of Deuteronomy* is given a description of the blessings to be bestowed on the Hebrew nation. How often it is repeated that their prosperity in the land of Canaan would be continual if they kept the commandments of God. In plain, simple language the Lord Jesus gave His direction to Moses to give to the people. *14LtMs, Ms 130, 1899, par. 1*

“All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the ways which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. *14LtMs, Ms 130, 1899, par. 2*

“Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills: a land of wheat and

barley, and vines, and fig trees, and pomegranates; and land of oil, olives, and honey; a land wherein thou canst eat bread without scarceness. Thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.” [Verses 1-9.]*14LtMs, Ms 130, 1899, par. 3*

Then a warning is given. “When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he has given thee. Beware that thou forget not the Lord thy God in not keeping his commandments, and his judgments, and his statutes, which I command thee this day.” [Verses 10, 11.] This is where a decided failure has ever been made. The thankfulness of God’s people has been in no way proportionate to the favors and blessings God has liberally bestowed. Is it not strange that those who claim to be Bible readers and to have a knowledge of God do the very things the Lord has commanded them not to do?*14LtMs, Ms 130, 1899, par. 4*

“Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.” [Verses 12-17.]*14LtMs, Ms 130, 1899, par. 5*

The children of Israel were to remember that when the Lord favored them, they were not to become lifted up unto vanity, thinking that it was because of their own piety and righteousness that they were blessed. They were to realize that their blessings came because of the undeserved mercy and lovingkindness of God. “Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the

Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.” [*Verses 18-20.*]*14LtMs, Ms 130, 1899, par. 6*

The children of Israel did not heed this instruction. They did not keep the statutes and judgments of God’s law. Their prosperity was promised on condition of their obedience, but they became unthankful and selfish. They transgressed God’s holy law, making it impossible for him to fulfill his agreement with them. The Lord bore long with their impatience and self-exaltation because he would not suffer his name to be dishonored before the heathen. Is it not strange that with such incentives to obedience—the promises so great and full—the chosen people did not obey? Obedience was for their prosperity and happiness, but though they knew this, it did not keep them from disloyalty.*14LtMs, Ms 130, 1899, par. 7*

How many there are in our day who are regardless of God’s warnings and cautions against self-exaltation. They are self-satisfied, and they look upon the blessings God has given them as the result of their genius and skill. They flatter themselves that they possess talents of a superior order.*14LtMs, Ms 130, 1899, par. 8*

God’s great object in the working out of His providences is to try men, to give them opportunity to develop character. Thus He proves whether they are obedient or disobedient to His commands. A record is kept of all willing obedience, which flows from an appreciation of God’s love, goodness, and abundant liberality. Obedience is God’s test of character. Those who would be permitted to enter the city of God must honor and respect God by obeying His law. Those who disregard His commands in this life, notwithstanding their knowledge of the reward of obedience—immortal life in the presence of God—would disregard His commandments in heaven above.*14LtMs, Ms 130, 1899, par. 9*

### **The Lord’s Entrusted Gifts**

The Christian is a husbandman, who is made a steward of his Lord’s goods. To him is given the management of the vineyard.

Great trust is reposed in him, and he is to treat the property in his hands with as much care as though it were his own; yea, he is to be more exact in his treatment of it, putting more thought, more energy, more devotedness into his work, because he has been trusted to stand in his Master's place. His interests are to be bound up with the interests of his Master. He is to lose all selfishness in working for the one who has honored Him by trusting Him. Did he use any portion of the goods entrusted to him for his own advantage, he would prove himself to be unworthy. His honor would be sacrificed at the shrine of mammon. *14LtMs, Ms 130, 1899, par. 10*

Every Christian is entrusted with talents—the property of his Lord. God speaks to each human being, saying, I have a claim on you. Those who have been given advantages and privileges are to make a faithful return in fruit, for all they are handling is the Lord's. *14LtMs, Ms 130, 1899, par. 11*

The apostle Paul writes, “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful.” [*1 Corinthians 4:1, 2.*] Let those to whom God has committed a work labor so as to please Him who has given them their trust. God's ministers are not to seek to stand at the head of political parties because certain ones wish to choose them for this position. Their work is a spiritual one. They are to seek to convert men and women to the truths of the Word of God. *14LtMs, Ms 130, 1899, par. 12*

### **Lessons for Christians**

The *third chapter of First Corinthians* contains instruction which all who claim to be following Jesus should study. Contentions in the body of believers are not after the order of God. They are the result of the manifestation of the attributes of the natural heart. To all who bring in disorder and disunion the words of Paul are applicable: “I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.” [*Verses 1, 2.*] *14LtMs, Ms 130, 1899, par. 13*

Paul addresses a people whose advancement has not been proportionate to their privileges and opportunities. They ought to have been able to bear the hearing of the plain Word of God, but they were in the position that Christ's disciples were in when He said to them, "I have many things to say unto you, but ye cannot bear them now." [*John 16:12.*] They ought to have been far advanced in spiritual knowledge, able to comprehend and practice the higher truths of the Word; but they were not sanctified, soul, body, and spirit. They had forgotten that they had been purged from their hereditary and cultivated tendencies to wrong, and that they must not cherish their carnal attributes. *14LtMs, Ms 130, 1899, par. 14*

It was impossible for the apostle to reprove wrongdoing without some who claimed to believe the truth becoming offended. The inspired testimony could do these no good. Jealousy, evil surmising, and accusing closed the heart to the working of the Holy Spirit. They lost their spiritual discernment. Paul would gladly have dwelt upon higher and more difficult truths, which were rich in nourishment, but his instruction would have cut directly across their tendency to jealousy. The divine mysteries of godliness, calculated to enable them to grasp the truths necessary for that time, could not be spoken. *14LtMs, Ms 130, 1899, par. 15*

The apostle must select lessons which, like milk, could be taken without irritating the digestive organs. Truths of the deepest interest could not be brought before them, because they would misapply and misappropriate them, presenting them to young converts, who needed only the plain truths of the Word. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them; for they are spiritually discerned." [*1 Corinthians 2:14.*]*14LtMs, Ms 130, 1899, par. 16*

"Ye are yet carnal," Paul declared, "for whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man." [*1 Corinthians 3:3-5.*] Their contentions revealed that they had not the mind and spirit of Christ, that they were walking after

the wisdom of their narrow, conceited minds. Their views and feelings were bound about by selfishness. They did not show the liberality, the generosity, the tenderness, which reveals an abiding Christ.<sup>14</sup>*LtMs, Ms 130, 1899, par. 17*

Holiness to God through Christ is required of Christians. If there are wrongs in the church, they should receive immediate attention. Some may have to be sharply rebuked. This is not doing the erring one any wrong. The faithful physician of the soul cuts deep, that no pestilent matter may be left to burst forth again. After the reproof has been given, then comes repentance and confession, and God will freely pardon and heal. He always pardons when confession is made.<sup>14</sup>*LtMs, Ms 130, 1899, par. 18*

The Lord would have the soul temple kept free from all defilement. “Let no man deceive himself. If any man among you seemeth to be wise”—in his own eyes—“let him become a fool, that he may be wise.” [*Verse 18.*] Let him who seeks the highest place learn to think far less of his worldly wisdom, and humble himself, that God may give him the wisdom which is bestowed only when true humility is shown. The world may call him a fool, but God calls him wise; for “the fear of the Lord is the beginning of wisdom.” [*Psalms 111:10.*] Obedience to God is of far higher value than the estimation of the world.<sup>14</sup>*LtMs, Ms 130, 1899, par. 19*

God’s servants are engaged in doing work in one common vineyard. “All ye are brethren.” [*Matthew 23:8.*] Their object should not be to make a show, not to exalt self, but to convert souls, to do a work that will stand the assaults of the enemies of truth and righteousness. Let no man belittle another man’s work because it is not in exactly the same line as his own. The souls for whom we labor are not to be converted to the minister, but to Jesus Christ. Let man keep himself in the background; let Christ appear. Talk of Christ. Exalt Christ. Lift him up, the Man of Calvary.<sup>14</sup>*LtMs, Ms 130, 1899, par. 20*

Paul declares, “I have planted, Apollos watered; but God gave the increase.” [*1 Corinthians 3:6.*] Paul preached the gospel first at Corinth. He organized the church there. Apollos came after, winning his way to the hearts of the people, and instructing them. But God

alone gave the increase. The success of both came from Him. *14LtMs, Ms 130, 1899, par. 21*

God's servants do not all possess the same gifts, but they are all His workmen. Each is to learn of the great Teacher, and then to communicate what he has learned. All do not do the same work, but under the sanctifying influence of the Holy Spirit they are all God's instrumentalities, through whom He works for the success of the work. God employs a diversity of gifts in His work of winning souls from Satan's army. *14LtMs, Ms 130, 1899, par. 22*

"Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor." [*Verse 8.*] God, and not man, is the judge of man's work, and He will apportion to each his just reward. Every man will be rewarded according to his work. It is not given to any human being to judge between the different servants of God. The Lord alone is the judge and the rewarder of every good work. *14LtMs, Ms 130, 1899, par. 23*

"Now he that planteth and he that watereth are one," engaged in the same work—the saving of souls. "We are laborers together with God; ye are God's husbandry; ye are God's building." [*Verse 9.*] Here the church is compared to a cultivated field, in which the husbandmen are to labor, caring for the vines of the Lord's planting; and to a building, which is to grow into a holy temple for the Lord. Christ is the Master-worker. All are to work under His supervision, letting Him work for and through His workmen. He gives them tact and skill, and crowns their labor with success if they heed His instructions. None are to complain against God, who has appointed each man his work. He who murmurs and frets, and who wants to alter his fellow laborers to suit his own ideas, needs the divine touch before he is qualified to labor in any line. Unless he is changed, he will surely mar the work. *14LtMs, Ms 130, 1899, par. 24*

Remember that we are laborers together with God. God is the all-powerful, effectual mover. His servants are His instruments. They are not to pull apart, everyone laboring in accordance with his own ideas. They are to labor together, fitting together in kindly, courteous, brotherly order, in love for one another. There is to be no unkind criticism, no pulling to pieces of another's work. Together



they are to carry the work forward to completeness.*14LtMs, Ms 130, 1899, par. 25*

There are to be no separate parties in God's work. Every man to whom God has entrusted a message has his specific work, and this is to be done under the great Master-worker. Ye are laborers together with God. Form no separate parties. In their service and ministry God's workers are to be essentially one. Each person has an individuality of his own, which he is not to sink in any other man. Yet he is to work in perfect unity with his brethren, "in honor preferring one another." [*Romans 12:10.*] No one worker is to set himself up as a criterion, and speak disrespectfully of his fellow worker, treating him as an inferior. Under God each is to do his appointed work, respected, loved, and encouraged by his fellow workers.*14LtMs, Ms 130, 1899, par. 26*

"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.*] "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 vain glory; but in lowliness of mind let each esteem other better than themselves." [*Philippians 2:1-3.*] We are to study and obey every caution in the Word of God. The Lord desires all to work under His direction. His Word is an unerring counsellor.*14LtMs, Ms 130, 1899, par. 27*

"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." Others afterward bore their message, and gathered in the souls of those who believed and were converted. "But let every man take heed how he buildeth thereupon." [*1 Corinthians 3:10.*] God's servants are to use the greatest care in regard to the doctrines they teach, the example they set, and the influence they exert on those associated with them. The great apostle appeals to the church and to God to witness to the truth and sincerity of his profession. "Ye are

my witnesses, and God also,” He says, “how holily and justly and unblamably we behaved ourselves among you.” [1 *Thessalonians 2:10.*] *14LtMs, Ms 130, 1899, par. 28*

“For other foundation can no man lay than that is laid, which is Jesus Christ.” [1 *Corinthians 3:11.*] Isaiah declares, “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 I 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.” [Isaiah 28:16, 17.] Christ has been crucified for us. He is the propitiation for our sins. He is the atoning sacrifice, the true, immovable foundation. He has gathered the believers in church capacity, that they may labor unitedly, strengthening and building up one another in the faith. *14LtMs, Ms 130, 1899, par. 29*

“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 3:12, 13.*] It is for our eternal interest to place the right material upon the right foundation. Christ is the great necessity for every one. It will be to the peril of our soul that we mingle selfishness with the offering laid on the foundation. The laborer for God is to do thorough work, that he may present to his fellow workers a pure, clean mind, free from all cheapness, which is represented as wood, hay, and stubble. The work of those who bring their offerings to God in humility and love, depending hour by hour on the grace of Christ to sanctify and cleanse from moral impurities, bears the impress of God, who estimates our work, not according to the outward appearance, but according to the heart-purity brought into it. *14LtMs, Ms 130, 1899, par. 30*

In our character-building, each person is responsible for the way in which he builds. We are to lay on the foundation stone material that will do honor to God. There are many in our world who teach speculative theories, rather than the simple truths which Christ taught. Every one will be tested, to see whether his conversion is real. The pure doctrines that are taught in working faith, the gold,

silver, and precious stones that are brought to the foundation, will elevate and ennoble the receiver. But the teaching which is mingled with human philosophy can never sanctify. *14LtMs, Ms 130, 1899, par. 31*

The long-expected day of God will soon test every man's work. "The fire shall try every man's work of what sort it is." [*Verse 13.*] In the great day of God the worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed; for it is imperishable. All selfishness, all false religion, will then appear as they are. One hour of transgression will be seen to be a great loss, while the fear of the Lord will be seen to be the beginning of wisdom. The pleasure of self-indulgence will perish as stubble, while the gold of steadfast principle, maintained at any cost, will endure forever. *14LtMs, Ms 130, 1899, par. 32*

Let all remember that it makes every difference what material is used in the character building. As fire reveals the difference between gold and silver and precious stones, and wood, hay, and stubble, so the day of judgment will test characters, showing the difference between character formed after Christ's likeness, and character formed after the likeness of the selfish heart. May God help us to take heed how we build. *14LtMs, Ms 130, 1899, par. 33*

There are many who are careless and self-indulgent, estimating their work as of more value than the work of others, and placing a money value on their services, while they know that men toiling as missionaries are compelled to support their families and help distressed, needy ones on half the means they receive. If like Job, we kept these cases before us, we should see many things needing our consideration. Job declares, "The things that I knew not, I searched out." [*Job 29:16.*] The Lord knows every case; He keeps a record in His books in the courts above; and in the day of judgment every man's work shall be made manifest. *14LtMs, Ms 130, 1899, par. 34*

Men invest in perishable material, in buildings erected to bring themselves glory or profit, when that money is needed in God's work. Those who have divine enlightenment will bring their money freely to the foundation stone. Man has been bought with a price

which cannot be estimated, and he should cooperate with God by practicing self-denial and self-sacrifice, by giving of his earthly possessions to make it possible for those in the darkness of error to see and practice the truth, giving themselves up to be laborers together with God. Each soul saved is worth more than a world, for he is saved unto eternal life. Those who invest their means in this work double their talents. *14LtMs, Ms 130, 1899, par. 35*

If those who claim to believe the truth today could see the way in which the Lord estimates earthly treasure in comparison with the human soul, they would realize the work to be done. They would see fields ripe for the harvest. They would hear a voice saying, "Follow me. Go, work in my vineyard." [*Matthew 21:28.*] *14LtMs, Ms 130, 1899, par. 36*

Though you may not be called to the ministry, you may still do a most precious work by placing in the Lord's treasury means that will defray the expenses of those who labor in word and doctrine. Through the teacher your money has supplied with means with which to labor, you can do a work for time and for eternity. *14LtMs, Ms 130, 1899, par. 37*

### **Entertaining Angels Unawares**

There is much human devising in regard to the estimate to be placed on work that is done. Some say, "The work that I am doing is very necessary. In my position I will have to do much entertaining. I will put this on my account, and draw from the treasury accordingly." But the Lord has given the work of entertaining to all His people as a blessing. He says, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." [*Hebrews 13:2.*] Yes, angels have entered the homes of human beings, and been entertained by them. Those who for Christ's sake entertain their brethren, doing their best to make their stay profitable to their visitors and themselves, are recorded in heaven as worthy of receiving blessings in full for their willingness to work for God in this way; and heaven settles the account. *14LtMs, Ms 130, 1899, par. 38*

Christ supplies all that is necessary for this work; and it is not in

God's order for a worker occupying a position of responsibility to be credited with a certain sum for entertaining his brethren. This is an invention borne of selfishness, and angels of God make account of these items in their reckoning.*14LtMs, Ms 130, 1899, par. 39*

There are those who toil for a livelihood, and who have a difficulty in making the wages received meet the demand. But they love Jesus in the person of His saints, and welcome believers and unbelievers, trying to make their visit profitable. The season of prayer leaves its impression on those who are being entertained, and that one visit may mean the saving of a soul from death. For this work the Lord makes a reckoning, saying, I will repay. Jesus keeps an account of all money expended in entertaining for His sake.*14LtMs, Ms 130, 1899, par. 40*

The material we bring to the foundation is a sample of our character, and it makes every difference to us what this material is. Christ is our only dependence, our only hope of salvation. He made a sacrifice so large, so infinite, that it cannot be excelled. It is the privilege of all to bring to the foundation stone thank offerings and praise offerings, kindly deeds and self-denying sacrifices. These can never perish. They are more enduring, more valuable, than the gold of Ophir.*14LtMs, Ms 130, 1899, par. 41*

Stinginess and selfishness are current coin, and are very abundant. God calls them covetousness, which is idolatry. But every man's work is to be made manifest. God keeps the ledger of heaven, and measures every action and the spirit which prompted it. "If any man's work abide, which he hath built thereon, he shall receive a reward. If any man's work be burned, he shall suffer loss. But he himself shall be saved; yet so as by fire." [1 *Corinthians 3:14, 15.*] He may have been, as he thought, a sincere believer of the truth, but notwithstanding this, he has placed worthless material on the foundation stone. Self has been the mainspring of action; and if he is saved at all, it is as though his house, with all his goods, were burned, and he only saved as by fire. But he will be saved only by repentance and conversion.*14LtMs, Ms 130, 1899, par. 42*

A man's work may be of that character that it is condemned by the Lord. Yet if for some reason that man has been deceived and

repents, he will be saved; but his lifework is valueless. He traded unwisely on his Lord's goods. He did not increase his talents by doing the right kind of work. He felt himself able to take care of himself, supposing he was too wise to need instruction, until at last he was assured he was bankrupt—the labors of his life lost through miscalculation. The good work he might have brought to the foundation, material which nothing could consume, he did not bring. *14LtMs, Ms 130, 1899, par. 43*

### **The Temple of God**

“Know ye not,” the apostle continues, “that ye are the temple of the Holy Ghost, 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.” [*Verses 16, 17.*] Man is God's workmanship, His masterpiece, created for a high and holy purpose; and on every part of the human tabernacle God desires to write His law with His own Almighty finger. Every nerve and muscle, every mental and physical endowment, is to be kept pure. *14LtMs, Ms 130, 1899, par. 44*

God designs that the body shall be as a temple for His Spirit. Solemn is the accountability resting upon every soul. Your individual influence is exercised for good or for evil. If you defile your body, you are not only doing harm to yourself, but to many others. Christians are under obligation to God to keep soul, body, and spirit free from all that will defile, for they have been bought with a price. He who defiles himself by false doctrine or by any unholy practice, is helping to defile the church, for his influence is corrupting. A careless example, criticism, faultfinding, are like evil leaven, which defiles the church of God. *14LtMs, Ms 130, 1899, par. 45*

How many there are, blessed with reason and intelligence, talents which should be used to the glory of God, who wilfully degrade soul and body. Their life is one continual round of excitement. Cricket and football matches and horse racing are brought into prominent notice in the columns of the daily papers. The liquor curse, with its world of woe, is defiling the temple of God; but it brings a revenue to the public treasury; therefore it is legalized. By the use of liquor

and tobacco men are debasing the life given them for high and holy purposes. Their practices are represented by wood, hay, and stubble. Their God-given powers are perverted, their senses degraded, to minister to the desires of the carnal mind. *14LtMs, Ms 130, 1899, par. 46*

The drunkard sells his reason for a cup of poison. Satan takes control of his reason, affections, conscience. Such a man is destroying the temple of God. Tea drinking helps to do this same work. Yet how many there are who place these destroying agencies on their tables, thereby quenching the divine attributes. *14LtMs, Ms 130, 1899, par. 47*

No man or woman has any right to form habits which lessen the healthful action of one organ of mind or body. He who perverts his powers is defiling the temple of the Holy Ghost. The Lord will not work a miracle to restore to soundness those who continue in the use of drugs which so degrade mind, soul, and body that sacred things are not appreciated. Those who give themselves up to the use of tobacco and liquor do not appreciate their intellect. They do not realize the value of the faculties God has given them, to be cultivate and improved. Thus men allow their powers to wither and decay. *14LtMs, Ms 130, 1899, par. 48*

God desires all who believe in Him to feel the necessity of improvement. Every entrusted faculty is to be enlarged. Not one gift is to be laid aside. As God's husbandry and building, man is under His supervision in every sense of the work, and the better he becomes acquainted with his Maker, the more sacred will his life become in his estimation. He will not place tobacco in his mouth, knowing that it defiles God's temple. He will not drink wine or liquor, for like tobacco, it degrades the whole being. *14LtMs, Ms 130, 1899, par. 49*

Christ gave His own life that the mind and heart might be lifted above the cheap, common, perishable things of this world to the life which measures with the life of God. But Satan has thrown his hellish shadow athwart the pathway of thousands of souls. He desires to darken the spiritual horizon of every soul by eclipsing the light shining from the throne of God. He is pleased when man uses

his God-given powers in games and amusements, in selfish nothingness.<sup>14</sup>*LtMs, Ms 130, 1899, par. 50*

When a man accepts Christ as a representative of the Father, his faith makes him a representative of Christ, and to him the words are spoken, "Ye are God's husbandry; ye are God's building." [*Verse 9.*] "Work out your own salvation with fear and trembling; for it is God that worketh in you, to will and to do of his good pleasure." [*Philippians 2:12, 13.*] Those engaged in the work of character-building should educate themselves to acknowledge the workmanship of God. Have faith that you can use every entrusted capability to God's glory. He has not given us talents to hide away in a napkin. We are to impart as we receive. The mind is to be brought into contact with the things that are unseen. No amount of profession can take the place of honesty and fidelity.<sup>14</sup>*LtMs, Ms 130, 1899, par. 51*

Faith without works is dead, being alone. When God gives many talents to one person, it is not that he shall exalt himself, as though he has not received these talents from God. He who depends on his own merits, placing great confidence in his knowledge and judgment, has faith without works, which is not accepted by God. But the faith that works by love and purifies the soul is wholly acceptable to God.<sup>14</sup>*LtMs, Ms 130, 1899, par. 52*

God's test of heathen, who have not the light, and of those living where the knowledge of truth and light has been abundant, is altogether different. He accepts from those in heathen lands a phase of righteousness which does not satisfy Him when offered by those of Christian lands. He does not require much where much has not been bestowed.<sup>14</sup>*LtMs, Ms 130, 1899, par. 53*

All man's powers are talents which God requires him to improve. "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.*] Not one of God's gifts is to be demerited, perverted, or discarded. With His own life Christ has bought man and given him a probation in which to work out his own salvation. God requires his children to live the purest, highest life. He has given his life that we may attain to this standard. He has made



every provision necessary to enable man to live, not for his own animal satisfaction, like the beasts that perish, but for God in heaven. *14LtMs, Ms 130, 1899, par. 54*

God is not satisfied when human beings live merely an animal life. Christ gave His life that the moral image of God might be restored in humanity, that men and women might be partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to use no power of our being for selfish gratification, for all our powers belong to Him, and are to be used to His glory. He who does nothing to glorify God might better never have been born. *14LtMs, Ms 130, 1899, par. 55*

Those who live a mere animal life are not glorifying their Maker, for by precept and example they are teaching others to leave eternity out of their reckoning. The violation of a moral obligation, which man owes to himself, means robbery of God. Thus we work contrary to our highest interests, and utterly fail to represent God. The physical penalty of this course will appear in the form of sickness, ruined constitutions, and even death itself. But there is also a settlement to be made by and by with God. He keeps an account of every work, whether it is good or evil, and in the day of judgment every man will receive according to his work. Every transgression of the laws of physical life is a transgression of God's laws, and punishment must and will follow every such transgression. *14LtMs, Ms 130, 1899, par. 56*

God has purchased every man by the gift of His Son. Our time, our strength, our intellect, our every capability, belongs to God. We are to remember that we are under His control. We are to obey the laws of His kingdom, making of ourselves all that it is possible for us to be. Earnestly we are to cultivate the highest powers of our being, remembering that we are God's property, God's building. We are required to improve every day. Even in this world of sin and sorrow, we may, by earnest, persevering effort, rise to the highest spiritual efficiency. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] In spirit and word, in every phase of our character-building, we are to please God. This we may do; for Enoch pleased <God,> though living in a degenerate age. And there are Enochs in this our day. *14LtMs, Ms 130, 1899, par. 57*

The human house, God's building, His temple, requires close, vigilant, watchful guardianship. With David we can exclaim, "I am fearfully and wonderfully made." [*Psalm 139:14.*] God's workmanship is to be preserved, that it may be revealed to the heavenly universe and to the apostate race, that men and women are temples of the living God. *14LtMs, Ms 130, 1899, par. 58*

The perfection of character which God requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. The Lord requires the service of the entire human machinery. He desires men and women to be all that He has made it possible for them to be. It is not enough for certain parts of the machinery to be used. All parts must be brought into action, or the service is deficient. *14LtMs, Ms 130, 1899, par. 59*

A lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life?" Christ placed the burden of the answer upon the questioner by asking him, "What is written in the law? how readest thou?" Before the whole multitude the lawyer replied, "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 Christ said, "Thou hast answered right: this do, and thou shalt live." [*Luke 10:25-28.*] The whole being—the heart, the soul, the mind, and the strength—is to be used in God's service. What is there left that is not devoted to God? *14LtMs, Ms 130, 1899, par. 60*

The physical life is to be carefully educated, cultivated and developed, that through men and women the divine nature may be revealed in its fullness. God expects men to use the intellect He has given them. He expects them to use every reasoning power for Him. They are to give the conscience the place of supremacy that has been assigned it. The mental and physical powers, with the affections, are to be so cultivated that they can reach the highest efficiency. Thus Christ is represented to the world. By this painstaking effort man is qualified to co-operate with the great Master Worker in saving souls unto life eternal. This is why God entrusted us with endowments—that we might have life, eternal life, in the kingdom of God. *14LtMs, Ms 130, 1899, par. 61*

Is God pleased to see any of the organs and faculties He has given to man neglected, misused, or deprived of the health and efficiency it is possible for them to acquire through exercise? Then cultivate the gift of faith. Be brave, and overcome every practice which mars the soul temple. We are wholly dependent on God, and our faith is strengthened by still believing, though we cannot see God's purpose in His dealing with us, or the consequence of this dealing. Faith points forward and upward to things to come, laying hold of the only power that can make us complete in Him. "Let him take hold of my strength, that he may make peace with me," God declares, "and he shall make peace with me." [*Isaiah 27:5.*]<sup>14</sup>*LtMs, Ms 130, 1899, par. 62*

## Ms 131, 1899

### The Danger of Extravagance in Illustrating Our Books

NP

September 12, 1899 [typed]

This manuscript is published in entirety in *15MR 105-113*. +<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.

In order to reach unbelievers, a manifestation of outward display is seen among our people; but this display will not accomplish the good that is represented. Our books are being filled with expensive pictures, and this makes them too costly to give away, and too costly for those persons to buy who need them most. The matter of illustrating is being carried to extremes. The extra money put into the cover of a book, or into pictures, will not convert the soul to the truths that are contained in the book. That so much space should be occupied with pictures is not in the order of God. There have been long delays in the publication of our works, waiting for illustrations—delays that could be ill-afforded, and which have kept from the people the truths which they should have had.<sup>14</sup>*LtMs, Ms 131, 1899, par. 1*

The canvassers are not obtaining that healthful experience in their work which they should have. In their handling of the books they are being educated to present before the public the beautiful cover and many illustrations rather than the points of truth contained in the books. In doing this they are patterning after the world, and they fail to make God their dependence and trust. “What is the chaff to the wheat?” God asks. [*Jeremiah 23:28*.]<sup>14</sup>*LtMs, Ms 131, 1899, par. 2*

The artist may do his best to represent the things his eyes have never seen, but his representations are so far beneath the reality that I am pained as I behold them. Neither God nor heaven nor Christ, who is the image of the Father, can be truly represented by the art of man. If the Lord had thought it advisable to represent

Christ in this way, His person would have been described in the writings of the apostle. In the words of the disciple John, Christ is presented before us:*14LtMs, Ms 131, 1899, par. 3*

“In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. ... 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 believed on his name: which were born, not of blood, not 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 ... full of grace and truth ... And of his fulness have all we received, and grace for grace.” [*John 1:1-5, 9-14, 16.*]*14LtMs, Ms 131, 1899, par. 4*

There were times when Christ spoke with the authority of true greatness. “He that hath ears to hear,” He said, “let him hear.” [*Matthew 11:15.*] He called for submissive attention to His words, for although He was in human form, He bore His commission from the Excellent Glory. “The Word was made flesh, and dwelt among us, ... full of grace and truth.” [*John 1:14.*] God summons the world to listen while He speaks, and to receive every word He utters as law and life.*14LtMs, Ms 131, 1899, par. 5*

Satan is working with masterly power to corrupt the experience of human beings, so that the influence of the truth will not appear in their lives and become a savor of life unto life to all who believe. Those who are purified and sanctified will have that faith that works by love and purifies the soul. The principles of Christ’s life are to be received into the soul by wearing His yoke, and learning of Him the lesson of obedience. “Learn of me,” says the great Teacher, “for I am meek and lowly in heart: and ye shall find rest unto your souls.” [*Matthew 11:29.*] In following My example of meekness and lowliness, you will find rest. There will be no strife for the supremacy, no envy, no evil surmising. The soul will rest in the

pure, holy love of God. The speech is pure, for it comes from lips that have been touched with the live coal from off the altar, thus [are we] prepared to deliver the message God shall give.*14LtMs, Ms 131, 1899, par. 6*

Christ is to be all and in all to the believer. There must be none of self, and all of Christ, whose we are by creation and by redemption. The Holy Spirit takes the most attractive excellencies of the One who is altogether lovely, and presents them in such a way as to engage the attention and receive the best attention of the renewed heart. God designs that the Holy Spirit shall keep before the mind's eye scenes that will attract and absorb all there is of the new-born soul. We need not any external representations of the person of Christ. The imagination must take in the only begotten of the Father, "full of grace and truth" [*John 1:14*], the One altogether lovely, and the chiefest among ten thousand.*14LtMs, Ms 131, 1899, par. 7*

I have been commissioned to say to you that the Holy Spirit will work your minds if you will let Him. You are in danger, my brethren and sisters. You are spending large sums of money for our books and papers, and in doing this you are on the wrong track. It is mere supposition that this abundance of illustrations will accomplish great good in the sale of the book. Your large investment of money for illustrations do not bear the credentials of heaven. God does not approve of them. Much has been said in favor of this elaborate work, but nevertheless, God is not pleased with it. The impression left upon human minds is not good. Even worldlings cannot understand why so much time and money and talent should be given to this class of work.*14LtMs, Ms 131, 1899, par. 8*

Our books can be tastefully prepared, as all books should be; but our publishing houses are making a mistake in departing from the simplicity of the gospel. We are using the Lord's talent of means, and we must handle it wisely. The returns from this work of illustrating do not warrant such a large outlay of means. The income is not proportionate to the time and means spent in securing the cuts.*14LtMs, Ms 131, 1899, par. 9*

Every item in connection with this extravagant outlay was not

presented before me. We must no longer consume the Lord's capital in expensive book making. Whatever is presented in favor of this work, one objection remains which cannot be overcome—its influence upon the author, the publishing house, and the canvasser. The Lord has measured it all, and He is displeased with the showing.*14LtMs, Ms 131, 1899, par. 10*

I have not presented before you all that has been opened before my mind, but I would warn our publishing houses to be careful in every move they make. God has greatly humbled the publishing institution at Battle Creek. It was not His pleasure to do this, but He has declared, "I will be sanctified in them that come nigh me." [*Leviticus 10:3.*] While the Lord is laying His stroke on our institutions by removing from them the favor of the people, a close investigation should be made of the cause of the chastisement. Let us study the light which the Lord has given for every line of work that has any relation to His service. Let us put away the principles that are not after the mind of God, but which have existed for many years.*14LtMs, Ms 131, 1899, par. 11*

The Lord has not given up His people to their own way. In mercy He holds them back, although they have pursued a course contrary to His Word. They have partially seen the evil of this course, but they have closed their eyes, refusing to make thorough reform, to change their wrong ways and practices. Let them humble their hearts before God. Let them set things in order. Let them move every stumbling block out of the way, that sinners may not fall over them and their lack of Christlike love and tenderness. Let them remember that this is the only way in which they can recover their lost prosperity. It can never come in any other way.*14LtMs, Ms 131, 1899, par. 12*

When God's people are born again, when they live the new life in Christ, with His love abiding in their hearts, their candlestick will stand securely in its place. But the principles they have followed in their connection with one another need revising. In their unity with one another and with God through Christ is their strength.*14LtMs, Ms 131, 1899, par. 13*

Christ has specified the measure of love we are to show for 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 practical love, seen by the world, "shall all men know that ye are my disciples." [*John 13:34, 35.*] When the softening, subduing influence of the Spirit of God rules the hearts of those who are connected with His service, they will honor Him by keeping the new commandment, new because Christ said, "As I have loved you, that ye also love one another."*14LtMs, Ms 131, 1899, par. 14*

The disciples never realized Christ's love for fallen man until they saw it expressed on the cross of Calvary, until He rose from the dead and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] Lessons have been given in regard to this love which are just as new to us, as far as practice is concerned, as they were to the disciples before the death and resurrection of our Lord. When these lessons are brought into the practical life, when God's people love one another as He requires them to do, there will be an entire change in the experience of the churches.*14LtMs, Ms 131, 1899, par. 15*

I am entrusted with a message for every church: "Repent ye: for the kingdom of heaven is at hand." [*Matthew 3:2.*] In every line of service all rivalry must be quenched. Heart must be bound to heart. Christian love must be manifested. Then allegiance will be given, as God requires, to Christ and to the brethren for Christ's sake. No mean, cheap actions will grieve the Spirit of God.*14LtMs, Ms 131, 1899, par. 16*

The light God has given me is that we are treading in the very footsteps of the world. In book making there is a striving for the supremacy. The blessing of the Lord cannot accompany the spirit which for years has been coming in. God says to every soul, "Take heed." The leaven of influence is a powerful thing. Whether good or evil, it gathers all to itself. If the leaven of selfishness, covetousness, and hardheartedness is allowed to enter, it will subdue all the properties of the body to corrupting force. There will be no bowels of mercy, no tender consideration, no fighting against objectionable traits of character, which so quickly develop into giants of evil. Unless this root of bitterness is cast out of the soul, it



will continually spring up, and by it many will be defiled. I ask, What are our churches going to do about this matter?<sup>14</sup>*LtMs, Ms 131, 1899, par. 17*

A large sum of money was spent in illustrating *The Desire of Ages*, but this work will not be repeated. If I had known before what I now know, I would never have consented to the Pacific Press expending so much money on illustrations for *The Desire of Ages*, or to the Echo Office expending so much on the little book, *Christ Our Saviour*. Our book making business must be simplified. Trust in God, rather than go down to Egypt to consult idolaters. God is not pleased with the way in which matters have been swayed. Expensive books are not to be brought out so freely as they have been. There are books which are not worthy of the consideration given them.<sup>14</sup>*LtMs, Ms 131, 1899, par. 18*

It is not the gilded leaves of a book, not the expensive covers, which testify to its value. It is the truth contained in it. This will make an impression on mind and heart. If the expensive covers, gilt edged leaves, and multitudinous illustrations are dispensed with, the canvassers may not enjoy it. But if they had never had such works to handle at first, the temptation to drop books of high value and take up books which have a better outside appearance, but which are not of so much importance, would not be so great.<sup>14</sup>*LtMs, Ms 131, 1899, par. 19*

There is a large amount of literature to go to the world, and men reason that the more abundant the illustrations, the better and easier the sale of the book. But this reasoning is not always sound. Take *The Desire of Ages*, for example. If there had not been more than one third of the illustrations in it that there now are, the canvassers would have found in nine cases out of ten that it would have had just as ready a sale as it will have now.<sup>14</sup>*LtMs, Ms 131, 1899, par. 20*

And suppose that there were but a quarter the number of illustrations. The canvassers would have to do more earnest service. They would have to make more painstaking effort to become acquainted with the subjects upon which the book treats. And the saving of the money invested in illustrations would enable

the publishers to give better terms to canvassers, who would not then be tempted, in order to make a financial success, to handle books under a confederacy of bribes. But this evil will come in, as it has done already, more or less. *14LtMs, Ms 131, 1899, par. 21*

Canvassers should be secured to handle the books, *Great Controversy, Patriarchs and Prophets, Desire of Ages, Daniel and the Revelation*, and other books of like character, who have a sense of the value of the matter these books contain and a realization of the work to be done to interest people in the truth. Special help, which is above all the supposed advantages of illustrations, will be given to such canvassers. The canvassers who are born again by the work of the Holy Spirit will be accompanied by angels, who will go before them to the dwellings of the people, preparing the way for them. *14LtMs, Ms 131, 1899, par. 22*

Those selected as canvassers should be men and women who feel the burden of service, who do not work merely for wages, who seek to do the very work that needs to be done to enlighten the world. All our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Canvassers need daily to be converted to God, that their words and deeds may be a savor of life unto life, that they may exert a saving influence upon those with whom they come in contact. *14LtMs, Ms 131, 1899, par. 23*

Let all study the character which God accepts, as represented in the *twenty-fifth chapter of Matthew*. If this representation does not educate men and women, what can do the work which must be done for the soul? Mark the division made between those represented by the sheep and the goats, and mark the words which decide forever the destiny of the two classes. Listen, you who have ears to hear and intellect to comprehend. Listen to the words of the Master: *14LtMs, Ms 131, 1899, par. 24*

“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 the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye

blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was 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.<sup>14</sup>*LtMs, Ms 131, 1899, par. 25*

“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 so we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.<sup>14</sup>*LtMs, Ms 131, 1899, par. 26*

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 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 an 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.” [*Verses 31-46.*]<sup>14</sup>*LtMs, Ms 131, 1899, par. 27*

## Ms 132, 1899

Diary

NP

September 13, 1899

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.

Wednesday, September 13, 1899. Last night was a night of great trial to me. I could not sleep until eleven o'clock. I felt oppressed. I felt that I had taken responsibilities which were urged upon me, which I could not resist, yet my heart was troubled. I felt that I had not left the burden upon the brethren present in the council meeting, but had kept it on my soul. Will any one take the position who will press my burdens heavier upon me. As I thought of what I had said, I feared that my words would be misinterpreted and misstated. *14LtMs, Ms 132, 1899, par. 1*

In the night season I obtained sleep; then instruction was given to me in reference to the matter of making the medical missionary work all that God designs it shall be. The instruction given me was in this line: The office of chairman of the board is indeed an important position, but has no more power or dignity than the position of business manager. The business manager is to be a faithful steward of the financial interests. His position is not to be a haphazard one. He has a direct line of work. *14LtMs, Ms 132, 1899, par. 2*

The question was asked whether the position of business manager was inferior to that of chairman. I said that it was. But explanation came to be in the night season that there was need of a better understanding in regard to these two important offices. Instruction was given me that the position of business manager is equal to that of president. And really, the prosperity of any institution is more dependent upon the faithful stewardship of the business manager than upon the president. Therefore, the business manager is not in

any sense to be belittled. *14LtMs, Ms 132, 1899, par. 3*

Had this matter been properly considered, so many of our institutions would not now be weighed down with accumulating debts. In this country there is a positive necessity for wise business managers, who will not be readily drawn into expending means without studying the effect of the expenditure upon the prosperity of the institution. *14LtMs, Ms 132, 1899, par. 4*

There are things to be set in order. It is certainly a mistake for Brother Morse to be connected as he is with the sanitarium. It is not his work to manage, and never will be. He is not fitted to fill the place he holds in the sanitarium. He does not comprehend what is required. There are men who, because they have carried one line of work, are supposed to be able to fill any place they think they can fill, when they are not able to understand the situation or to be wise and competent stewards in the place. I am not called upon to specify the particulars. But there are places which require more activity, more personal work than others, places where the living responsibilities are not to be thrown upon some other person. *14LtMs, Ms 132, 1899, par. 5*

For Brother Morse to suppose that his wife is fitted to bear the responsibilities of matron of the Nurses Home is entirely a mistake. The one who fills that position should be a woman of good health, a woman who is not self-centered. Sister Morse is not the proper one for the place. Her disposition, her make up, is not of such an order as to establish pleasant relations between herself and the nurses. There are many persons who, even if they did their best, would not be fitted for such a place. Their mold of character does not enable them to be wise in supervision. *14LtMs, Ms 132, 1899, par. 6*

In so important a place as matron, Sister Morse could not give the right mold to the work. Brother Morse cannot adapt himself to the situation. He should have had wisdom to see that his wife is not qualified to act as matron. She does not possess, as a fixed rule, an accommodating, unselfish disposition. The one who acts as matron over those who are being educated in the sanitarium should be an affectionate, kindly, sunny-tempered woman. She must be a woman who can mold minds, not by being authoritative, but by being kind

and thoughtful, and yet as firm as a rock to principle. She must forget herself in her interest for others. *14LtMs, Ms 132, 1899, par. 7*

The matron of any institution, who must guide and direct and advise others, must be of an entirely different mold from Sister Morse. Sister Morse has not good health, and her disposition has been strained because she has been placed in positions she was not qualified to fill. *14LtMs, Ms 132, 1899, par. 8*

In our Sanitarium we must seek to uplift a high standard. Self must be hid in Christ. The banner of truth must ever be raised. Truth, goodness, and usefulness work for the upbuilding of the sanitarium. In their principles, purposes, and deeds, the workers are to seek to excel in all things high and good. They must educate themselves to be kind and courteous. Let the credentials of heaven appear as the characteristics of the sanitarium. Cheerfulness must circulate through the entire institution, making things pleasant for all. *14LtMs, Ms 132, 1899, par. 9*

Those being educated should be taught to cultivate an unselfish interest in the welfare of others. Thus the seeds of kindness are sown. Their affectionate disposition will cause all with whom they associate to have a spirit of love, tenderness, and thoughtfulness for others. Those who wish to win the affections and good will of others must themselves manifest friendship and good will. *14LtMs, Ms 132, 1899, par. 10*

Those who wish to be accommodated and assisted must show themselves ready to assist and to manifest self-forgetfulness. The simplicity of heart religion must be seen in those who perform the services required of a matron. *14LtMs, Ms 132, 1899, par. 11*

I am not enlightened as to the position Brother Morse should occupy, but he cannot work in the place he supposes he is fitted to fill, without loss to the institution. And never should a young girl or boy be made accountant in such an institution. Even at its earliest stage, when the work is small, the one bearing the responsibilities must be wholly efficient. The manager himself must see that the very best methods to save expense are followed. The outlays made for purchases must be watched. The provisions must be bought in quantity, not in driblets. This work cannot be trusted to Sister

Tuxford, who has not been educated to handle money economically and savingly. There is need of looking carefully after the supplies bought for the institution. The food placed on the table must be wholesome, but not rich. *14LtMs, Ms 132, 1899, par. 12*

While Brother Morse spends carefully the money earned by his own [labor], he is not so wise and judicious in purchasing for the institution. But it is sufficient to say that he is not the man for the position he now occupies. Our brethren must look carefully after the outgoes, realizing the knowledge of how to use money is a valuable talent. Dr. Caro is not experienced in the economical use of means. He has ideas which are not exactly true in thinking that the work must have an appearance of popularity. *14LtMs, Ms 132, 1899, par. 13*

## Ms 133, 1899

### The Importance of the Law of God

NP

September 20, 1899 [typed]

This manuscript is published in entirety in *21MR 408-411*. +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.

Before the children of Israel were given into the charge of Joshua, the Lord directed Moses to rehearse to them the incidents of their journeyings since leaving Egypt. Their wandering tent-life was about to cease. They were to take possession of Canaan, after the Lord had manifested His power in their behalf by opening a passage for them through the Red Sea, and levelling the walls of Jericho.<sup>14</sup>*LtMs, Ms 133, 1899, par. 1*

Moses told the people how the Lord had declared to them His holy commandments. After repeating the words of the law, He said, "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me."<sup>14</sup>*LtMs, Ms 133, 1899, par. 2*

"And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders, and 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 our God 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, and lived?"<sup>14</sup>*LtMs, Ms 133, 1899, par. 3*



“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 spoke 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 my commandments always, that it might be well with them and with their children forever! Go, say to them, Get you into your tents again.*14LtMs, Ms 133, 1899, par. 4*

“But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, which they shall do in the land which I give them to possess it. Ye shall observe to do therefore as the Lord your God hath commanded you; ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.” [*Deuteronomy 5:22-33.*]*14LtMs, Ms 133, 1899, par. 5*

God’s law comes sounding down along the line to our time. If the words of this law were hung up in prominent places, as are the pictures on our walls, would they not have a more powerful influence for good than do these pictures? The words of God’s law could be printed on cards and hung up on the walls of your houses. The attention of some will be arrested as their eyes fall upon the ten commandments. Thus the Lord will impress hearts and minds. The law of the Lord is holy, just, and good, and it is of the greatest importance that men and women read and understand this law, God’s pledged word to all who dwell upon the earth.*14LtMs, Ms 133, 1899, par. 6*

The Lord has instructed me that the money expended in photographs might better be used in feeding the poor and clothing the naked. It might better be invested in buying pamphlets and books for those who cannot buy them for themselves. Can we not practice self-denial and self-sacrifice in regard to photographs? Would it not be pleasing to the Lord for us to make a covenant with

Him by sacrifice, and cease to fill our what-nots and walls with multitudinous idols, [in] placing the means thus saved where it will help to enlighten souls?<sup>14</sup>*LtMs, Ms 133, 1899, par. 7*

The salvation of men and women depend upon their obedience to every word of God. Then should not His commandments be made prominent? He declares, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth." [*Exodus 20:3, 4.*] Do we give these words the consideration they demand? Would it not be safe, wholly safe, for us to bind about our inclinations in regard to photographs, lest by our carelessness in regard to the Lord's instruction we educate our children to desire only the pictures which will be consumed in the fire of the last day? In view of the plain, decided utterances of the Lord, would it not be well for us to bind about our desires?<sup>14</sup>*LtMs, Ms 133, 1899, par. 8*

We see a dearth of means in the Lord's treasury. Our people have grown to be a large number, but this number would have been very much larger if there had been more loyalty, more willingness to obey the words of the Lord. God's people should carefully avoid every species of idolatry. Take from your walls and shelves all that comes under the Lord's instruction regarding images, all that is robbing Him of the honor you should give Him. Invest the money the Lord has given you in that which will abound to His glory.<sup>14</sup>*LtMs, Ms 133, 1899, par. 9*

The Lord said to Israel, "Ye shall observe to do therefore as the Lord your God hath commanded you; ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." [*Deuteronomy 5:32, 33.*] Are not these words spoken just as surely to us as to the children of Israel? Then let us take heed to the instruction given by Him who purchased the world with His own life.<sup>14</sup>*LtMs, Ms 133, 1899, par. 10*

The *sixth chapter of Deuteronomy* contains instruction which it is important for all to follow. "These are the commandments, and the

statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it. ... 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 your fathers hath promised thee, in the land that floweth with milk and honey.*14LtMs, Ms 133, 1899, par. 11*

“Hear O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” [*Verses 1, 3-9.*]*14LtMs, Ms 133, 1899, par. 12*

Because the world is disloyal, because it refuses to walk in the way of life, shall those who claim to be the chosen of God become careless and regardless of His Word, turning to the right hand or to the left according to their own pleasure? There is need of a reformation in every church, in every family. We have no time to devote to pleasure-loving, no means to invest in buying the pictures of human faces.*14LtMs, Ms 133, 1899, par. 13*

Invest your means in the cause of God. Guard carefully your example. It is of the greatest consequence to every soul to love and fear God, to obey His commands. We all need to become better acquainted with the laws of God’s kingdom, lest we lose our life insurance policy and fail to find entrance into the city of God.*14LtMs, Ms 133, 1899, par. 14*

On many the Word of God has lost its impression because of the prevalence of the disregard of His law. As God’s chosen people we are to be in every sense what He desires us to be. We are to render strict obedience to the law spoken by Christ from Sinai. This law is God’s standard of character, and there can be no comparison between it and anything the human mind can frame. It is an unchangeable standard of absolute perfection, set up by the infinite

God. Unaided, the human mind cannot comprehend it. An expression of the character of God, it is as high as heaven and beyond measurement in its power to sanctify.*14LtMs, Ms 133, 1899, par. 15*

### **Love the Fulfilling of the Law**

We cannot by searching find out God. But He has revealed Himself in the character of Christ, who is the brightness of the Father glory, and the express image of His person. If we desire a knowledge of God, we must be Christlike. When Philip said to Christ, "Show us the Father, and it sufficeth us," the Saviour answered, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and now sayest thou then, Show us the Father?" [*John 14:8, 9.*]*14LtMs, Ms 133, 1899, par. 16*

He who does not seek each day to be more like Christ, cannot know the character of God. Living a pure life through faith in Christ as a personal Saviour brings the believer to a clearer, higher conception of God. No man whose character is not noble and Christlike can set forth God in a correct light. He may preach Christ, but he does not show his hearers that Christ is an abiding guest in his heart.*14LtMs, Ms 133, 1899, par. 17*

"This do and thou shalt live," Christ said to the lawyer who had answered His question in the words, "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, 28.*] Eternal life is the reward that will be given to all who obey the two great principles of God's law—love to God and love to man. The first four commandments define and enjoin love to God; the last six, love to our fellow men. Obedience to God's commands is the only evidence man can give that he possesses a genuine, saving knowledge of God. And supreme love for God is demonstrated by love for those for whom Christ has died.*14LtMs, Ms 133, 1899, par. 18*

While enshrouded in the pillar of cloud, Christ gave direction regarding this love. Distinctly and clearly He laid down the principles of heaven as rules which His chosen people are to observe in their

dealings one with another. These principles Christ lived out in His life of humanity. In His sermon on the mount He presented the motives and obligations which should govern the lives of His followers. “All ye are brethren,” He said. [*Matthew 23:8.*] “Treat the purchase of my blood as I have given you example.”*14LtMs, Ms 133, 1899, par. 19*

God has manifested the most wondrous love for fallen man. 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.*] Those who are partakers of Christ’s love through a reception of the truth will give evidence of this by making earnest, self-sacrificing efforts to give the message of God’s love to those who are in error.*14LtMs, Ms 133, 1899, par. 20*

Thus they become laborers together with Christ. Love for God and for one another unites the soul to Christ by the golden links of love. The soul is bound up with Him in sanctified, elevated union. True sanctification unites believers to Christ and to one another in the bonds of tender sympathy. This union causes to flow continually into the heart rich currents of Christlike love, which flows forth again in love for one another.*14LtMs, Ms 133, 1899, par. 21*

The qualities which it is essential for all the possess are those which marked the completeness of Christ’s character—His love, His patience, His unselfishness, and His goodness. These attributes are gained by doing kindly actions with a kindly heart. But Christ’s requirements are not met by His people today. A strange deception is upon the people of God. Selfishness prevents the union which should exist. True love for one another is rare in our churches. This lack of love reveals most certainly that the members do not love God as they suppose they do. They give evidence that they need to be sanctified.*14LtMs, Ms 133, 1899, par. 22*

It is the greatest and most fatal deception to suppose that a man can have faith unto life eternal, without possessing Christlike love for his brethren. He who loves God and his neighbor is filled with light and love. God is in him and all around him. Christians love those around them as precious souls for whom Christ has died. There is no such thing as a loveless Christian, for “God is love,” 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.<sup>14</sup>*LtMs, Ms 133, 1899, par. 23*

“But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. ... A new commandment I give unto you, which thing is true in him and in you, because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.” [*1 John 4:8; 2:3-5, 8-11.*]<sup>14</sup>*LtMs, Ms 133, 1899, par. 24*

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. By this shall all men know that ye are my disciples, if ye have love one for another.” [*John 13:34, 35.*] “This is my commandment, That ye love one another as I have loved you.” [*John 15:12.*] This is the fruit that is to be given back to God.<sup>14</sup>*LtMs, Ms 133, 1899, par. 25*

## Ms 134, 1899

### The Unfaithful Husbandmen

NP

September 20, 1899 [typed]

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

The parable of the vineyard clearly sets forth the spiritual condition of the Jewish nation. "There was a certain householder," Christ said, "which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and killed one, and beat another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on the inheritance." [*Matthew 21:33-38*.]<sup>14</sup>*LtMs, Ms 134, 1899, par. 1*

Christ declared to the teachers in Israel, "Ye are both ignorant of the Scriptures and of the power of God." "Ye teach for doctrine the commandments of men." [*Matthew 22:29; 15:9*.] The guilt of these rulers was not in the sight of Christ like the guilt of the ordinary sinner. These men stood under the most solemn obligations to God. They had pledged themselves to teach a "Thus saith the Lord," and to bring strict obedience into their practical lives. But instead of doing this, they were perverting the Scriptures. Their religion consisted in a round of ceremonies, and the object of their worship was lost sight of. They did not do the work connected with their sacred office as if they were handling the property given them in trust by God. Their selfishness and covetousness and greed

caused them to be despised by all the nations.*14LtMs, Ms 134, 1899, par. 2*

The promises of God had been given to Israel rich and full and free on condition of their obedience to His requirements. When the Jews entered the land of Canaan their responsibilities were enlarged. They digged and planted. They built the tower, the temple of God. And they were hedged about by the laws of God's kingdom. They were to be in the world, but not of the world. They were taught to abhor all phases of idolatry, and were forbidden to intermarry with other nations.*14LtMs, Ms 134, 1899, par. 3*

The kingdom of God was to be established in the earth, and it was for this reason that the children of Israel were brought up from Egypt and placed in possession of the vineyard. In the parable Christ spoke to the priests and teachers who had been so greatly favored. As a chosen generation, a royal nation, they were to show forth the praises of Him who had called them out of darkness into His marvelous light. Not only the priests and rulers, but the whole nation were accountable for the talents with which God had blessed them from the time of their deliverance from Egyptian bondage.*14LtMs, Ms 134, 1899, par. 4*

In the early history of the Hebrew nation, Christ was more decidedly with them, instructing them and preparing their way at every point of difficulty, than at any subsequent period in their national career. Every spiritual advantage had been given to this people. They had a knowledge of the Scripture, and God designed that they should be exalted before every other nation on the earth. If they were obedient, God promised that they should become all that He had proposed they should be. Their worship of the true God, the principles they revealed in their lives, were to be the means of restoring the moral image of God in man.*14LtMs, Ms 134, 1899, par. 5*

The children of Israel were to occupy all the territory God had specified, dispossessing those nations that were confirmed in idolatry. And as their numbers increased, they were to enlarge their borders and occupy still more of the land in the possession of those who were transgressing God's law. Their obedience to the



righteous law of God would make them marvels of prosperity before the nations of the world until Christ's kingdom should extend over all the earth. The God who could give them skill and wisdom in all cunning work would be their teacher to ennoble and elevate them through obedience to His laws. The glory of God, His majesty and power was to be seen in all their prosperity. Thus God set them off, His vineyard, to come to the perfection of righteousness. If obedient, they would be preserved from the diseases which afflicted other nations, and be blessed with vigor of intellect. *14LtMs, Ms 134, 1899, par. 6*

They were to produce fruits altogether different from those of the other nations around them. The habitations of the idolaters were constantly increasing. Degradation was to be seen on every hand. Suffering was multiplying in the earth, and violence and oppression was exercised by man on his fellow man. This was the fruit borne of the corrupt tree, and God designed that the elevating principles of heaven should be revealed in works of righteousness by His chosen people. And He promised to cooperate with His chosen instruments in demonstrating that the commandment-keeping people of God were in every way superior to those people who had not the knowledge of the true God. But the children of Israel became disloyal to the commandments of God. They appropriated all their God-given advantages for their glorification. Counsels, reproofs and warnings were rejected, and instead of yielding good fruit, they became like that class of soil which absorbs everything and yields nothing in return. *14LtMs, Ms 134, 1899, par. 7*

All the benefits sent them to use in blessing others they used for self-aggrandizement, to follow out, as did the inhabitants of the antediluvian world, every evil imagination. The world was not improved by the instruction they had received. They perverted the purposes of God, and sullied the purity of their religion. They made sacred and holy things appear a farce, saying, The temple of the Lord, the temple of the Lord are we. *14LtMs, Ms 134, 1899, par. 8*

All the advantages that God had given, these husbandmen intercepted, that they might not flow back to God in rich, multiplied productions, to make His name a praise in the earth. They forgot that they had been entrusted with the Lord's vineyard. A desire for

glory and power and riches brought them to the place where no message of warning or instruction would cause them to yield to God. They refused obedience, and as a result, their principles were perverted.<sup>14</sup>*LtMs, Ms 134, 1899, par. 9*

Peculiar blessings had been given to the children of Israel that the principles of heaven might appear to men. The Lord promised Moses that an angel should go before them to lead them in the way. That angel was Christ. He it was who spoke to Moses face to face, as a man speaketh with his friend. The light of heaven shone upon Israel in their invisible Leader, who communicated to them His statutes and His laws, which were never to be left to the caprice of the people for amendment of the slightest jot or tittle. The laws of God's kingdom were as unchanging as His throne.<sup>14</sup>*LtMs, Ms 134, 1899, par. 10*

Other nations had not these privileges, these wonderful revealings of God, for they had corrupted their ways so that they could not discern God. But these privileges brought with them corresponding responsibilities. The more the children of Israel received, the more they must return to the Lord. He called for the improvement of every lent talent. The vineyard, the world, must be worked, and they were to be constantly learning better ways and means of glorifying God. In the purity of their characters, in the holiness and sanctification of their lives, they were to show that the law of the Lord is perfect, converting the whole man, heart, mind, strength, and purpose.<sup>14</sup>*LtMs, Ms 134, 1899, par. 11*

In the land of Canaan, God's people were to have one general place of assembly, where three times each year they could all meet to worship God. As they would obey the divine laws, they would receive the divine blessing. God would not blot out the idolatrous nations. He would give them opportunity to become acquainted with Him through His church. The experience of His people during the forty years of their wilderness wandering was to be the study of these nations. God's laws and kingdom were to extend over all the territory of the earth, and His people must be known as the people of the living God.<sup>14</sup>*LtMs, Ms 134, 1899, par. 12*

Their service was an imposing one, and testified to the truth of a

living God. Their sacrifices pointed to a coming Saviour, who would take the kingdoms under the whole heaven, and possess them forever and ever. Evidence had been given of His power to do this, for as their invisible Leader had He not subdued their enemies and made a way for His church in the wilderness? His people would never know defeat if they would abide under the shadow of the Almighty, for one mightier than angels would fight by their side in every battle. *14LtMs, Ms 134, 1899, par. 13*

It was this unseen General of armies who revealed Himself to Joshua. He appeared to Joshua as a man [representing] the Lord God of the host of Israel, for had He appeared in His glory the armies of Israel would have been destroyed. After the death of Moses, the reins of government were placed in the hands of Joshua. As the servant of the Lord, he was given a special work to do. His office carried with it great honor and responsibility, and the instruction given to Moses was transferred to him in a marked manner. "Now therefore," the Lord said, "arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said to Moses." [*Joshua 1:2, 3.*]*14LtMs, Ms 134, 1899, par. 14*

The Philistines, with their mysterious divinations and superstitious practices, were a continual snare to Israel, and the Lord said, "Thou shalt not learn to do after the abominations of those nations." [*Deuteronomy 18:9.*] Christ was to be their life, their light, their prosperity. God warned Israel that the Philistines would be their stumbling block. "You have no need," He said, "to consult diviners or soothsayers. I will make known my will through my appointed prophets." *14LtMs, Ms 134, 1899, par. 15*

As Joshua viewed the city of Jericho, and viewed its fortifications, he lifted up his heart in prayer to God, for appearances seemed against him. "And lo there stood a man over against him, with a sword drawn in his hand." This was no vision, but Christ in person, His glory hidden by the garb of humanity. "And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and said unto him, What

saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, loose thy shoes from off thy feet; for the place whereon thou standest is holy." [*Joshua 5:13-15.*]*14LtMs, Ms 134, 1899, par. 16*

Had the eyes of Joshua been opened he would have seen the heavenly host present to take down the walls of Jericho and place the city in the hands of God's people. Now with all confidence Joshua could follow the instruction, and leave his burden, so great and perplexing with the Lord! Will Israel ever forget this wonderful manifestation? Will they ever forget that heavenly instrumentalities were employed to place Jericho in their possession?*14LtMs, Ms 134, 1899, par. 17*

The Lord favored His chosen people with prosperity. The psalmist says, "Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." [*Psalms 80:8-11.*] God declared this people to be a holy people unto Himself, and He promised that if they would keep their covenant with Him, he would supply them with every necessity for their happiness.*14LtMs, Ms 134, 1899, par. 18*

Very definite was the instruction which Christ gave when He made known to Moses the terms of their prosperity, and their freedom from disease. "The Lord thy God hath chosen thee to be a special people unto himself," He said, "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 swore unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from Pharaoh, king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." [*Deuteronomy 7:6-9.*]*14LtMs, Ms 134, 1899, par. 19*

This assurance comes to the people of God through their earthly pilgrimage to the heavenly Canaan, where an abundant inheritance is prepared for all who love God and keep His commandments. “Therefore,” God said, “thou shalt keep the commandments and the statutes and the judgments, which I command thee this day to do them. ... And he will love thee, and bless thee, and multiply thee. ... Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee: but will lay them upon all them that hate thee.” [*Verses 11, 14, 15.*]14LtMs, Ms 134, 1899, par. 20

The *eighth chapter of Deuteronomy* records the rich blessings God gave to His people. God is speaking to His people of His dealings with them during their wandering in the wilderness: “Thou shalt remember all the way which the Lord thy God led thee all these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know: that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth men live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.”14LtMs, Ms 134, 1899, par. 21

“Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the valleys, and hills, a land of wheat and barley, and vines, and fig trees, and pomegranates, a land of oil olive, and honey. A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land he hath given thee.” [*Verses 2-10.*]14LtMs, Ms 134, 1899, par. 22

“A word spoken in season, how good is it!” [*Proverbs 15:23.*] If this be true of the words coming from uninspired lips, with what interest should the words of infinite truth be regarded. What more could the congregation of Israel ask than this. If they would keep the commandments of God, and instruct their children diligently, God would give them the finest of the wheat. He would bring them honey out of the rock, and feed them from the tree of life. How wonderful are the words spoken to them by a gracious Saviour. They might rest in His love, and place their dependence in Him.<sup>14</sup>*LtMs, Ms 134, 1899, par. 23*

All the pathway of Israel was cheered by the promises of God. These promises and commandments were to be set to music, and as they travelled through the wilderness they were to educate their children to sing them, lest they should lose them out of their lives. It was their life to obey the law of God. Disobedience would bring the displeasure of God.<sup>14</sup>*LtMs, Ms 134, 1899, par. 24*

“Beware,” God said, “that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day; lest when thou hast eaten, and art full, and hast built goodly houses, and dwell therein, and thy flocks and thy herds multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, out of the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions and drought, where there was no water; who brought thee forth water out of the rock of flint: who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at the latter end: and thou say in thine heart, my might, and the power of mine arm hath gotten me this wealth.<sup>14</sup>*LtMs, Ms 134, 1899, par. 25*

“But thou shalt remember the Lord thy God, for he it is that giveth thee power to get wealth, that he mayest observe his covenant which he sware unto thy fathers, as it is this day. And it shall be if thou do at all forget the Lord thy God, to walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before

your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God.” [*Deuteronomy 8:11-20.*] How could Israel forget this warning, and harden their hearts?*14LtMs, Ms 134, 1899, par. 26*

Here are pointed out the dangers which every child of God must shun—self-appropriation of the Lord’s goods, deception, dishonesty, and self-exaltation. Just as surely as the church forgets God and exalts self, God will withdraw His blessings, and punish them. This work of apostasy began with Satan, in his strife for the pre-eminence. He rejected the divine authority, and became a rebel to the government of God. The hidden principle of all sin is a rejection of the will of God, the refusal [to] acknowledge dependence upon Him. God’s commandments are for the protection of man, and those who render willing obedience to Him will never weary of His service. But when self is allowed to gain the supremacy, then man becomes rebellious and self-exalted. *14LtMs, Ms 134, 1899, par. 27*

God alone is independent. Every being that He has created, in heaven and in earth is dependent upon Him. God designs that man shall subordinate his will to the divine will; the will of God is to be the will of every human being. When man realizes his dependence upon God, and subjects his will to the divine will, he will grow like Christ in character, who lived in entire conformity to the will of His Father. *14LtMs, Ms 134, 1899, par. 28*

The words spoken from the pillar of cloud are spoken to every generation, to every church that believes in Christ as a personal Saviour. “The words that I speak unto you,” Christ says, “they are spirit, and they are life.” [*John 6:63.*]*14LtMs, Ms 134, 1899, par. 29*

How great was the sacrifice made by God to bring man back to his loyalty to heaven. All unrighteousness is sin. John writes, “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, in whom was no sin.” [*1 John 3:4, 5.*] When we contemplate the remedy God has provided for the sins of the human race, we shall discern what might have been done, but which has not been done because of unbelief. *14LtMs, Ms 134,*

1899, par. 30

Who can view the covenant mercy and unbounded love of God and not inquire, "What can I do to show my Lord that I appreciate His love? Recompense Him, I cannot, but I can render to Him my humble, grateful, willing service. Thus I will show Him that I live in grateful dependence upon Him, thankful that I can use the advantages and opportunities He gives me, and render them back to Him again improved by the use. I will first give myself to God, and then use all my entrusted gifts in His service. I will bring returns to Him by winning souls to Christ. The broken and contrite heart He will not despise." *14LtMs, Ms 134, 1899, par. 31*

"Herein is my Father glorified," Christ said, "that ye bear much fruit; so shall ye be my disciples." [*John 15:8.*] We are to seek to point souls to the Lamb of God which taketh away the sin of the world. Thus we render to God the fruits of His vineyard. *14LtMs, Ms 134, 1899, par. 32*



## Ms 135, 1899

### Joshua's Last Words

NP

September 20, 1899 [typed]

Portions of this manuscript are drawn from PP. +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.

For several years the children of Israel had been in possession of the land of Canaan. The wars of conquest ended, Joshua had withdrawn in the peaceful retirement of his home at Timnath-serah. "And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua ... called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers." [*Joshua 23:1, 2.*] The Lord had impressed His faithful servant to do as Moses had done before him—to recapitulate the history of the people, and call to mind the terms which the Lord had made with them when He gave them His vineyard.<sup>14</sup>*LtMs, Ms 135, 1899, par. 1*

Some years had passed since the people had settled in their possessions, and already could be seen cropping out the same evils that had heretofore brought judgments upon Israel. As Joshua felt the infirmities of age stealing upon him, he was filled with anxiety for the future of his people. It was with more than a father's interest that he addressed them, as they gathered once more about him. "Ye have seen," he said, "all that the Lord your God hath done unto all the nations because of you; for the Lord your God is he that hath fought for you." [*Verse 3.*] Although the Canaanites had been subdued, they still possessed a considerable portion of the land promised to Israel, and Joshua exhorted his people not to settle down at ease, and forget the Lord's commands to utterly dispossess these idolatrous nations.<sup>14</sup>*LtMs, Ms 135, 1899, par. 2*

The people in general were slow to complete the work of driving out

the heathen. The tribes had dispersed to their possessions, the army had disbanded, and it was looked upon as a difficult and doubtful undertaking to renew the war. But Joshua declared, “The Lord your God, he shall expel them from before you, and drive them from out your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside to the right hand or to the left.” [*Verses 5, 6.*]*14LtMs, Ms 135, 1899, par. 3*

Joshua appealed to the people themselves as witnesses that, so far as they had complied with the conditions, God had faithfully fulfilled His promises to them. “Ye know in all your hearts, and in all your souls,” he said, “that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.” [*Verse 14.*] He declared to them that as the Lord had fulfilled His promises, so He would fulfill His threatenings. “It shall come to pass,” he said, “that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things. ... When ye have transgressed the covenant of the Lord,” “then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.” [*Verses 15, 16.*]*14LtMs, Ms 135, 1899, par. 4*

Satan deceives many with the plausible theory that God’s love for His people is so great that He will excuse sin in them; he represents that while the threatenings of God’s Word are to serve a certain purpose in His moral government, they are never to be literally fulfilled. But in His dealings with His creatures, God has maintained the principles of righteousness by revealing sin in its true character—by demonstrating that its sure result is misery and death. The unconditional pardon of sin never has been and never will be. Such pardon would show the abandonment of the principles of righteousness which are the very foundation of the government of God. It would fill the unfallen universe with consternation.*14LtMs, Ms 135, 1899, par. 5*

God has faithfully pointed out the results of sin, and if these warnings were not true, how could we be sure that His promises

would be fulfilled? That so-called benevolence, which would set aside justice, is not benevolence, but weakness. God is the Life-giver. From the beginning, His laws were ordained to give life. But sin broke in upon the order that God had established, and discord followed. So long as sin exists, suffering and death are inevitable. It is only because the Redeemer has borne the curse of sin in our behalf that man can hope to escape, in his own person, its dire results. *14LtMs, Ms 135, 1899, par. 6*

Once again, before his death, Joshua summoned the people before him. He knew that the infirmities of age were upon him, and that soon he must lay his responsibilities upon the representative men of the nation. Obedient to his summons, the tribes assembled at Shechem. No spot in the land possessed so many sacred associations. It carried their minds back to God's covenant with Abraham and Jacob, and recalled also their own solemn vows upon their entrance to Canaan. Here were the mountains Ebal and Gerizim, the silent witnesses of those vows which now in the presence of their dying leader, they had assembled to renew. On every side were evidences of what God had wrought for them; how he had given them a land for which they did not labor, and cities which they built not, vineyards and oliveyards which they planted not. *14LtMs, Ms 135, 1899, par. 7*

By Joshua's direction the ark had been brought from Shiloh. The occasion was one of great solemnity, and this symbol of God's presence would deepen the impression he wished to make upon the people. Earnestly and solemnly Joshua gave his last charge to those who would soon be left without his counsel. He reviewed once more the history of Israel, recounting the wonderful works of God, that all might have a sense of His love and mercy, and might serve Him "in sincerity and in truth." [*Joshua 24:14.*] Briefly he mentioned the most important points of their history since leaving Egypt, reviving their faith by calling on them to remember that not one of God's promises had failed. *14LtMs, Ms 135, 1899, par. 8*

After presenting the goodness of God toward Israel, Joshua called upon the people, in the name of Jehovah, to choose whom they would serve. The worship of idols was still to some extent secretly practiced, and Joshua endeavored now to bring them to a decision

that would banish this sin from Israel. “If it seem evil unto you to serve Jehovah,” he said, “choose you this day whom ye will serve.” [Verse 15.] Joshua desired to lead them to serve God, not by compulsion, but willingly. Love to God is the very foundation of religion. To engage in His service merely from hope of reward or fear of punishment, would avail nothing. Open apostasy would not be more offensive to God than hypocrisy and mere formal worship. *14LtMs, Ms 135, 1899, par. 9*

The aged leader urged the people to consider, in all its bearings, what he had set before them, and to decide if they really desired to live as did the degraded idolatrous nations around them. If it seemed evil to them to serve Jehovah, the Source of power, the Fountain of blessing, let them that day choose whom they would serve—“the gods which your fathers served,” from whom Abraham was called out, “or the gods of the Amorites, in whose land ye dwell.” [Verse 15.] These last words were a keen rebuke to Israel. *14LtMs, Ms 135, 1899, par. 10*

The gods of the Amorites had not been able to protect their worshippers. Because of their abominable and debasing sins, that wicked nation had been destroyed, and the good land which they once possessed had been given to God’s people. What folly for Israel to choose the deities for whose worship the Amorites had been destroyed! “As for me and my house,” said Joshua, “we will serve Jehovah.” [Verse 15.] The same holy zeal that inspired the leader’s heart was communicated to the people. His appeal called forth the unhesitating response, “God forbid that we should forsake Jehovah, to serve other gods.” [Verse 16.] *14LtMs, Ms 135, 1899, par. 11*

“Ye cannot serve the Lord,” Joshua said, “for he is a holy God; ... he will not forgive your transgressions nor your sins.” [Verse 19.] Before there could be any permanent reformation, the people must be led to feel their utter inability, in themselves, to render obedience to God. They had broken his law; it condemned them as transgressors, and it provided no way of escape. While they trusted in their own strength and righteousness, it was impossible for them to secure the pardon of their sins. They could not meet the claims of God’s perfect law, and it was in vain that they pledged themselves

to serve God. It was only by faith in Christ that they could secure pardon of sin and receive strength to obey God's law. They must cease to rely upon their own righteousness, they must turn from idolatry, and trust wholly in the merits of the promised Saviour if they would be accepted by God. *14LtMs, Ms 135, 1899, par. 12*

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### **Fragments on the Vineyard**

God had planned for the arrangement of His people in the land of Canaan, and had they followed His directions, they would not have crowded into Jerusalem as they did. They would have taken possession of other territory because of the assurance that God was the possessor of all lands. Had they moved out by faith, had they advanced, as God designed they should advance, they would have covered the territory He proposed they should cover. But they did not see the need of spreading themselves abroad; and they began to depart from God by failing to take possession of the vineyard as God designed they should. *14LtMs, Ms 135, 1899, par. 13*

The Lord planted His people in Canaan a goodly vine. He spared neither pains nor liberality in their behalf. If they had taken possession of the vineyard in accordance with God's plans, their future history would have been very different from what it was. *14LtMs, Ms 135, 1899, par. 14*

The Jewish people enjoyed privileges greater than those enjoyed by any other people. These blessings came to them as the children of God's covenant. In return they were to render to God the fruit of His vineyard. Thus they were to be representatives of God's kingdom. *14LtMs, Ms 135, 1899, par. 15*

It was not the leaders and teachers alone who were to return to God His appointed revenue. When the Lord gave to the children of Israel the wonderful gift of the land of Canaan, it was to test their obedience, as Adam and Eve were tested in Eden. They were to cultivate Canaan for the Lord, and if they had complied with the conditions laid down, spiritual and temporal prosperity would have

been theirs. *14LtMs, Ms 135, 1899, par. 16*

When the Lord levelled the walls of Jericho without the assistance of human power, and gave the city to the Israelites, He desired to impress them that angels under the generalship of Christ were in the camp of Israel. Heaven's army stood ready to take the children of Israel into the land of Canaan. This they would have done long before had Israel been obedient. The people need not have travelled for forty years through the wilderness had they [not] received the evil report of the faithless spies and rebelled against God. *14LtMs, Ms 135, 1899, par. 17*

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God, the great Householder, sent His messengers to receive the fruit of His vineyard. But those whom He designed should receive this fruit were treated as impostors. The husbandmen took the Lord's servants, "and beat one, and killed another, and stoned another." "Last of all he sent unto them his Son, saying, They will reverence my son." [*Matthew 21:35, 37.*] Christ came from heaven in the form of humanity to do His Father's work. He came to cultivate His vineyard in such a way as to produce the most fruit. *14LtMs, Ms 135, 1899, par. 18*

Jesus was the Sent of God. "Lo, I come," He said, "to do thy will, O God." [*Hebrews 10:9.*] But when He came, the husbandmen said, "This is the heir, come, let us kill him, and let us seize on the inheritance." [*Matthew 21:38.*] "I am come in my Father's name," He said to the scribes and Pharisees, "and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me. But if ye believe not his writings, how shall ye believe my words?" [*John 5:43-47.*] *14LtMs, Ms 135, 1899, par. 19*

## Ms 136, 1899

The True and the False

NP

September 20, 1899 [typed]

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Education means far more than many teachers, with all their supposed knowledge, understand. If the human family had appreciated the instruction given by the great Teacher to men in all ages and all times, from generation to generation, how different the race would be. Were we privileged to see what would have been had men and women been obedient to God's teaching, a new world would be presented before us, a world bearing the impress of heaven.<sup>14</sup>*LtMs, Ms 136, 1899, par. 1*

Our heavenly Father has made every provision that this should be. Read the *fourteenth, fifteenth, sixteenth, and seventeenth chapters of John*. There we are shown what God desires to do for the human race. If the Holy Spirit could come upon us as it came upon the disciples on the day of Pentecost, eyes now blinded would be opened, for the scales would fall from them.<sup>14</sup>*LtMs, Ms 136, 1899, par. 2*

Ever since the fall, men have disobeyed God. The Lord gave Cain and Abel directions regarding the sacrifice they were to bring Him. Abel, a keeper of sheep, obeyed the Lord's command, and brought a lamb as his offering. This lamb, as it was slain, represented the Lamb of God, who was to be slain for the sins of the world. Cain brought as an offering the fruit of the ground, his own produce. He was not willing to be dependent on Abel for an offering. He would not go to him for a lamb. He thought his own works perfect, and these he presented to God.<sup>14</sup>*LtMs, Ms 136, 1899, par. 3*

“And the Lord had respect unto Abel and his offering.” Abel offered

of the firstfruits of his flock, just as God had directed. “But unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well”—in accordance with My directions—“shalt thou not be accepted, and if thou doest not well”—disregarding My word—“sin lieth at the door.” [Genesis 4:4-7.] *14LtMs, Ms 136, 1899, par. 4*

Cain talked with Abel about their sacrifices, and charged God with partiality. Abel interceded with his brother, repeating to him the very words of God’s command to them both regarding the offerings He required. Cain was provoked because his younger brother should presume to teach him. He allowed envy and jealousy to fill his heart. He hated his brother because he was preferred before him. *14LtMs, Ms 136, 1899, par. 5*

As Cain pondered over the matter, he grew still more angry. He saw his mistake in offering only his own substance before the Lord, without the fitting sacrifice of a lamb, but he determined to vindicate himself and condemn Abel. Satan worked through him, inspiring him with a desire to slay his brother. *14LtMs, Ms 136, 1899, par. 6*

“And it came to pass while they were in the field, that Cain rose up against Abel his brother, and slew him.” [Verse 8.] There was a Witness to this scene. A heavenly Watcher, He who established the system of sacrifices and offerings, saw the whole transaction. *14LtMs, Ms 136, 1899, par. 7*

“And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother’s keeper? And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand.” [Verses 9-11.] Because of Cain’s sin, the earth was cursed a second time. *14LtMs, Ms 136, 1899, par. 8*

By this history the Lord would teach all men that His Word is to be implicitly obeyed. Cain and Abel represent two classes—the wicked and the righteous, those who follow their own way and those who conscientiously keep the way of the Lord to do justice and judgment. The enemy of God and man tempted both Cain and Abel,



but while Abel refused the temptation, Cain accepted it, and acted toward God in a selfish, disobedient, unthankful manner.*14LtMs, Ms 136, 1899, par. 9*

Abel did not try to force Cain to obey God's command. It was Cain, inspired by Satan and filled with wrath, who used force. Furious because he could not compel Abel to disobey God, and because God had accepted Abel's offering and refused his, which did not recognize the Saviour, Cain killed his brother.*14LtMs, Ms 136, 1899, par. 10*

The two parties represented by Cain and Abel will exist till the close of this earth's history. The well-doer, the obedient man, does not war against the transgressor of God's holy law. But those who do not respect the law of God oppress and persecute their fellow men. They follow their leader, who is an accuser of God and of those who are made perfect through obedience.*14LtMs, Ms 136, 1899, par. 11*

"This is the message that ye have heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous." [1 John 3:11, 12.] The spirit which leads men to accuse, condemn, imprison, and put to death their fellow men has waxed strong in our world. It is this spirit that always works in the children of disobedience. The transgressors of God's plain commands are inspired by the spirit of Satan to harm their fellow men, whose bodies they have been given no right to injure because of their religious faith.*14LtMs, Ms 136, 1899, par. 12*

Those who pass sentence of pain and death upon their fellow men, because they happen to differ from them in religious belief, will have just such sentence passed upon them if they continue to disregard God's law, exalting man-made laws, and trying by their cruel inventions to compel men to blaspheme God as they themselves are doing. By their works they bear testimony that should Christ come the second time as He came the first time, they would reject Him and put Him to death.*14LtMs, Ms 136, 1899, par. 13*

Men are today violating a plain "Thus saith the Lord." God has sanctified and blessed the seventh day, requiring all men to keep it

sacred as His memorial of creation. But, inspired by the arch-deceiver, man has set up a rival rest day, which God regards as He did the offering of Cain. Like Cain, those who worship this idol, are enraged to think that God's chosen people will not reject the day specified in God's law as holy, to keep a rest day of man's creating.*14LtMs, Ms 136, 1899, par. 14*

Men try to force their fellow men to worship this idol. Thus did Nebuchadnezzar, when he set up a golden image representing himself in the plains of Dura, and in his pride and self-exaltation, sought to compel all to bow down to it. As Cain set aside God's holy command, and offered a sacrifice of his own choice, so men have set aside God's holy Sabbath, and have exalted one of their own creation. And as Cain was filled with bitterness against Abel, so they are filled with bitterness against those who by keeping God's Sabbath cast reflections upon the worship of a day which bears no divine sanction or appointment.*14LtMs, Ms 136, 1899, par. 15*

Thus it has been, and thus it will be till the end of time. Sin is Satan's attribute, and it is always leagued against good. The spirit of Cain is manifest in all false religions. Transgression always leads men to act as Satan's agents, to carry out his purposes against God and righteousness.*14LtMs, Ms 136, 1899, par. 16*

In Nazareth Christ announced that His work was to restore and uplift, to bring peace and happiness. He came to this world to represent the Father, and He revealed His divine power by giving life to the dead, by restoring the sick and suffering to soundness and health. He was in the world as the tree of life.*14LtMs, Ms 136, 1899, par. 17*

Satan's work is to condemn and destroy, to take away man's liberty and destroy his life.*14LtMs, Ms 136, 1899, par. 18*

In Christ's words to the Pharisees and lawyers, and their conduct toward Him, are presented the distinguishing features of false religion. "And he said, Woe unto you also, ye lawyers; for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they

indeed killed them, and ye build their sepulchers.*14LtMs, Ms 136, 1899, par. 19*

“Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple; verily I say unto you, It shall be required of this generation. ... And as he said these things unto them, the scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.” [*Luke 11:46-51, 53, 54.*]*14LtMs, Ms 136, 1899, par. 20*

On another occasion Jesus said to the Jews, “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. They answered him, We be Abraham’s seed, and were never in bondage to any man; how sayest thou then, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whoso committeth sin is the servant of sin. And the servant abideth not in the house forever, but the son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham’s seed, but ye seek to kill me, because my word hath no place in you.” [*John 8:31-37.*]*14LtMs, Ms 136, 1899, par. 21*

What stern truth is here spoken. How many there are who boast that they are not in bondage to any one, when they are bound to the most cruel of all tyrants. They have placed themselves under Satan’s training, and they treat God’s people as he directs them to. How many there are who hear the Word of truth, but hate the message and the messenger, because the truth disturbs them in their deceptive practices!*14LtMs, Ms 136, 1899, par. 22*

“I speak that which I have seen with my Father,” Christ continued, “and ye do that which ye have seen with your father.” [*Verse 38.*] Two classes are plainly brought to view in these words—the children of light, who obey the truth, and the children of darkness, who reject the truth.*14LtMs, Ms 136, 1899, par. 23*

In their bigotry and self-righteousness the Jewish teachers answered Jesus, "Abraham is our father." "If ye were Abraham's children," Christ said, "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. Ye do the deeds of your father." [*Verses 39-41.*]*14LtMs, Ms 136, 1899, par. 24*

Urged on by the accusing spirit of him whose advocates they were, the Jews answered, "We be not born of fornication; we have one Father; even God." [*Verse 41.*] How many there are today who, like these Jews, call God their Father, and yet hate with intense hatred the Word of truth.*14LtMs, Ms 136, 1899, par. 25*

Jesus saith unto them, "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 it of himself; for he is a liar, and the father of it." "Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." [*Verses 42-44, 59.*]*14LtMs, Ms 136, 1899, par. 26*

The converting, transforming grace of God changes the spirit and attributes of him who accepts the truth. He is imbued with the Spirit of Christ. Satan sees this, and he is filled with hatred against Christ and His servant. But there is no enmity between Satan and the human agent who becomes so deluded that he wars against God and His holy law; for this is the very work in which Satan has been engaged since his fall.*14LtMs, Ms 136, 1899, par. 27*

Satan is at war with Christ, the divine Restorer. His agents are leagued against the Saviour's work of elevating and ennobling man. The first death in our world was caused through the working out of Satan's principles, and ever since that time Christ and His followers and Satan and his followers have been two distinct parties. Satan is ever seeking to imbue men with his own spirit and attributes, and those whose hearts are not subdued by the grace of Christ will be

guided by the same spirit that decoyed the angels from the heavenly courts. Those who break the law of Jehovah and try to compel their fellow-men to obey man-made laws, are in the service of Satan.*14LtMs, Ms 136, 1899, par. 28*

God's people can expect nothing less than persecution, for their Master was persecuted, and He says to them, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." [*John 15:20; 16:1-3.*]*14LtMs, Ms 136, 1899, par. 29*

As Christ was being tried, Pilate placed him side by side with Barabbas, saying to the people, "Whom shall I release unto you?" [*Matthew 27:17.*] There they stood—Christ the Son of God, and Barabbas, the thief and murderer, bearing in his countenance the marks of Satan's attributes.*14LtMs, Ms 136, 1899, par. 30*

The priests and rulers persuaded the people to choose Barabbas, and in answer to Pilate's question the hoarse cry was raised, "Release unto us Barabbas." [*Luke 23:18.*] "What shall I do then with Jesus which is called Christ?" Pilate asked, and again, like the bellowing of wild beasts the cry went forth, "Crucify him, crucify him." [*Matthew 27:22; Luke 23:21.*] And all heaven heard the cry.*14LtMs, Ms 136, 1899, par. 31*

A messenger had been sent to Pilate by his wife, with the warning, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." [*Matthew 27:19.*] But Pilate did not heed the heaven-sent message. Instead he used Christ's trial as an occasion of making friends with Herod. A corrupt confederacy was formed between the two rulers at this time.*14LtMs, Ms 136, 1899, par. 32*

"And when Pilate saw that he could prevail nothing" against the multitude, he "released Barabbas unto them; and delivered Jesus, when he had scourged him, to be crucified." [*Matthew 27:24; Mark*

15:15.]*14LtMs, Ms 136, 1899, par. 33*

Be astonished, O heaven, and be everlastingly ashamed, O inhabitants of earth! With sorrow and indignation the angels heard the choice made by the people and the sentence passed upon Christ. But they could not interfere; for in the great controversy between good and evil, Satan must be given every opportunity to develop his true character, that the heavenly universe and the race for whom Christ was giving his life might see the righteousness of God's purposes. Those under the control of the enemy must be allowed to reveal the principles of his government.*14LtMs, Ms 136, 1899, par. 34*

Those who see and obey the light of truth will be harassed and oppressed, for enmity will ever exist between Christ and Satan. If God had not interfered with Satan's evil working, men would have leagued against good in an alliance to dethrone God. Satan caused the fall of part of the heavenly angels by rebelling against God's law, and he is the instigator of every injustice done to God's children. He inspires his agents to do all they can to hurt Christ by bruising the bodies of His people. But God is present in every court of justice. He marks how men condemn His servants and silence their voices. He records every act of injustice, every act of oppression. As the blood of Abel cried to Him from the ground, so the prayers of His servants who are imprisoned in dungeons or linked with the vile in chain gangs, rise to Him. The cruelty done to God's servants is recorded as done to Christ in the person of His saints, and the time is coming when God Himself will avenge their wrongs.*14LtMs, Ms 136, 1899, par. 35*

John writes, "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she had filled, fill to her double." [*Revelation 18:4-6.*] "And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads."*14LtMs, Ms 136, 1899, par. 36*

“And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and before the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. ... These are they which follow the Lamb whithersoever he goeth. These are they which were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.” [*Revelation 14:1-5.*] *14LtMs, Ms 136, 1899, par. 37*

## Ms 137, 1899

Notes of the Work

NP

September 24, 1899

Previously unpublished.

September 22, 1899, we drove from "Sunnyside," to the mission at Wallsend, Newcastle, in three hours and a half, with a light carriage and Elder Haskell's horse Jasper. Some parts of the road were rough, and Jasper was inclined to be frightened at the logs and stumps. At times he jumped about a good deal, but Sara managed him well. *14LtMs, Ms 137, 1899, par. 1*

I had an appointment to speak at Hamilton on Sabbath and in the park at Wallsend on Sunday. On Sabbath a congregation of nearly one hundred assembled in the hall at Hamilton. I spoke on the subject of the young man who came to Christ, and falling on his knees before Him, asked, "What good thing shall I do, that I may have eternal life." [*Matthew 19:16.*] I had freedom in speaking, and after I had finished, I remained for the testimony meeting which was held. Many good testimonies were borne. *14LtMs, Ms 137, 1899, par. 2*

We took dinner at the mission in Hamilton, and in the afternoon we drove to the place where Brother Hickox is laboring, about three miles off. We had a very profitable interview, and a precious season of prayer. Brother and Sister Hickox have two nice children, a girl of nine and an adopted boy of five. During our praying season, the little girl knelt by her father and the boy by his mother, and everyone, even the little boy, took part in prayer. Just before we left, the little girl came up to me, and, putting her arm about me, said, "I do like to have you here, Sister White, and I am sorry you cannot stay longer." Such words were as music in my ears, for I could not have had a higher compliment given me than to hear such an expression from a child. The light and joy of the Lord was expressed in the face of the nine year old girl. *14LtMs, Ms 137, 1899, par. 3*



We were much pleased with the location of the cottage in which Brother Hickox and his family are living. It is on a hill, overlooking a number of suburbs. The rent is only five shillings a week. *14LtMs, Ms 137, 1899, par. 4*

After sunset we returned to Wallsend. On Sunday the weather was wet, and we knew that it would not do for me to speak in the park. Few people, if any, would be there. The sky looked dark and lowering, and we could see no prospect of its clearing up, so we decided to turn our faces homeward. For a way the road was difficult to get over. It is being repaired. The workmen have cut a steep ascent, down ten feet in some places. The road will be much better when we go over it again. *14LtMs, Ms 137, 1899, par. 5*

When we reached Brother Pocock's place, we learned that Brother Hungerford died that morning at nine o'clock. He was at work till Wednesday, when he said that he had taken cold and would go home for a day or two. No one thought him dangerously ill. Brother Hellier gave him treatment, but he grew no better. Dr. Rand was sent for from Newcastle. He came down Sabbath morning. After examining Brother Hungerford, he said that it would be impossible to save his life; for the lower part of his lungs was double the usual size, and he was only breathing with the upper part. His vitality was very low, for he had burned it up with liquor-drinking; and he could not rally. *14LtMs, Ms 137, 1899, par. 6*

Although Brother Hungerford has relatives in Sydney who are highly esteemed, his life up to the time of his conversion to the truth, about a year ago, was that of a drunkard. His family was very, very poor. He and his wife accepted the truth and were baptized, and he then gave up liquor, tobacco, tea, and coffee, and improved in every respect. All the time that he was able to work, we gave him work. He was an excellent hand with horses, having worked for years at a livery stable. *14LtMs, Ms 137, 1899, par. 7*

Brother Hungerford had a large head and a broad, well-shaped forehead, and had he always let liquor alone, he might have advanced in knowledge. When he began to keep the Sabbath, he gave up everything like intemperance. He was thoroughly converted and said that he hardly knew himself, so different was he from what

he used to be. He said that he would say to himself sometimes, "Hungerford, do you know yourself?" *14LtMs, Ms 137, 1899, par. 8*

He leaves a wife and six children in our care. We must get her an acre or two of land and build her a humble dwelling. Then she can almost sustain herself. Our people will all help her, so that she will be well cared for. Brother Halsey and his wife will take the eldest girl, who is fifteen years old, as their own. The eldest child, a boy of seventeen, has a situation in the sanitarium at Summer Hill, and earns five shillings a week. *14LtMs, Ms 137, 1899, par. 9*

The funeral was held on Sunday. Brother Hungerford was only a step-father to three of the children, but he has the name of having been a very kind father to them, and they showed deep sorrow as he was laid away in the grave. *14LtMs, Ms 137, 1899, par. 10*

We have had few deaths in this place. Our cemetery is large, but there are only four graves in it. The first one buried was Brother Tucker, who died of old age. The second was a man from Queensland, who came here to die. The third was Brother Pocock's little boy, a child of five years, who was poisoned before he came here, by eating some meat. The fourth is Brother Hungerford. This is the history of our burying ground. *14LtMs, Ms 137, 1899, par. 11*

## Ms 138, 1899

### Parables of the Vineyard

NP

September 27, 1899 [typed]

Previously unpublished.

“What think ye? A certain man had two sons, and he came to the first, and said, Son, go work today in my vineyard. And he answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go sir; but went not.” [*Matthew 21:28-30.*]<sup>14</sup>*LtMs, Ms 138, 1899, par. 1*

Christ left His hearers no chance to doubt who He meant by the two sons. He asked them, “Whether of them twain did the will of his Father? They answered, The first.” Then he said, “Verily, verily, I say unto you, 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.” [*Verses 31, 32.*]<sup>14</sup>*LtMs, Ms 138, 1899, par. 2*

The two sons of this parable represent two great moral divisions, two classes of people. One class is composed of open sinners, who at first are bold and determined in their rebellion. They openly refuse the yoke of restraint and obedience which the law of God imposes. Christ comes to them saying, Go work today in my vineyard. They answer, I will not. But afterward they repent, and obey the call. When the call was first made to the publicans and harlots, it was utterly refused. Conviction was to them a strange thing. But they were drawn to Christ, and through repentance and obedience they united with Him, entering His service.<sup>14</sup>*LtMs, Ms 138, 1899, par. 3*

The other class is made up of those who profess great piety, who, when God calls to them, promise to obey. But they obey not. In the

instruction given in the *seventh chapter of Matthew* these pretentious hypocrites are described. Christ declares, “Not every one that saith unto me, 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? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.” [*Verses 21-23.*]*14LtMs, Ms 138, 1899, par. 4*

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. 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 that find it. Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” [*Verses 12-15.*] Those who ought to have been working earnestly in Christ’s vineyard, rendering to [Him] the very choicest fruit, were manifesting a spirit which characterized them as ravening wolves.*14LtMs, Ms 138, 1899, par. 5*

Of them God declares, “They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire.” [*Micah 3:10, 11.*] This condition of things was bringing in falsehood. “Yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.” [*Verse 11.*] The Jewish people were departing farther and farther away from the Word of the Lord. The principles of righteousness and equity were not permitted to bear sway. “Therefore shall Zion for your sake be plowed as a field,” God declared, “and Jerusalem shall become heaps, and the mountains of the house as the high places of the forest.” [*Verse 12.*]*14LtMs, Ms 138, 1899, par. 6*

In these words is portrayed the destruction which was to come upon Jerusalem because the Jewish people, in spite of their profession, did not bear good fruit. They were workers of iniquity, and persisted in continuing in their evil course. God sent His only begotten Son in human flesh to this earth, to win them back, but they would not hear His voice.*14LtMs, Ms 138, 1899, par. 7*

The Jewish nation was dependent on God for all the blessings and favors they enjoyed. Light and knowledge from heaven was given them. To them had been committed the oracles of God. For them the Lord had wrought marvelously. In return for their exalted privileges and blessings, they were required to bear fruit to God's glory, showing by their willing service that they realized their dependence and accountability to Him who had granted them such rich opportunities and privileges. They knew the will of their Father, and proudly boasted of their spiritual advantages. In response to the Lord's invitation, they said, "I go, sir." [*Matthew 21:30.*] But they did not intend to go. When they saw the publicans and harlots, who at first had refused, obeying the call, some repented and entered God's service, but others became as ravening wolves.<sup>14</sup>*LtMs, Ms 138, 1899, par. 8*

By this parable Christ sought to teach His hearers that truth is not to be selfishly hoarded. Those whom God had entrusted with blessings were to render to Him the fruits of His vineyard in their season—pure, holy service, which would illustrate the sanctification which comes through a belief of the truth.<sup>14</sup>*LtMs, Ms 138, 1899, par. 9*

The law of which the Israelites boasted so proudly must be carried out in the practical life. Then it can demonstrate its perfection by converting the soul. It proves to be the school master which leads souls to acknowledge Christ as the only remedy for sin. But when in self-righteousness a man is satisfied with his own standard of righteousness, he seeks to escape and evade the yoke of Christ. He does not desire by willing obedience to learn the Saviour's meekness and lowliness. Cold, proud, loveless, the heart feels need of nothing.<sup>14</sup>*LtMs, Ms 138, 1899, par. 10*

The experience of the apostle Paul will be the experience of every repentant sinner. He says, "I was alive without the law once, but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, just and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in

me by that which is good; that sin by the commandment might become exceeding sinful.” [*Romans 7:9-13.*]*14LtMs, Ms 138, 1899, par. 11*

“I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank my God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin.” [*Verses 22-25.*] “If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the flesh, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.” [*Romans 8:13, 14.*]*14LtMs, Ms 138, 1899, par. 12*

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Christ then gave another parable, that of the householder who planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen.*14LtMs, Ms 138, 1899, par. 13*

This vineyard represents the Jewish church, and of it God writes, “The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant.” “In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it I will keep it day and night. Fury is not in me; who would set the briars and thorns against me in battle? I would go through them, I would burn them altogether. ... He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.” [*Isaiah 5:7; 27:2-4, 6.*]*14LtMs, Ms 138, 1899, par. 14*

The vine is very profitable property, yielding rich returns when cared for with painstaking effort; and of the vine which the Lord brought out of Egypt and planted in His vineyard, the Psalmist writes, It filled the whole land. Christ employed every benefit and blessing for the enrichment of the vine which He had planted, that He might receive fruit therefrom. Of His vineyard He says, “Now will I sing to my well-beloved a song of my beloved touching his vineyard.*14LtMs, Ms 138, 1899, par. 15*

“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 vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What more could have been done to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?” [*Isaiah 5:1-4.*] “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?” [*Jeremiah 2:21.*]*14LtMs, Ms 138, 1899, par. 16*

In the parable of the vineyard, given by Christ to His disciples just as He was about to be separated from them, He presented the result of abusing privileges and opportunities. The more one receives, the more he is under obligation to return. The Lord gave Israel great theocratic privileges, blessing them graciously from His abundant goodness. He desired to make them a holy people above all nations on the face of the earth. He chose them from among all other people, and made them the children of His covenant. In life and character they were to reveal the principles of His kingdom. The acknowledged people of God, they were to acknowledge the righteousness of God’s ways, rendering to Him willing obedience in return for their rich endowments and spiritual blessings.*14LtMs, Ms 138, 1899, par. 17*

The Israelites had been given wonderful manifestations of the grace and power of God. In their behalf the strength and power of heaven had been revealed. Again and again they were charged to call to mind their deliverance from degrading slavery. To accomplish this deliverance, the Lord desolated the land of Egypt. And as the Israelites, fleeing from Egypt, stood by the Red Sea, walled in by the sea on one side, and by rocky, inaccessible mountains on the other, with Pharaoh’s army pursuing them, God showed Himself their Leader and Deliverer. The thought that Pharaoh and his host were in pursuit filled the minds of the Israelites with a terrible dread. The word, “Go forward,” was spoken, but how could they obey, with the Red Sea before them and Pharaoh’s men of war on their track? [*Exodus 14:15.*]*14LtMs, Ms 138, 1899, par. 18*

The Lord said to Moses, "Lift up thy rod, and stretch out thy hand over the sea, and divide it, and the children of Israel shall go over on dry ground through the midst of the sea." [*Verse 16.*] The cloud which hitherto had guided the children of Israel came between them and their foes, its bright side turned to the Israelites and its dark side to the Egyptians. To the people of God it was as a wall of fire, to their foes as a cloud of sackcloth.*14LtMs, Ms 138, 1899, par. 19*

The waters of the Red Sea parted, and the whole congregation of Israelites, with their cattle and the strangers who had left Egypt with them, went over in safety. The mighty army of Egypt, following the path of God's providence, was utterly destroyed.*14LtMs, Ms 138, 1899, par. 20*

As the children of Israel journeyed through the wilderness, God worked constantly in their behalf. He fed them with bread from heaven and with water from the flinty rock. "They drank of that spiritual Rock that followed them, and that Rock was Christ." [*1 Corinthians 10:4.*] By His power God brought them into Canaan, and delivered Jericho into their hands. These miracles they were to remember all the days of their life as monuments of God's care and mercy for them.*14LtMs, Ms 138, 1899, par. 21*

The Israelites had seen the working of God's power, and had enjoyed advantages and privileges which they knew no one but God could give them. This made their responsibility greater than that of any other people. As they received a knowledge of God's goodness, they were made accountable, as chosen and precious in His sight, to gladly render Him the service which He sought. By living holy lives, by steadfast loyalty, by giving tithes and offerings, by cheerful, devoted service, they were to acknowledge His sovereignty and testify that in spirit, word, and character, they were made better by the favors bestowed on them. These were the fruits the Lord desired His people to render to Him in return for His goodness to them.*14LtMs, Ms 138, 1899, par. 22*

God made Zion His holy habitation, the joy of the whole earth. But notwithstanding His goodness to [them], they forgot Him, and wandered into idolatry. Before their dispersion the warning came to them, "Thus speaketh the Lord of hosts, saying, Execute true



judgment, and show mercy, and compassion every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.” [*Zechariah 7:9, 10.*] These words are just as surely spoken to us as to God’s people of that time.*14LtMs, Ms 138, 1899, par. 23*

How did the Jews treat God’s message? “They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the Lord of hosts.” [*Verses 11, 12.*] If men refuse to receive the admonitions of the Lord, if they persist in walking contrary to His instruction, He cannot deliver them from the sure consequences of their actions.*14LtMs, Ms 138, 1899, par. 24*

They place themselves in such opposition to His purposes and heaven’s principles that He permits their enemies to have power over them and to humble them. “Therefore it came to pass that as he cried, and they would not hear, so they cried, and I would not hear, saith the Lord of hosts; but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate.” [*Verses 13, 14.*] This was the result of men following their own unsanctified, unsubdued way.*14LtMs, Ms 138, 1899, par. 25*

God permitted Israel to be humbled by idolatrous nations. Mark Daniel’s sorrow and humiliation as he searched out when the seventy years of Jerusalem’s desolation were to be accomplished. He declares, “I Daniel understood by books the number of years whereof the word of the Lord came to Jeremiah the prophet, that the Lord would accomplish seventy years in the destruction of Jerusalem. And I set my face unto the Lord, to seek by prayer and supplication, with fasting and sackcloth, and ashes; and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments: We have sinned, and have committed iniquity, and have done wickedly,

and have rebelled, even by departing from thy precepts and from thy judgments. *14LtMs, Ms 138, 1899, par. 26*

“Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. ... Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore thy curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against him. ... O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and all thy people are become a reproach to all that are about us.” [*Daniel 9:2-6, 11, 16.*]*14LtMs, Ms 138, 1899, par. 27*

“O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, hearken and do; defer not, for thine own sake, O Lord my God; for thy city and thy people are called by thy name.” [*Verses 18, 19.*]*14LtMs, Ms 138, 1899, par. 28*

The spirit of intercession was upon Daniel, and he laid hold of the throne of infinite power, praying earnestly for the restoration of Jerusalem. All heaven was interested in his supplication, and before his prayer was finished, a messenger from the heavenly courts was sent to him. He says, “Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.” [*Verses 21, 22.*]*14LtMs, Ms 138, 1899, par. 29*

“Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore that from the going forth of

the commandment to restore and [to] build Jerusalem, unto the Messiah the Prince shall be seven weeks, and three score and two weeks; the street shall be built again, and the wall, even in troublous times.” [*Verses 24, 25.*]*14LtMs, Ms 138, 1899, par. 30*

Daniel pleaded for the honor of God to be preserved. His prayer was heard, and once more the Lord had mercy upon His rebellious people. Once more He took them into favor, and a second temple was built. Jerusalem was given another probation.*14LtMs, Ms 138, 1899, par. 31*

We read, “Thus saith the Lord of hosts, I was jealous for Zion with great jealousy; and I was jealous for her with great fury. ... I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. ... There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.*14LtMs, Ms 138, 1899, par. 32*

“And the streets of the city shall be full of boys and girls playing in the streets thereof. ... And it shall come to pass that as ye were a curse among the heathen, O house of Judah and the house of Israel, so will I save you, and ye shall be a blessing; fear not, but let your hands be strong. ... As I thought to punish you, when your fathers provoked me to wrath, ... and I repented not, so again have I thought in these days to do well unto Jerusalem,” and I repented not. [*Zechariah 8:2-5, 13-15.*]*14LtMs, Ms 138, 1899, par. 33*

Thus Israel has been tested, tried, and cared for by the Lord. But they failed to fulfill His purposes for them. God longed to continue to bless His people, but selfishness took possession of the temple courts. With prophetic eye Daniel looked down the ages and saw how the Jews would refuse to humble themselves.*14LtMs, Ms 138, 1899, par. 34*

When the time of the fruit drew near, God sent his servants, that they might receive the fruit of his vineyard. [See *Matthew 21:34.*] God’s delegated servants, the prophets, were sent for this fruit. At different periods in the history of Israel, these were sent to the people in the name of Jehovah. Messenger after messenger was sent to them with words of warning, reproof, and entreaty. How

were they treated?—"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." [Verses 35, 36.] *14LtMs, Ms 138, 1899, par. 35*

"Last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." [Verses 37-39.] Christ came to His own vineyard seeking fruit. He came to tell the people of the love of God, but they rejected His message, and crucified Him. *14LtMs, Ms 138, 1899, par. 36*

As Christ stood upon the mount of Olives and looked upon the doomed city, He could not control His emotion. With weeping He exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" [Matthew 23:37.] Christ's tears on this occasion were shed for the impenitent of all time. His sorrow embraced the world. *14LtMs, Ms 138, 1899, par. 37*

As the Saviour looked down upon Jerusalem, the scene of her destruction passed before Him. He thought of the privileges which had been hers. To the Jewish people God had given heaven's best gift. For three years Christ had been giving them the invitation to the gospel feast. Now, with pale and quivering lips He laments over Israel, the son of His care. With a strong and mighty arm He had brought them out of Egypt, leading them through the vast wilderness; and sorrow filled His heart as He said, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace!" [Luke 19:42.] *14LtMs, Ms 138, 1899, par. 38*

Then He paused. Must He pronounce the irrevocable sentence? He hesitates. The sun is shining in its evening glory upon Jerusalem, lighting up the beauty of her temple. Christ knew that when that sun should go down behind the hills, Jerusalem's day of mercy and reprieve would be forever ended. And as the last rays of the setting sun were eclipsed by the mountains about the city, the words of

doom were spoken, "But now they are hid from thine eyes." [Verse 42.] In refusing to believe in Jesus the Jewish people closed the door of hope against themselves. *14LtMs, Ms 138, 1899, par. 39*

"When therefore the Lord of the vineyard cometh," Christ asked, "What will he do unto those husbandmen?" [Matthew 21:40.] So carried away by the narrative were Christ's hearers that they gave a decided testimony against themselves. "He will utterly destroy those wicked men," they said, "and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." [Verse 41.] "Jesus saith unto them, Did ye never read in the scripture, 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? 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.] *14LtMs, Ms 138, 1899, par. 40*

Christ identified the Jewish people with the unfaithful husbandmen. His application did not apply merely to the teachers and leaders, but to the nation as a whole. To the whole nation had the living oracles of God been committed. To them the will of God had been plainly specified; and they were promised prosperity on condition that they showed their fidelity to God by returning to Him the portion He required. But they failed to keep the law of God. God had filled their cup with unmerited blessings, but in return they treated His messengers with violence and cruelty. God's servants suffered persecution and death at their hands. Thus they broadened their iniquity, and loaded the cloud of retributive justice which was to burst upon them. *14LtMs, Ms 138, 1899, par. 41*

In giving the parable of the two sons and the unfaithful husbandmen, Christ had in mind the whole world. He saw that there would be two parties, one of which would take hold of the truth, and work together with God, while the other would stand in stubborn resistance, reaching at last the place occupied in the parable by the unfaithful husbandmen. "Have ye never read in the scriptures," Christ said, "The stone which the builders rejected, the same is become the head of the corner? ... Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." [Verses 42, 44.] *14LtMs, Ms 138, 1899, par. 42*

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Today Christ sows good seed in the hearts of men. There is need of sunshine and shower, summer and winter, dew, frost, and wind, that the tender plant may develop and bear fruit. All who receive the word into good and honest hearts will reap if they faint not. The formation of Christian character is brought about by the grace of Christ. *14LtMs, Ms 138, 1899, par. 43*

The message was given to John the Baptist to proclaim, "The kingdom of heaven is at hand." [*Matthew 3:2.*] Acknowledged and received, this message would be a powerful manifestation on earth of the heavenly kingdom. Christ was soon to begin His mission as the Sent of God, teaching in the temple and in the highways and hedges, proclaiming the truth by parables, by tears of sympathy, by restoring the sick to health. The Saviour went about doing good, and His practical work was a continual lesson to the disciples. The contrast between His teaching and the teaching of the scribes and Pharisees was great. As the people listened to His words, they testified to the effect of His teaching by saying, "Never man spake like this man." [*John 7:46.*]*14LtMs, Ms 138, 1899, par. 44*

Christ blended His teaching with physical toil, walking from place to place, and instructing as He walked. He had neither horse, carriage, nor bicycle, which are so much used today. *14LtMs, Ms 138, 1899, par. 45*

The night seasons of prayer, which the Saviour spent in the mountain or in the desert, were essential to prepare Him for the trials He must meet in the days to follow. It was as necessary for Christ to pray as it is for His disciples. He felt the need of the refreshing and invigorating of soul and body, that He might meet the temptations of Satan; and those who are striving to live His life will feel this same need. *14LtMs, Ms 138, 1899, par. 46*

Christ has given His disciples assurance that special seasons for devotion are necessary. Strength for the performance of daily duties is derived from worshiping God in the beauty of holiness. Prayer went before and sanctified every act of His life and ministry. He communed with His Father till the close of His life, when there rose from His lips the bitter cry, caused by the agony brought upon Him

by the sins of the world, “My God, My God, why hast thou forsaken me?” Then in a voice which has reached to the very ends of the earth He exclaimed, “It is finished,” “Father, into thy hands I commit my spirit.” [*John 19:30; Luke 23:46.*]<sup>14</sup>*LtMs, Ms 138, 1899, par. 47*

## Ms 138a, 1899

### A Call for Help

NP

September 25, 1899 [typed]

This manuscript is published in entirety in *RH 11/14/1899*. +<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 God's stewards, and it rests with us to say how much the Lord can trust us with. We have a sacred holy trust. Just as much responsibility will be given us as we can carry intelligently and wholeheartedly. On us has shone the light of present truth, and every man, woman, and child who knows the truth is to seek to be sanctified by the truth. Every spiritual gift, every talent, is to be used to advance the work of God. Selfishness must not be allowed to enter. Then we shall be channels of light.*14LtMs, Ms 138a, 1899, par. 1*

The Lord has a message for His stewards of means in Australia, in America, in Africa, and wherever they may be. He calls upon His people to make faithful returns to Him, that there may be meat in His house. He blesses those who faithfully return to Him all that He calls for in tithes and offerings.*14LtMs, Ms 138a, 1899, par. 2*

Let us, as stewards, do as Christ would do were He in our place. He did not spend money to please His fancy. From the least to the greatest, we are God's stewards. What are we doing with His goods? A blessing will come to those who use their God-given means to accomplish good, in the place of spending it in self-gratification. Christmas will soon be here—a season of the year when much money is spent in buying presents. Let us practice self-denial and self-sacrifice. Money is greatly needed to place our sanitarium in running order.*14LtMs, Ms 138a, 1899, par. 3*

Let us work intelligently and earnestly, and spend in self-gratification nothing that is needed in the work of saving souls. Buy



books upon present truth for those who need them. It is not alone ministers who are entrusted with talents and the work of ministering. Every child of God is pledged to do his utmost by self-denial to save the pence, the shillings, and the pounds. Put your means into the Lord's treasury, that it may be invested in special lines of missionary work. We are to serve God with heart and mind and soul and strength. Every capability is to be put into active exercise. Our talents are to be used to please God, not to glorify self.*14LtMs, Ms 138a, 1899, par. 4*

When, as a people, our appreciation for the souls for whom Christ died is proportionate to the value of the reward we hope to gain—eternal life—we shall make more earnest efforts to do Christian work. We shall appreciate the sacrifice made by the Son of God to save souls from destruction. Let us teach the truth by practicing it. Let us deny self, that we may have means to give to the Lord's work. The Lord will greatly bless those who work in faith.*14LtMs, Ms 138a, 1899, par. 5*

There is altogether too much self-indulgence among us. Money is spent for that which is not bread. Let those who would please the Master listen to His words, "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] Let us willingly practice these words, and we shall be blessed. If all that has been invested in self-gratification were counted up, the amount would astonish every church in the land.*14LtMs, Ms 138a, 1899, par. 6*

Let those who believe the solemn truth for this time make this Christmas a season of giving to missions. The Lord is not pleased that the work has been so concentrated among those who already know the truth. God's people should be wide awake, earnest in their efforts to enlighten others. But the Lord sees that His people are not ready for His appearing. The work that those in Battle Creek might have done in other places has not been done. Instead of carrying the bread of life to perishing souls, the people in Battle Creek sit under the ministry of the Word, content to be hearers only. Their neighbors need the attentions they might give, but so engrossed are they in the unimportant matters represented in God's word as wood, hay, and stubble, that they have no burden for souls. The

experience they ought to gain by helping others to look to Jesus they do not gain, for they do not behold Him themselves. *14LtMs, Ms 138a, 1899, par. 7*

Display is not religion or sanctification. There is nothing more offensive in God's sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord. The offering most sweet and acceptable in God's sight is a heart made humble by self-denial, by lifting the cross and following Jesus. *14LtMs, Ms 138a, 1899, par. 8*

We have no time now to spend in seeking those things that only please the senses. Close heart-searching is needed. With tears and heart-broken confession we need to draw nigh to God that He may draw nigh to us. The hearts of God's professed people are so thoroughly selfish and depraved, so passionate and self-indulgent, that He cannot work through them. *14LtMs, Ms 138a, 1899, par. 9*

Those who will obey the words of inspiration, "Go work today in my vineyard" [*Matthew 21:28*], who will study how they can co-operate with Christ in causing the light of truth to shine to those near and afar off who are in the darkness of error, will receive special aid from God. But this work cannot be done without self-denial and self-sacrifice. Seek to promote the happiness of all with whom you come in contact. Take the truth to the neglected, educating the ignorant, encouraging the despondent, comforting the bereaved, and relieving the needy. Through you God will help the afflicted. This is the fruit God calls upon His people to bear. The members of His church are to be laborers together with Him, and as they work for others, God will impress minds and hearts. Let both men and women engage with their whole hearts in this missionary work, and holiness to God will be the result. All who will train themselves for the Master's service may obtain a rich, golden experience. *14LtMs, Ms 138a, 1899, par. 10*

My brethren and sisters, what shall we do in this matter of self-denial? If in this field we had the facilities you have in America we could enter many new places with the truth. The Lord calls upon His people to arise and shine because His light has come, and His glory has risen upon them. We call upon those in America, in Battle

Creek and all our churches, to help us. Under the present circumstances we can advance but slowly. The work of the sanitarium in Summer Hill has been carried on in a private dwelling house, and recently another large house has been rented to accommodate the patients. But these houses are unfit to give treatment in. We need a building of our own, but we cannot erect this till we have funds.*14LtMs, Ms 138a, 1899, par. 11*

Count up the sanitariums you have in America. Count up the schools you have; and remember that in this wide harvest field we have not one sanitarium. Our school buildings are not completed, but they must do for the present. The Avondale Health Retreat, a modest building of fifteen rooms, has been erected, but this is not completed. At our last Union Conference our brethren pledged nine hundred pounds for the Sydney Sanitarium. This was a large amount, considering the ability of those present. All our churches will be visited and solicited to swell the amount. But help from abroad will be required. I now appeal to our brethren in America to help us in erecting a sanitarium.*14LtMs, Ms 138a, 1899, par. 12*

The Lord has instructed me that the first work of the Battle Creek Sanitarium is to help sister institutions in new missionary fields. I was directed to present the situation to our people in America, and call upon them to help us as years ago I called for help in establishing the work in Battle Creek, and as I called for help to start the work in California. To establish the work in California we made every sacrifice it was possible for us to make, and our efforts were successful. All alone and in feeble health, I left California to attend the camp meetings to be held in the eastern states, that I might lay before the people the needs of the work there; and I expect that now my brethren in California will respond to my call for aid.*14LtMs, Ms 138a, 1899, par. 13*

The Lord has given me light that the institutions in America, which are now so liberally furnished with facilities, should cease adding building to building, and help to establish the work in Australasia. A plant should be made here before any money is invested in additional buildings in America. A sanitarium must be erected somewhere in New South Wales, and another in the great city of Melbourne. It costs twice as much to build here as in America, but

build we must, and at once; and we call for donations [from] our people in America to come to this new field. *14LtMs, Ms 138a, 1899, par. 14*

I am instructed that there are those who can help us, and that they would be greatly blessed in helping their work here just as the work in America was once helped. I tell you in the name of the Lord that in this field we have need of your assistance. In the work we are doing we are not trying to colonize and leave the Lord's vineyard unworked. We want to do the Lord's work at once, for we know not how soon the work will close up. We want to plant the standard of truth in new places each year. We wish to add new churches to our conference. *14LtMs, Ms 138a, 1899, par. 15*

We have been spreading our strength and energies as far as we could. I have used every penny that I could spare from my royalties to push the work forward and organize churches. We must leave workers to strengthen the things that need strengthening, while we push the triumphs of the cross in new territories. Wherever the truth is introduced, and new companies of Sabbathkeepers raised up, meetinghouses must be built in which they can worship God. This is necessary to spiritual life and prosperity. *14LtMs, Ms 138a, 1899, par. 16*

We have received some help from America. At the General Conference a liberal sum was pledged by those present for the work in Australasia. And about three thousand, five hundred dollars have been sent to us. This has been thankfully received, and used with holy rejoicing to advance the work. The work begun at the General Conference should have been carried forward in all the churches. This was the intention of our brethren at the meeting, and this may still be done. One thousand dollars was sent by Dr. Kellogg, which we will accept as a loan. I did not call upon him personally, but upon the institutions in Battle Creek to help us. *14LtMs, Ms 138a, 1899, par. 17*

The light I now have is that many are losing faith in selling what they have, to help the cause of God in missionary fields, but the Lord would have those in America send us help in our emergency. *14LtMs, Ms 138a, 1899, par. 18*

## Ms 139, 1899

Lessons from the Vineyard

NP

September 27, 1899 [typed]

Portions of this manuscript are published in *Te* 29.

The parable of the vineyard presents for our consideration the need of solemn waiting combined with earnest, vigilant work in preparing for the second coming of Christ. There is need of earnest labor for the souls that are in darkness. These must be shown the necessity of perfecting a Christian character. And by earnest work, and fervent prayer the churches must be aroused to understand their responsibilities. The day of the Lord is right upon us, and the world must be aroused from its worldliness by plain decided messages. And the husbandmen are to be shown their work in rendering to God the fruits of the vineyard. *14LtMs, Ms 139, 1899, par. 1*

“Not slothful in business, fervent in spirit, serving the Lord,” is to be the motto of God’s faithful workers. [*Romans 12:11.*] Arouse the sleeping churches by proclaiming the last message to be given to the world. Do not hover over the established churches in order to hold them to the platform of truth. Ministers grow weak when they do this. God has given to each talents, not that they may enter into a few territories and colonize, but that they may present the truth in a simple way in all parts of the world. *14LtMs, Ms 139, 1899, par. 2*

Show church members that they have a work to do. They in turn are to proclaim the message. Their work is represented in the words of the prophet Isaiah: “Cry aloud, spare not, lift up thy voice like a trumpet; and show my people their transgressions, and the house of Jacob their sins.” [*Isaiah 58:1.*] Let those who have ears to hear now hear as for their lives, and with lips touched with a live coal from off the altar, echo the great testing truths which are to go to every nation and kindred and tongue and people. *14LtMs, Ms 139, 1899, par. 3*

The large churches have had great light and privileges. Let them

remember that it is not their large organs, their vocal and instrumental music, which will recommend their worship to God. There must be seen true consecration. The tree must reveal its soundness by yielding a harvest of precious fruit. Love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, faith—these are the fruits borne on the Christian tree. “They that are Christ’s have crucified the flesh, with its affections and lusts.” [Galatians 5:24.] The cross of Calvary is our hope, and this hope will abide with us as we draw our inspiration from Christ. “All ye are brethren,” Christ said. [Matthew 23:8.] Brother linked with brother, we are to develop the attributes of Christ. *14LtMs, Ms 139, 1899, par. 4*

Christ is the householder, travelling into a far country. He has placed husbandmen over His vineyard to act in His stead. They are to keep an account of the Lord’s required portion, and bring it to the treasury in tithes and gifts and offerings. Are we rendering to God the fruits of His vineyard? Close attention should be given to the words of the prophet Malachi: “Bring ye all the tithes into the storehouse, that there may be meat in mine house: and prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.” [Malachi 3:10.] Every church member is responsible to God for the tithes of all the goods left in His care. God places the whole of it in the hands of man, but the rental must be paid to the Owner, that He may carry on His work. *14LtMs, Ms 139, 1899, par. 5*

The world will be called to give an account of its use of the Lord’s money. Wealthy men who are heaping together treasure bring upon themselves the denunciation of God. Direct and positive is the Word of the Lord: “Go to, now, ye rich men, weep and howl for your miseries which shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth.” [James 5:1-4.] *14LtMs, Ms 139, 1899, par. 6*

“Riches profit not in the day of wrath. ... There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it. ... He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.” [*Proverbs 11:4, 24-26, 28.*]*14LtMs, Ms 139, 1899, par. 7*

These words are spoken not only to church members, but to every soul who has been entrusted with the goods of heaven. Those who have used the fruit of the vine to produce wine and liquor have an account to settle with the Master. God’s gifts have been perverted. Millions of pounds have been spent in stupefying and health destroying drugs. That the fruit of the vine, so nourishing to man as an article of food, should be converted into a snare, a means of robbing man of his senses, is a heinous sin in the sight of God. Satan’s breweries are established in every city to do their work of death, and the work is carried on by the beings to whom God has entrusted His vineyard. They are carrying out the purposes of the enemy, to cause wretchedness and woe and every crime of which man is guilty. The cries of the helpless have reached to the ears of the Lord of Sabaoth, and according to the misery that has resulted from this course of sin, accordingly He will repay.*14LtMs, Ms 139, 1899, par. 8*

The cries of the starving millions in our world would soon be hushed if the money put into the tills of the liquor sellers were spent in alleviating the sufferings of humanity. But the evil is constantly increasing. The youth are being educated to love the vile stuff, and this is ruining them, soul and body. The work they might do in God’s vineyard they refuse to do.*14LtMs, Ms 139, 1899, par. 9*

The Lord is soon to come and take this matter in hand, and He will give to every man according as his works have been. What a scene that will be when the wrath of God shall come upon the guilty world! Then the words will stand before the eyes of men as if written in letters of fire: “Justified by faith, Justified by works.” Their day of trust, with its burden of record is now ended in the day of reckoning. Every man has had the call, “Go, work today in my vineyard”

[*Matthew 21:28*], and every man will receive according to the opportunities and privileges he has had. *14LtMs, Ms 139, 1899, par. 10*

Those who have had the light of truth for this time are highly favored. The Lord has not given the truth in trust to men that it might be confined to one place, and abundantly bestowed there, while other places are left in darkness. God calls upon responsible men to lift up their eyes, and see the great necessities in other fields, and make diligent efforts to use the Lord's goods with equity. When the Lord sends His workmen into new fields, He calls those who have advantages and facilities to share their privileges with these fields. This work must be done, that the workers may be better prepared to battle with the difficulties and prejudices which they will ever have to meet as they unfurl the banner of truth in new fields. *14LtMs, Ms 139, 1899, par. 11*

The voice of duty bids the workers in the Lord's vineyard in any line [to] discern the needs of the places afar off. The Lord is speaking to the favored ones, saying, Bind about the expenditures in your own localities, and be as earnest in making the work of the Lord a success in other fields as you have been in working for your own field. If you wish, you may always have wants which you think must be supplied, and thus leave the destitute places unworked. But this is not the law of heaven. God would have the brethren in America use their senses, their sight, their hearing, their reason, and do to others as they would wish to have done to them were they in similar circumstances. Your eyes must see the needs of your fellow human beings. Your ears must hear their cries for help; your hearts must be drawn out in sympathy for their need, and your hands must minister to their necessities. *14LtMs, Ms 139, 1899, par. 12*

The medical missionary work is needed in these new fields, for this is the right arm of the body of truth. A miracle working power will go with the medical missionary who will work understandingly. *14LtMs, Ms 139, 1899, par. 13*

There must be no evasion of truth in the message given in these last days. Every worker must stand cemented to the right, that the world may have the light of truth. Only those who confess the truth



before men, however unpopular they may become in doing so, will Christ confess before the Father and before His angels. Let none be more solicitous for worldly honor and promotion than for the living principles of truth. God and the angels always stand decidedly for the right. The gospel, which is the embodiment of truth and righteousness, must be presented. Inscribe upon your banner, "The commandments of God, and the faith of Jesus." [*Revelation 14:12.*] In the near future we shall see the necessity of standing loyal and true, for temptations will come to form parties in which principle is sacrificed to policy. *14LtMs, Ms 139, 1899, par. 14*

Those who profess the truth should never shrink from keeping the testing message clear and distinct before the world. They should study the truth with respect and reverence, because it is truth. They should cherish a deep, abiding sense of its importance for the present time. Then the truth will ever be their sanctification, their authority, their stronghold. The gospel of Christ is profitable for all things; it carries its credentials with it. *14LtMs, Ms 139, 1899, par. 15*

Let those who would be gospel workers remember that our talents are apportioned to us according to our ability to use them. The Lord expects every soul who receives to impart. It is the law of the kingdom of heaven that when one portion of the field has been favored with prosperity, the workers in that portion are to use their abilities to the fullest extent in establishing the work in other territories. When His stewards follow this plan, God is honored before the world. The Lord does not bestow His gifts capriciously. If He gives prosperity to one member of His family of workers, it is that that one may bless other members with the benefits he has received. Thus one instrumentality helps another instrumentality, and the plants grow into trees to be a shadow and protection, not in superiority and pride, but in liberality and helpfulness. Whatever prosperity there is in a man's work, it is all from God. He sets out the plant, and cares for it until it becomes a tree. *14LtMs, Ms 139, 1899, par. 16*

As the commandment-keeping people of God, we are to take heed to ourselves that we do not depart, as did ancient Israel, into the paths of covetousness, and selfishness and ambitious pride. God's people are predestinated to be conformed into the image of His

Son. God designs that they shall become all that He designed Israel should be when He established them in the land of Canaan a pure and holy people. It is when the dross of selfishness enters the soul that unfair methods are brought in[to] the life practice. Never should there exist the desire to gain the advantage of your brethren in the faith in any business deal. The principles of heaven are to be acted out on the earth by God's professed people.*14LtMs, Ms 139, 1899, par. 17*

The Lord is measuring every act and weighing every motive. He beholds everything that is not in strict conformity with His holy law, and all this supposed gain, He will make as the chaff which the wind drives away. He whose name is Holy will do His pleasure in holiness. He will not fail in His work, if man will not place self where God should be. The bruised reed will He not break, and the smoking flax shall He not quench, till He have brought forth judgment unto victory. The Lord works in His own way. He carries on in hearts a work of keen searching, and humiliating discoveries are made. Then sin must be cleansed from the soul temple, and faith come in and take possession—that faith which works by love, and purifies the soul. The human attributes must be molded after the similitude of God.*14LtMs, Ms 139, 1899, par. 18*

God has not changed. He will not connive at selfishness to carry out His plans. He did not prompt Jacob and Rebecca to deceive Isaac. He was fully able to provide for Jacob after His own methods. Neither will he work with any devising or planning after this example. The spirit of rivalry had better never have seen the light of day. The people who claim to be the commandment keeping people of God need to cleanse from mind and heart their conniving at evil and their underhand dealing in order to obtain the advantage of their brethren, for this unholy work will hurt and finally ruin every soul who engages in it.*14LtMs, Ms 139, 1899, par. 19*

Men may think they gain the advantage by such dealing, but their gain is like the gain which Adam and Eve obtained when they obeyed the voice of Satan. The tempter promised our first parents that they would be wise, as gods, knowing good and evil. The advantage they gained was a knowledge of evil. They lost their purity, and gave over the human race to the dominion of the enemy

so it is with every soul today who stoops to dishonesty and intrigue and bribery. Let every soul cleanse from his heart the first thread of pretense and fraud. *14LtMs, Ms 139, 1899, par. 20*

The Lord calls for stewards who have high-souled integrity, heavenly principles. The men connected with God's great firm are on test and trial. Not one thread of selfishness or bribery must be brought into the work; for this evil will enter the soul and corrupt every pure principle. God's workers in every institution are to keep the eye single to the glory of God, working together in faith and love for the perfection of His work. "I will put my laws in their minds," God says, "and write them in their hearts." [*Hebrews 10:16.*] "Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." [*Psalm 32:1, 2.*]*14LtMs, Ms 139, 1899, par. 21*

The psalmist 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 for ever: 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 honey comb. Moreover by them is thy servant warned, and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins, let them not have dominion over him. 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 19:7-14.*]*14LtMs, Ms 139, 1899, par. 22*

It would be well if these words could be written out and placed where they would attract general attention. They would be a continual lesson to those who would look upon them. God is by the side of every soul who heeds these admonitory words. When the chastisement of the Lord comes, it is for our purification, not for our destruction. Those who will closely investigate their own principles, who will hold before them God's mirror with a desire to learn of any

lack that there might be in themselves, will be brought into conformity to the law of God.<sup>14</sup>*LtMs, Ms 139, 1899, par. 23*

We need to be instant in prayer. Ministers are in danger of losing their integrity, little by little, until they become as disloyal to God as were the scribes and Pharisees. Men are working to keep correct principles away from their life and practice, and they will succeed in doing this. The managers of institutions who work away from right principles in jots and tittles are disloyal to the laws of heaven, and are becoming just what Christ declared the Jewish nation to be. Let those who claim to have the commandments of God and the faith of Jesus show their faith by their works.<sup>14</sup>*LtMs, Ms 139, 1899, par. 24*

The Son of God gave Himself for us that He might redeem us from all iniquity, that He might purify unto Himself a peculiar people, zealous of good works. "Know ye not," the apostle asks, "that your body is the temple of the Holy Ghost, 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.*] These statements are having far less influence on minds and characters than they should have. It is our strength and security to obey this instruction.<sup>14</sup>*LtMs, Ms 139, 1899, par. 25*

Again the apostle says, "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 joy, being of one accord, of one mind." How much does this appeal impress the mind and affect the actions? "Let nothing be done through strife and vain glory: but in lowliness of mind let each esteem other better than themselves." [*Philippians 2:1-3.*] This is the remedy for all dissension. The best missionary work we can do is to follow the instruction here given. By so doing we shall testify to the fact that "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." [*Psalms 19:7, 8.*]<sup>14</sup>*LtMs, Ms 139, 1899, par. 26*

"Let this mind be in you, which was also in Christ Jesus," the apostle continues. [*Philippians 2:5.*] Shall self wrestle for and gain

the supremacy to the close of natural lives? Is it not time that the law of the Lord was written in our hearts and revealed in our lives? We are to cultivate hope, love, brotherly kindness. Everything that the husbandmen can do they must do to bring their lives into harmony with the mind of Christ. *14LtMs, Ms 139, 1899, par. 27*

After He arose and ascended on high, Christ fulfilled the promise He had made to send the Holy Spirit to His followers. He takes all the riches of heaven and bestows them upon those who turn to the Lord; and that which He has undertaken He will perform. Then shall we not keep out of the life and character everything that would hinder the Holy Spirit's working? Every would must take himself in hand to educate himself. The term of our education extends throughout our entire lives. Here we can only take the lower grades. Here our characters must be formed so that we can advance to the higher grades in the higher school above. There, with Christ as our Teacher, we shall continually advance in knowledge. *14LtMs, Ms 139, 1899, par. 28*

The richest promises of the Word of God are ours if we will accept the condition of obedience. Through the prophet Isaiah God declares, "As the rain cometh down, and the snow from heaven, and returneth not hither again, 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 the thing which I please, and it shall prosper in the thing whereto I send it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." [*Isaiah 55:10-13.*]*14LtMs, Ms 139, 1899, par. 29*

**Ms 140, 1899**

Sermon/Counsel to Ministers

Refiled as *Ms 8a, 1888*.

## Ms 141, 1899

“What Do Ye More Than Others?”

NP

October 2, 1899 [typed]

Portions of this manuscript are published in *Ev 46*. +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 parable of the two sons reveals that there is a work to be done by every soul in cooperating with God. To every man is given a work, some part in the Lord's vineyard. The words addressed to the sons were, “Go, work today in my vineyard.” [*Matthew 21:28*.] This embraced two commands. First he was to show his obedience by going. Then he was to work, to exercise mind and heart continually in doing the work which needed to be done. This test of sincerity is brought to every soul. Will there be deeds as well as words? Will the one called put to use all the knowledge he has, working faithfully, disinterestedly, for the Owner of the vineyard? *14LtMs, Ms 141, 1899, par. 1*

May man take measurement of himself, and his measurement not be correct. He may depreciate his ability to do, when if he would place himself as a learner, he would qualify himself for work. He who fixes his eyes on his own imperfections, and refuses to reach up to the Source of all strength, will never increase his ability to work. *14LtMs, Ms 141, 1899, par. 2*

Again, there is a class of men who place a high estimate upon themselves and their work. The parable presents the case of the man who places his own estimate on his works. But the same value was not placed upon them by the One who reads the motives, who calculates the true worth of every work. The Lord placed no high value on those who said, “I go, sir,” but went not. [*Verse 30*.] *14LtMs, Ms 141, 1899, par. 3*

To the scribes and Pharisees Christ on one occasion said, “What

do ye more than others?" [*Matthew 5:47.*] They had been blessed [with] great privileges, but they became self-exalted. While claiming to be the children of Abraham, they refused to do the works of Abraham. The truths brought before the mind must be comprehended, received, and confessed. "If ye know these things," Christ says, "happy are ye if ye do them." [*John 13:17.*] Our obedience is required. The actions are the index of the character. The tree is valued by the fruit it bears. So those who truly love God will do the things which please Him. *14LtMs, Ms 141, 1899, par. 4*

Adam, because he believed Satan's misrepresentations of God and disobeyed his Creator, was not permitted to work in the garden of Eden. But through the mercy of Christ the call is made to men, "Go work today in my vineyard." [*Matthew 21:28.*] You are My purchased heritage. You are called away from the disloyalty of the world to build up a character in obedience to My word. You are accepted as laborers together with God. "Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] "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. ... But God, who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved,) and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus. *14LtMs, Ms 141, 1899, par. 5*

"That in the ages to come, he might show the exceeding riches of his grace in his kindness to 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. ... Now therefore we are no more strangers and foreigners, but fellow citizens of the saints, and of the household of light; and are built upon the foundations of the apostle 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 2:1, 2, 4-10, 19-22.*]*14LtMs, Ms 141, 1899, par. 6*



“Ye are God’s husbandry, ye are God’s building.” [1 *Corinthians* 3:9.] Our characters are built up by obedience to the Word of God. The Lord’s plan for character building is to be carried out in the way he has specified. “Grace and peace be multiplied unto you,” He says, “Through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue. *14LtMs, Ms 141, 1899, par. 7*

“Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience, and to patience, godliness; and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [2 *Peter* 1:2-8.] *14LtMs, Ms 141, 1899, par. 8*

What is the work which the Lord requires of us? The apostle Paul answers this question: “You that were sometime alienated and enemies in your minds 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: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard. ... 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 the riches of this glory 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.” [*Colossians* 1:21-23, 26-28.] This work God calls on us to do. *14LtMs, Ms 141, 1899, par. 9*

“What could have been done more in my vineyard,” Christ asks, “that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to: I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up and break down the wall thereof,

and it shall be trodden down. And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold, oppression; for righteousness, but behold a cry.” [Isaiah 5:4-7.]*14LtMs, Ms 141, 1899, par. 10*

Here the prophet describes the expectations of the Lord from His vineyard. He looked that it should bring forth grapes, but it brought forth wild grapes. He looked for the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith—but they were wanting. There is a work to be done in the hearts and minds of Christ’s professed followers. Let those who have a knowledge of the Scriptures look carefully and see if they are disappointing the Owner of the vineyard. While it is called today, harden not your hearts. “Work out your own salvation with fear and trembling, for it is God that worketh in you, to will and to do of his good pleasure.” [Philippians 2:12, 13.]*14LtMs, Ms 141, 1899, par. 11*

Those who work in the Lord’s vineyard are to be faithful to one another and to God. Everything that savors of strife is to be cleansed away by the Holy Spirit’s working. The apostle writes, “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 5:24-26.] Loyalty to the Owner of the vineyard and love for one another is to mark the lives of the workers as they labor disinterestedly to cultivate the soil. Then rich clusters of fruit will testify to the Source from which they draw their supplies.*14LtMs, Ms 141, 1899, par. 12*

The field of labor is to be extended. The Gospel message is to go to all parts of the world. The most unpromising fields must receive earnest determined labor. The sons of God, earnest, true, unselfish, must use all the knowledge they possess in managing this important work. They must make the most of their time, cultivating all their powers to do the highest service. How many are acting as faithful stewards?*14LtMs, Ms 141, 1899, par. 13*

God stands to His people in the position of a Father, and He has a father's right to our faithful service. I ask all who claim to be Christians, Are you living for your own pleasure alone? Christ has given us His life, that we might give Him our lives in faithful service.*14LtMs, Ms 141, 1899, par. 14*

Many who now help to compose the church stand in the position of the second son. They say, "I go, sir," but they bear no burdens in the vineyard. [*Matthew 21:30.*] They do not cooperate with those who are doing God service. They are idlers, driftwood. They have not an increasing love for God and the truth, and there is more hope for the publican and the sinner than for them. Those who profess to be Christians, but who refuse to wear the yoke of Christ and learn His meekness and lowliness of heart are stumbling blocks in the way of sinners. They have a form of godliness, but they are not fruit-bearing branches of the vine. Their ears may hear the truth, but their perceptive powers have departed. The heart is hardened, the moral perception dimmed, the conscience seared.*14LtMs, Ms 141, 1899, par. 15*

There is no comfort in living a lie, to profess to be sons of God and yet fail to act our part in giving Him diligent faithful whole-souled service. If the Holy Spirit was abiding in the heart as the Comforter, this would be revealed. Said Christ, "I will pray the Father, and he will give you another comforter, that he may abide with you forever: even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." [*John 14:16, 17.*] The world cannot receive this statement, for spiritual things are spiritually discerned. Unconverted church members are registered in the books of heaven as disobedient sons.*14LtMs, Ms 141, 1899, par. 16*

Those who have taken this solemn covenant upon themselves, have pledged themselves to receive the Word of God and obey it. But they do not do this. They do not place themselves in obedience to the requirements of God. The surrender to God must be complete. "If ye love me," Christ says, "keep my commandments." [*Verse 15.*] "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.] My yoke is not, as many suppose, a yoke of bondage. It is a yoke of perfect freedom, linking man with God.<sup>14</sup>*LtMs, Ms 141, 1899, par. 17*

In the Word is revealed to us the adorning of which Christ approves. It is not the wearing of gold, not the plaiting of the hair, not the wearing of apparel. It is 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 3:4.*] The meek and quiet spirit will testify of itself in good works. This is the fruit which is to distinguish the people of God from the world. In their loving, sympathetic tenderness they reveal that they are wearers of Christ’s yoke, recipients of the gift of the Holy Spirit.<sup>14</sup>*LtMs, Ms 141, 1899, par. 18*

## Ms 142, 1899

God's Care for His Church

NP

October 3, 1899 [typed]

Portions of this manuscript are published in *7BC 922, 930-931*. See *ST 02/14/1900*.

The Jewish tabernacle was a type of the Christian church. It was a wonderful structure, made in two parts, the outer and the inner, one open to the ministrations of all the priests, the other to the high priest alone, who represented Christ. *14LtMs, Ms 142, 1899, par. 1*

The church on earth, composed of those who are faithful and loyal to God, is the "true tabernacle," whereof the Redeemer is the minister. [*Hebrews 8:2*.] God and not man pitched this tabernacle on a high, elevated platform. This tabernacle is Christ's body; and from north, south, east, and west, He gathers those who shall help to compose it. *14LtMs, Ms 142, 1899, par. 2*

Christ is the minister of the true tabernacle, the High Priest of all who believe in Him as a personal Saviour, and His office no other can take. He is the High Priest of the church, and He has a work to do which no other can perform. By His grace He is able to keep every man from transgression. His ambassadors, those who receive Him, are born again and are thus fitted to represent Him. *14LtMs, Ms 142, 1899, par. 3*

"Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forever more." [*Hebrews 7:26-28*.] *14LtMs, Ms 142, 1899, par. 4*

Through Christ the true believers are represented as being built

together for an habitation of God through the Spirit. Paul writes “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, ... 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 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. *14LtMs, Ms 142, 1899, par. 5*

“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ... 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 the whole 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 2:4-10, 19-22.*]*14LtMs, Ms 142, 1899, par. 6*

God employed men to rear the Jewish tabernacle, giving them skill and efficiency for their work. We read, “The Lord spake unto Moses, saying, See, I have called by name Bezaleel, the son of Uri, ... and 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, ... And in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee.” [*Exodus 31:1-6.*] “Then wrought Bezaleel ... and every wise hearted man, in whom the Lord has put wisdom and understanding.” [*Exodus 36:1.*] Thus heavenly intelligences co-operated with the workmen whom God Himself selected. Thus the church on earth must unite with the heavenly intelligences in doing God’s work for this time.*14LtMs, Ms 142, 1899, par. 7*

“Thus saith the Lord, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.” [*Isaiah 28:16.*] On this stone, laid by the Lord, there would have arisen no

building had not the work of redemption been carried on after the Lord's prescribed plan. And although the plan of salvation was carried forward according to the plan ordained from the foundation of the earth, yet men and women will not be saved unless they themselves exercise faith and build on the true foundation, unless they allow God to re-create them by His Holy Spirit. God works in and through the human agent who co-operates with Him by choosing to help to compose the Lord's building.*14LtMs, Ms 142, 1899, par. 8*

A holy tabernacle is built up of those who receive Christ as their personal Saviour. Of them John writes, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of flesh nor of the will of man, but of God." [*John 1:12, 13.*] By receiving Christ and being conformed to His will, man goes on to perfection. This building up of individual characters which are renewed constitutes a structure more noble than any mortal workmanship. Thus the great work of God goes forward from point to point. Those who desire a place in His church show this by their willingness to be so conformed to the will of God that they can be trusted with grace to impart to others.*14LtMs, Ms 142, 1899, par. 9*

Divine ministration is needed to give power and efficiency to the church in this world. God's family on earth, subject to temptations and trials, is very near to His heart of love. He has ordained that communication be kept up between heavenly intelligences and His children on this earth. Angels from the courts above are sent forth to minister to those who shall be heirs of salvation, those who as faithful warriors are partaking of Christ's suffering. Christ is represented as dwelling in His people. They must be fed with meat in due season. Therefore, a connection has been established between them and the church above. God cares for His human creation as a husbandman cares for a vineyard. Christ declares, "I am the true vine, and my Father is the husbandman." [*John 15:1.*] What a wonderful representation. God is not only the Keeper, but the Owner of the vineyard.*14LtMs, Ms 142, 1899, par. 10*

To the church is given the work of making known to the world: "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 made known by the church the manifold wisdom of God.” [*Ephesians 3:9, 10.*] *14LtMs, Ms 142, 1899, par. 11*

“For this cause I bow my knees unto the Father of our Lord Jesus Christ,” Paul continues, “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 fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, to him be glory in the church by Jesus Christ throughout all ages, world without end.” [*Verses 14-21.*] This promise is for us. *14LtMs, Ms 142, 1899, par. 12*

Christ offered His broken body to purchase back God’s heritage, to give man another trial. “Therefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for us.” [*Hebrews 7:25.*] By his spotless life, his obedience, his death on the cross of Calvary, Christ interceded for the lost race. And now not as a mere petitioner does the Captain of our Salvation intercede for us, but as a Conqueror claiming His victory. His offering is complete, and as our Intercessor He executes His self-appointed work, holding before God the censer containing His own spotless merits and the prayers, confessions, and thanksgiving of His people. Perfumed with the fragrance of His righteousness, the incense ascends to God as a sweet savor. The offering is wholly acceptable, and pardon covers all transgression. To the true believer Christ is indeed the minister of the sanctuary, officiating for him in the sanctuary and speaking through God’s appointed agencies. *14LtMs, Ms 142, 1899, par. 13*

Christ is able to save to the uttermost all who come to Him in faith. He will cleanse them from all defilement if they will let Him. But if they cling to their sins, they cannot possibly be saved; for Christ’s righteousness covers no sin unrepented of. God has declared that



those who receive Christ as their Redeemer, accepting Him as the One who takes away all sin, will receive pardon for their transgressions. These are the terms of our election. Man's salvation depends upon his receiving Christ by faith. Those who will not receive Him lose eternal life because they refused to avail themselves of the only means provided by the Father and the Son for the salvation of a perishing world.*14LtMs, Ms 142, 1899, par. 14*

The whole human family is the Lord's property by creation, and doubly so because of the price paid to redeem them. After they had enlisted in the army of the great apostate, God brought them back by the gift of His only begotten Son. But men and women make very poor returns for the wonderful sacrifice Christ has made for them. When the souls of God's people become quickened by His living Word, they will realize more of what they owe to their Redeemer.*14LtMs, Ms 142, 1899, par. 15*

"My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. 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." [*1 John 2:1-5.*]*14LtMs, Ms 142, 1899, par. 16*

For the church on earth, those who are obedient to God's Word, keeping His commandments, Christ is performing His office work. Through His appointed instrumentalities He carries forward His work. If we walked in accordance with the light of God's Word, we would understand better the mysteries of redemption. Mysteries, into which angels desire to look, which prophets and kings and righteous men desired to understand, the church will carry in messages from God to the world. The prophets prophesied of these things, and they longed to understand that which they foretold, but to them this privilege was not given. They longed to see what we see and to hear what we hear, but they could not. They will know all when Christ comes the second time, when surrounded by a multitude which no man can number, He explains the deliverance

He worked out by the great sacrifice He made.<sup>14</sup>*LtMs, Ms 142, 1899, par. 17*

Let us try to understand something of the mighty work that Christ did by His incarnation, His life of humiliation, His lessons, His deed of mercy. "For our sakes he became poor, that we through his poverty might be made rich." [2 *Corinthians 8:9.*] In the strength of that wondrous love, which is unexplainable to humanity, He arose, and laying hold of the world, held it in His grasp. Satan, claiming the world as his rightful territory, sought by every device to wrench it from the Redeemer's grasp, but by His life and death of humiliation Christ held it fast. And when in His dying agony Christ cried out, "It is finished" [*John 19:30*], He drew the world back into favor with God. Satan knew that his triumph was short.<sup>14</sup>*LtMs, Ms 142, 1899, par. 18*

In dying, Christ proclaimed Satan's death sentence. And this victory was heralded by all the heavenly host. All the angelic family, cherubs and seraphs, sang the praise of the wonderful work which united earth to heaven, and finite man to the infinite God. And when the conflict is over forever, what songs of praise will burst forth from the redeemed host. That will indeed be music. Without a discordant note the rich, full anthem will rise from immortal voices, "Worthy, worthy is the Lamb." [*Revelation 5:12.*]<sup>14</sup>*LtMs, Ms 142, 1899, par. 19*

## Ms 143, 1899

Co-workers with Christ

NP

October 4, 1899 [typed]

Portions of this manuscript are published in *ChL 7-8, 26; 4MR 365-367; 6MR 105-106*. + 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.

When the disciples were disputing together as to which should be greatest in the kingdom of heaven, Christ called a little child to him, and set him in the midst of them and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which shall 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. Woe unto the world because of offenses, for it must needs be that offenses come; but woe unto that may be whom the offense cometh!" [*Matthew 18:2-7*].<sup>14</sup>*LtMs, Ms 143, 1899, par. 1*

It would be well if those occupying positions of trust in our institutions would remember that they are to be representatives of Jesus. True goodness, holiness, love, compassion for tempted souls must be revealed in their lives. Christ gave Himself to the world, that He might save those who would believe in Him. Shall not we, partakers of this great salvation, value the souls for whom He gave His life? Let us labor with a perseverance and energy proportionate to the value Christ places upon His blood-bought heritage. Human souls have cost too much to be trifled with, or treated with harshness or indifference.<sup>14</sup>*LtMs, Ms 143, 1899, par. 2*

A defective life is a dishonor to God. Co-workers with Christ will manifest no harshness, no self-sufficiency. These elements must be

purified from the soul, and the gentleness of Christ take possession. Never be unkind to my soul, for by the grace of God that soul may become an heir of God and joint heir with Christ. Do not bruise the hearts of Christ's purchased ones, for in doing this you bruise the heart of Christ. Ever remember that we must all meet again around the great white throne, there to receive the approval or the disapproval of God. A soul hurt is often a soul destroyed. Let those who have light and privileges remember that their very position of trust makes them responsible for soul. They will have to meet again those whom they have driven from Christ, bruised and wounded to death.<sup>14</sup>*LtMs, Ms 143, 1899, par. 3*

The human agent is a savor of life unto life, or he is a savor of death unto death. He either draws with Christ, or he draws away from Christ. Many have interposed their unconverted souls between Christ and the souls who are of value in His sight, and they will have a serious account to settle by and by with the Owner of souls. John writes: "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 these things which were written in the books, according to their works." [*Revelation 20:12.*] What an account these men will have to settle in the day of final retribution. The unsanctified spirit that prompted their works will be seen in its true character. Their selfish, arbitrary exactions they will see as they appear in the sight of a holy God. Will my brethren and sisters bear in mind that they are dealing with God's heritage, His purchased possession?<sup>14</sup>*LtMs, Ms 143, 1899, par. 4*

We are living in the day of atonement, when all the high-minded, all the self-sufficient, need to afflict their souls before God and repent of their sins, lest they are weighed in the balances and found wanting. Who among those who claim to believe the truth are being sanctified through the truth? Christ is the Truth. Who have put on Christ, and partaken of His love and tenderness and compassion? God gives us the Word, that through it we may be sanctified to His service. "This is the will of God concerning you," the apostle writes, "even your sanctification." [*1 Thessalonians 4:3.*] The application of the Word to our souls is represented by John as eating the flesh and drinking the blood of the Son of God. And this is eternal life to

men. Receiving the truth as it is in Jesus, we become partakers of the divine nature. *14LtMs, Ms 143, 1899, par. 5*

“Take heed that ye despise not one of these little ones,” Christ said, “for I say unto you, That in heaven their angels do always behold the face of my Father. ... 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 over that sheep than over 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 18:10, 12-14.*]*14LtMs, Ms 143, 1899, par. 6*

Christ came to this world, all seared and marred with the curse, that He might meet humanity and work for humanity, uplifting the degraded and fallen and outcast. Let us study this *eighteenth chapter of Matthew*, that we may learn how to practice this lesson of Christ, for it we do not bring it into our practical lives we shall never enter into the kingdom of heaven. It is the masterly spirit to lord it over God’s heritage that is closing the gates of heaven to men. *14LtMs, Ms 143, 1899, par. 7*

It is our privilege to see Jesus as He is, full of compassion, amiable, courteous, merciful, forgiving. “In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.” [*Hebrews 2:17, 18.*] Beholding Jesus, we shall be changed into the same image. Confidence, faith, hope, and love will spring up in our hearts. *14LtMs, Ms 143, 1899, par. 8*

Christ said to the woman of Samaria, “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. ... Whoso 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.*] This water represents the life of Christ, and every soul may partake of it.

When we have a living connection with God, humble confidence becomes an abiding principle in the soul. Unbelieving fears are swept away before loving trusting faith. We can say truthfully, "If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded their 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." [2 *Corinthians* 4:3, 4.]*14LtMs, Ms 143, 1899, par. 9*

God speaks to those who stand in the position of leaders, who lord it over God's heritage, and hurt and destroy souls: "Wherefore lift up the hands which hang down, and the feeble knees. And make straight paths for your feet, lest that which is lame"—weak in experience and moral power—"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 fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [*Hebrews* 12:12-15.]*14LtMs, Ms 143, 1899, par. 10*

Let not your unkindness, your coldness of heart turn souls from the path that leads to refuge in Jesus, who will save to the uttermost all that come unto God by Him. There are souls who need your words of encouragement, and they cannot be helped by your unfeeling decisions, your words and looks of contempt. God is on your tract. He marks every word and look and gesture which stirs up the evil attributes and places these souls on Satan's battlefield, for him to complete the work of ruin.*14LtMs, Ms 143, 1899, par. 11*

When God gives men one ray of light, and they refuse to follow it, the next ray of light may make no impression. Let us heed the words of inspiration: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, how much more shall we not escape if we turn away from him that speaketh from heaven. ... Wherefore we receiving 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* 25, 28, 29.] "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate

forget not: for with such sacrifices God is well pleased.” [*Hebrews 13:15, 16.*]14LtMs, Ms 143, 1899, par. 12

Our moral perceptions are not dependent upon riches, earthly wisdom, and learning. The true light is shining into hearts from the throne of God. The Spirit of Christ is drawing all men unto Himself. His invitation reaches to 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.*]14LtMs, Ms 143, 1899, par. 13

The knowledge of God and of Jesus Christ whom He has sent is salvation to all who will receive it. Peter writes, “Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 *Peter 1:2-4.*] It is the privilege of every soul to seek God and to find Him, and thus escape the corruption that is in the world through lust.14LtMs, Ms 143, 1899, par. 14

When the laborer together with God presses home the truth to the heart of the sinner, it is the voice of God speaking through the human instrumentality. Heavenly intelligences co-operate with the consecrated worker. Let us not encourage questioning and doubt, by sowing these baleful seeds. As children of God we are to become diligent learners in the school of Christ, and then reveal His spirit and practice His methods. “Let this mind be in you,” says the apostle, “which was also in Christ Jesus.” [*Philippians 2:5.*] Doubts will vanish before the workings of the Holy Spirit. This influence operates divinely upon the soul, and power to believe comes direct from God. There is an increased love for Christ, a soul hunger for His righteousness. In contemplating Christ’s character, a transformation takes place in man’s character. He is “changed from glory to glory, even as by the Spirit of the Lord.” [2 *Corinthians 3:18.*]14LtMs, Ms 143, 1899, par. 15

## God the Dependence of His People

After the ascension of Christ, the Lord said, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." [*Psalm 2:8.*] God is doing this in His own way. The territories nigh and afar off are His; and although usurpers have come in to take possession of His property, He will work to make a way for the truth, if man will keep his hand off the ark. *14LtMs, Ms 143, 1899, par. 16*

In the name of the Lord I say to the unfaithful watchmen, Stand out of the way, and let the Lord's voice be heard. He waits not for your voice to be heard from Battle Creek before He works by His might and power. The message of the third angel will be proclaimed, and those men who have not advanced with it in knowledge and consecration will be left behind. The work will move forward without them, and advance to glorious victory. *14LtMs, Ms 143, 1899, par. 17*

Every country has its own peculiarities, and these cannot be changed by the best and wisest men. Their necessities must be met and handled with all wisdom. The workers must be dependent not on Battle Creek, but on God. How precarious would be the condition of man if he were forced to depend on the fitful, changeable nature of finite beings. *14LtMs, Ms 143, 1899, par. 18*

O that men would see the necessity of looking to God for their orders! Those who work in far distant lands must look in humble dependence to the Captain of their salvation. The Holy Spirit will descend and take up His abode in the heart of the sincere suppliant as he comes to the footstool of mercy. We are encouraged to come boldly to the throne of grace, believing that that God hears and answers prayer. We have a great High Priest who is passed into the heavens, Jesus the Son of God. *14LtMs, Ms 143, 1899, par. 19*

His promise to the children of men is, "I will pray the Father, and he will give you another Comforter, that he may abide with you forever." [*John 14:16.*] His dwelling place is in every locality where men are seeking with honest hearts to do His work. "The glory that thou gavest me, I have given them," Christ prayed, "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.*] The eternal Father is waiting for us to take our eyes off finite men, and place our dependence in God.*14LtMs, Ms 143, 1899, par. 20*

The *sixth chapter of Isaiah* has a deep and important lesson for every one of God’s workmen. Study it with humility and earnest prayer. The *first and second chapters of Ezekiel* should also be carefully studied. The wheels within wheels represented in this symbol was confusion to the finite eye. But a hand of infinite wisdom was revealed amid the wheels. Perfect order is brought out of the confusion. Every wheel works in its right place, in perfect harmony with every other part of the machinery.*14LtMs, Ms 143, 1899, par. 21*

I have been shown that human beings desire too much power. They desire to control, and the Lord God, the mighty Worker is left out of their workings. The workmen feel qualified to hold the highest place. Let no man attempt to manage that work which should be left in the hands of the great I AM, and who is in His own way is planning how the work shall be done. Know that God is the Instructor of His servants, and He will work through whom He will.*14LtMs, Ms 143, 1899, par. 22*

At the taking of Jericho the mighty General of armies planned the battle in such simplicity that no human being could take glory to himself. No human hand must take down the walls of the city, lest man shall take to himself the glory of the victory. So today no human being is to take to himself glory for the work he accomplishes. The Lord alone is to be magnified.*14LtMs, Ms 143, 1899, par. 23*

The Lord will be our Instructor. He has need of every agency that holds the truth in righteousness. The soul that is imbued with the Spirit of Christ becomes one with Christ in His deep unresting love for perishing souls. Christ is formed within the hope of glory, and He works through the human instrument. “As many as received him, to them gave he power to become the sons of God, even to them that

believe on his name.” [John 1:12.] This is the privilege of God’s people in every place. *14LtMs, Ms 143, 1899, par. 24*

Those who bear the message of mercy to perishing souls must themselves be under discipline to God. The Lord is waiting to qualify men to carry the message to those who are afar off and to those that are nigh. God speaks to His people, warning them not to corrupt their simplicity and trust in the Lord by sinking their individuality in any living person. The Lord will teach all who will seek Him for wisdom, whatever their calling or profession. “Obey them that have the rule over you,” He says, “and submit yourselves, for they watch for your souls as they that must give an account, that they may do it with joy and not with grief.” [Hebrews 13:17.] Those who give evidence in the fruit they bear that they are chosen of God, will fulfill these specifications. They will watch for souls, not to hurt and bruise and discourage, but as a faithful shepherd watches over his flock. *14LtMs, Ms 143, 1899, par. 25*

We want more of the Infinite workings, and far less of the wisdom of man. Our work is to prepare a people to stand in the great day of God. Our message, our argument, our doctrine, our warning to the impenitent, and our encouragement to the believer is “The commandments of God and the faith of Jesus.” [Revelation 14:12.] We are to strike a key note which will vibrate to the believer’s soul and bring joy to the heavenly intelligences. Presenting the cross of Calvary we are to cry, “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.] When men shall cease to trust in man and make God their efficiency, we shall see the earth filled with the glory of the Lord as the waters cover the sea. *14LtMs, Ms 143, 1899, par. 26*

### **The Temple of God must be Holy**

If the truth were comprehended and practiced, licentiousness would not be allowed to destroy the physical and mental powers. The apostle Paul writes, “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.<sup>14</sup>*LtMs, Ms 143, 1899, par. 27*

“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.*] “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” [2 *Corinthians 7:1.*]<sup>14</sup>*LtMs, Ms 143, 1899, par. 28*

There is no mystery in these words. If the human agent is a doer of the Word he will be a laborer together with God in keeping his body free from defilement. If he loves God with all his heart and mind and soul strength, he cannot defile his body, which is the temple of God.<sup>14</sup>*LtMs, Ms 143, 1899, par. 29*

Abuse of the temple of God has brought upon men and women suffering and misery which no human tongue can describe. “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 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 Christ, and make no provision for the flesh to fulfill the lusts thereof.” [*Romans 13:12-14.*] Those who will open their understanding to comprehend these things will make wonderful reforms in their lives. The apostle writes, “Ye are God’s husbandry, ye are God’s building.” [1 *Corinthians 3:9.*] Those who are perfecting Christian characters will make decided changes in their lives, that they may present themselves to God holy and blameless, without spot, or wrinkle, or any such thing.<sup>14</sup>*LtMs, Ms 143, 1899, par. 30*

### **Words to Parents**

Our talents are lent us in trust, to use and increase by their use. O if parents would only realize that the families on earth may be symbols of the family in heaven! If they would realize their

accountability to keep their homes free from every taint of moral evil. God designs that we shall have far more of heaven in our families than we now enjoy. *14LtMs, Ms 143, 1899, par. 31*

From their earliest years the children are learners, and if pleasant scenes are kept before them in the home, they will become familiar with Christian courtesy, kindness, and love. Their minds are built up by what they see and hear, and parents are sowing the seed which will reap a harvest either for weal or woe. If Parents are Christians in name only, if they are not doers of the Word, they are placing their own superscription on their children, and not the superscription of God. Children long for something to impress the mind. For Christ's sake, parents, give their hungering, thirsting souls something upon which to feed. *14LtMs, Ms 143, 1899, par. 32*

Children are naturally active, and if parents do not furnish them with employment, Satan will invent something to keep them busy in an evil work. Therefore, train your children to useful work. You can clothe all work with a dignity which will make it profitable and elevating. *14LtMs, Ms 143, 1899, par. 33*

Do not feel it your duty to make the lives of your children unpleasant. The unpleasantness will come fast enough. Bring all the pleasure possible into your exercises as teacher and educator of your children. Encourage them to make a companion of you. Sinful impulses, sinful inclinations, and objectionable habits you will surely find in your children; but if you encourage them to seek your society, you can give a right mold to their tastes and feelings, and banish discontent, repining, and rebellion. Overcome their pride by living before them an example of meekness and lowliness of heart. *14LtMs, Ms 143, 1899, par. 34*

We need to weed out from our conversation everything that is harsh and condemnatory. When we have put on Christ in meekness and lowliness of heart, we shall represent Christ in all our dealings with our children. To all who labor in Christ's lines for the salvation of souls, the Saviour says, "Ye are laborers together with God. Ye are God's husbandry; ye are God's building." [Verse 9.] *14LtMs, Ms 143, 1899, par. 35*

**Ms 144, 1899**

No Other Gods Before Me

Refiled as *Ms 49, 1895*.

## Ms 145, 1899

“Give, and It Shall be Given Unto You.”

NP

October 6, 1899

Portions of this manuscript are published in *4BC 1143, 1151*.  
+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.

“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 shadow 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.” [*Isaiah 25:1-4.*]*14LtMs, Ms 145, 1899, par. 1*

Wherein do we show our gratitude to God? His benefits to us are inexpressibly great. Do we frame His mercies and blessings, and hang them in memory’s hall, where we can see them and be led to offer thanksgiving to God for His goodness and love? There are thousands upon thousands who have no eyes to see, no ears to hear, no hearts to appreciate God’s work in their behalf. They pass by the goodness of the Lord as their’s by right.*14LtMs, Ms 145, 1899, par. 2*

On one occasion Christ cleansed ten lepers. He said to them, “Go, show yourselves to the priests.” “And it came to pass as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that

returned to give God thanks save this stranger.” [Luke 17:14-18.]*14LtMs, Ms 145, 1899, par. 3*

Can we not see the lesson Christ here sought to teach? Many of these who have been given advantages and privileges, and who should appreciate God’s goodness, make only a feeble response to His matchless love. God cannot give them the grace and power He longs to bestow, because if He did, they would glorify self, and mar God’s work by their self-sufficiency.*14LtMs, Ms 145, 1899, par. 4*

The gratitude we are to show to God for His sacred bounties is not left to chance or impulse. We are to do the work Christ did when He was upon this earth. Our obligations to God and to our fellow men are endless. There are many poor and needy among us, and opportunities for helping suffering humanity will continually increase. We are enjoined to do good to all men, but especially those who are of the household of faith.*14LtMs, Ms 145, 1899, par. 5*

In Nazareth Christ announced His mission to the world. He declared, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the 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.] Those who are in partnership with Christ, who have the Saviour abiding in their hearts, will possess the same attributes that Christ possessed. They will work as Christ worked. Their hearts will ever be touched by human woe.*14LtMs, Ms 145, 1899, par. 6*

How many are there that do this work? Job declared, “The cause that I knew not, I searched out.” [Job 29:16.] But have you relieved the cases brought directly to your notice? You have seen many who love and fear God bearing the galling yoke of poverty, but like the priest and Levite, you have passed by on the other side, making no resolute, determined efforts to help the oppressed. Will you manifest zeal to gather all the means you can for yourself, while Christ in the person of His saints is left to suffer for the necessities of life, to go hungry and naked?*14LtMs, Ms 145, 1899, par. 7*

In the *fifth chapter of Jeremiah* some grievous sins are specified.

“They overpass the deeds of the wicked,” God declares; “they judge not the cause, the cause of the fatherless, yet they prosper, and the cause of the needy do they not judge. Shall I not visit for these things, saith the Lord; shall not my soul be avenged on such a nation as this. A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?” [*Verses 28-31.*]14LtMs, Ms 145, 1899, par. 8

Let us seek the Lord. Let all, men in high positions of trust, and men of low estate, avoid the least approach to anything God calls crime. Cut away every root of selfishness; uproot this evil, that it may not bear its poisonous fruit. Put away all hardness of heart, and pray for hearts of flesh; for God has declared that He will punish the least act of injustice and false dealing. No failure to obey the Word of God or to deal justly and mercifully with our fellow men will be overlooked by the Lord.14LtMs, Ms 145, 1899, par. 9

We need to read and study the lessons given in the *fifty-eighth chapter of Isaiah*: “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinance of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard in high.” [*Verses 1-4.*]14LtMs, Ms 145, 1899, par. 10

Have not such things been seen among those who claim to have great light? What has been the tenor of the resolutions you have formed in counsel? Have you sought to gain a controlling power? Do your resolutions savor in the least of oppression?14LtMs, Ms 145, 1899, par. 11

“Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread



sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?" [Verses 5-7.]*14LtMs, Ms 145, 1899, par. 12*

God's cause embraces every needy, suffering saint. We are not selfishly to single out a few relatives and friends and help them, letting our work end here. All the needy who come to our notice are to be helped, but especially those who are suffering for the truth's sake. If we neglect this work, God will hold us accountable. Shall we not, as a people who work righteousness, follow the conditions God has laid down, and be doers of His Word?*14LtMs, Ms 145, 1899, par. 13*

May the Lord let His converting power rest upon men and women. May they realize the importance of working in Christ's lines. When they do this, the promise will be theirs, "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." [Verses 8-11.]*14LtMs, Ms 145, 1899, par. 14*

Let not the representative men in our institutions think that their zeal for some department of the work will excuse them for withholding from Christ in the person of His saints the help God has said should be given them. No one can bless the cause by gifts and offerings who leaves the Lord's suffering children under the yoke of oppression. Let those in positions of trust remember that when God's children in their unrelieved distress cry to Him, He hears their

prayers. He tests their brethren and sisters by giving them opportunity to help these needy ones. If they do not obey the command, "Thou shalt love thy neighbor as thyself," how can God bless them? [*Leviticus 19:18.*]14LtMs, Ms 145, 1899, par. 15

I have been instructed to say that it is time that practical religion was more deeply respected. Let every church member make close self-examination in regard to this matter. The blindness that is upon human minds seems marvelous. The hardness of heart, the neglect to relieve suffering, almost baffles belief. Earnest work must be done in order to redeem the time, to make confession and restitution. When cases of suffering are brought to our notice, and we do not make immediate efforts to relieve this suffering, our neglect is charged against us as done to Christ.14LtMs, Ms 145, 1899, par. 16

That which is given for Christ enriches the giver. Hear what the Lord says in regard to those who care for the poor:14LtMs, Ms 145, 1899, par. 17

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily, thou shalt be fed." [*Psalm 41:1-3; 37:3.*] "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be willed with plenty, and thy presses shall burst out with new wine." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." [*Proverbs 3:9, 10; 11:24, 25.*]14LtMs, Ms 145, 1899, par. 18

"He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again." [*Proverbs 19:17.*] "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosoms. For with the same measure that ye mete withal it shall be measured to

you again.” [Luke 6:38.] “True religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” [James 1:27.] *14LtMs, Ms 145, 1899, par. 19*

Paul declared, “I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.” [Acts 20:35.] “Every man according as he purposeth in his heart, so let him give, not grudgingly, nor of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work.” [2 Corinthians 9:7, 8.] “For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.” [Hebrews 6:10.] *14LtMs, Ms 145, 1899, par. 20*

God’s people must make no delay if they wish the Lord to fulfill His promises to them. I have been clearly led by the Lord to take up this matter. There are many neglected ones who have cried to the Lord because of the indifference of their brethren. The representative men among us need to feel the converting power of God. I am constrained by the Holy Spirit to tell my brethren in positions of trust to seek the Lord while He may be found. “Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” [Isaiah 55:6-9.] *14LtMs, Ms 145, 1899, par. 21*

The Spirit of the Lord is grieved, and hindered from coming in power to our churches, because of the hard, iron-like spirit that is cultivated and manifested when brethren fall into decay. The attributes revealed are more like the attributes of Satan than the goodness, mercy, and pitying tenderness of our Saviour. Shall we not change this spirit? Shall we not ask Christ to subdue and soften our hearts, filling them with His love? God grant that this hardness and impenitence may be seen and repented of before it is

everlastingly too late. *14LtMs, Ms 145, 1899, par. 22*

How will those men and women meet God in peace who read appeals for help in fields where the truth has never been presented, and yet close the door of the heart, making no special effort to lift the standard and proclaim the warning, "Prepare to meet thy God"? [*Amos 4:12.*] Ruin is soon to come upon all who refuse to obey God. The Minister of our salvation declares, "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 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." [*Matthew 7:24-27.*]*14LtMs, Ms 145, 1899, par. 23*

The Lord Jesus, in His mission to the world, continually carried the burden of the individual members of the human family. When He saw people afflicted by Satan's power, He was touched by their woe. God permits chastisement to come to His children that they may be drawn from the earthly attractions, which imperil the soul, to look to Him for refuge. But He has an intense longing that each one shall have happiness in this life and gain an immortal inheritance in the kingdom of heaven. He sees men and women passing through life with unholy, impure, defective characters, and He seeks to draw their attention to Himself, that by beholding His representation of God, they may be led to see their own unchristlikeness, and be brought into conformity to His divine will. *14LtMs, Ms 145, 1899, par. 24*

No one will understand the gospel who fails to see that the cross of Calvary is the source of all life, all elevation. No one can find peace in believing while he is ashamed to bear the cross and follow his Leader. *14LtMs, Ms 145, 1899, par. 25*

"Follow after peace." [*Romans 14:19.*] Christ's righteousness always brings peace and joy in the Holy Ghost. Sinning knowingly against God destroys this peace and drives away the Spirit. *14LtMs,*

*Ms 145, 1899, par. 26*

No one can be happy apart from God. Holiness means wholeness to God in life and character. When the heart is emptied of self, the vacuum must be filled with the Holy Spirit. If the soul is emptied, then swept and garnished but not filled with the Spirit, Satan comes with other evil spirits and takes possession of the uninhabited house. And God's Word declares, "The last state of that man shall be worse than the first." [*Matthew 12:44, 45.*] Christ will not accept a divided heart. There must be a continual watching unto prayer. "Watch and pray," Christ enjoined His disciples, "that ye enter not into temptation." [*Matthew 26:41.*]*14LtMs, Ms 145, 1899, par. 27*

"Blessed are the pure in heart, for they shall see God." [*Matthew 5:8.*] These have such an intense desire to know God, such an earnest longing to do His will, that there is revealed to them a representation of God in His Word. Those who cultivate purity and simplicity of heart will indeed be rewarded. "Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] The stronghold of faith, which rests on Christ, the living and eternal Foundation, will ever remain secure, a resting place for the wear souls of those who put their trust in God.*14LtMs, Ms 145, 1899, par. 28*

## Ms 146, 1899

“What Shall a Man Give in Exchange for His Soul?”

“Sunnyside,” Cooranbong, New South Wales, Australia

October 7, 1899

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.

The question was asked by Christ, “What is a man profited if he gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?” [*Matthew 16:26.*]*14LtMs, Ms 146, 1899, par. 1*

Men sells himself cheaply when he spends his life in securing worldly advantages; for in the ambition to secure earthly estate, business occupies the mind, and God is forgotten, and man reaps loss to all eternity. His money and lands cannot pay a ransom for his soul. Better, far better, are shattered hopes and the world’s denunciation with the approval of God than to sit with princes and forfeit heaven. Christ declares, “Ye cannot serve God and mammon.” [*Matthew 6:24.*]*14LtMs, Ms 146, 1899, par. 2*

Addressing the churches through the disciple John, Christ said, “He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the angel of the church of the Laodiceans write: these things saith the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 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, that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” [*Revelation 3:13-18.*]*14LtMs, Ms 146, 1899, par.*

We are to make diligent work for eternity. Those to whom the Lord has entrusted the talent of means, He expects to return to Him their gifts and offerings. They are to act in behalf of Christ, representing the character of the great Gift which God gave to save a sinful world. In entrusting means to human beings, He designs that they shall be not consumers, but producers. *14LtMs, Ms 146, 1899, par.*

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Christ bridged the gulf that sin had made, and thus He showed how highly He estimates the human race. He clothes His divinity with humanity that humanity might take hold of divinity and man become a partaker of the divine nature. And having done so much, He did not leave His work unfinished. He was known on earth as the Friend of sinners. He mingled with all classes of society, that all might become acquainted with God manifest in the flesh. He did not shun the social life of His countrymen; at the very opening of His ministry He attended a marriage feast in Cana. Death and hell were conquered by His presence. He healed disease, rebuked injustice and oppression, and preached the gospel to the poor. In the wilderness of temptation He met the enemy and conquered him with a "Thus saith the Lord." "Get thee hence, Satan," He said, "it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." [*Matthew 4:10.*] *14LtMs, Ms 146, 1899, par. 5*

How great was this Gift to man, and how like our God to make it. With a liberality that can never be exceeded He gave that He might save the rebellious sons of men and bring them to see His object and discern His love. Will you by your princely offerings show that you think nothing too good to give to Him who "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? [*John 3:16.*] *14LtMs, Ms 146, 1899, par. 6*

God has honored man in making him a laborer together with Christ. Yet how many are despising the message of mercy coming to them from God? There is nothing in all the world of so great consequence to Christ as His purchased possession, His church, His workers who go forth to scatter the seeds of truth, looking forward to the harvest. None but Christ can measure the solicitude of His servants

as they seek to save that which is lost. And He imparts His Spirit as the self-sacrificing worker, with earnest, untiring efforts, labors to win souls from sin to righteousness. A Paul may plant; and Apollos water; for this is his work; but it is God alone who can give the increase. *14LtMs, Ms 146, 1899, par. 7*

When Christ's ambassadors present the gospel in its simplicity, and the hearers respond to the Word presented, nothing is so gratifying to the heart of Infinite Love than for these souls to come to Him confessing their sins and giving expressing to their faith and <to the> truth; for He delights to impart to them His righteousness. When the question comes from the anxious soul, "What shall I do to be saved?" the answer returns, "Believe on the Lord Jesus Christ as your personal Saviour, and thou shalt be saved." [See *Acts 16:30, 31.*] *14LtMs, Ms 146, 1899, par. 8*

Angels rejoice to see hearts opened to receive the communication of light and love and pardon. When thanksgiving arises from human hearts because souls are receiving the impress of Christ, heavenly beings take up the song of praise. The prophet Zephaniah writes, "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.*] *14LtMs, Ms 146, 1899, par. 9*

And will not the soul redeemed render to the sin-pardoning Saviour his love and homage? Yes, verily. With the psalmist he will sing, "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, and such as turn aside to lies. Many, O Lord my God, are thy wonderful works that thou hast done, and thy thoughts which are to usward; they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbered." [*Psalms 40:1-5.*] *14LtMs, Ms 146, 1899, par. 10*



The man who loves God will not only offer Him lip service in praise and thanksgiving, but he will bring to the treasury his gifts and offerings that laborers may be sent forth to sow the precious seed. Will you show by your lives that you are seeking precious pearls? “Ye are God’s husbandry; ye are God’s building.” [1 *Corinthians* 3:9.] God and man combine their efforts in this work. *14LtMs, Ms 146, 1899, par. 11*

Christ calls His people to unity, to bind themselves together in the bands of Christian fellowship. Let those who have named the name of Christ cease their criticism, and bind up with one another and with Christ. Let them cherish feelings of tenderness and love, and not think it a virtue to differ. God’s workmen will have to guard jealously their own spirit lest they allow Satan to come in and weaken them through disunion. Where there is union, there is strength. Let all your devising tend to bind you together, that you may be complete in Christ. *14LtMs, Ms 146, 1899, par. 12*

The Word of God demands that we be one with Christ as He was one with the Father, “that,” says the apostle, “ye may be the children of your Father which is in heaven.” [*Matthew* 5:45.] The Lord is not pleased with variance and strife, and if His people will work intelligently and harmoniously, God will work with them and through them. But if they spend time and energy in strife for the supremacy, God will leave them in their weakness, for He will never work with unconsecrated elements. God calls for pure-spirited workers. *14LtMs, Ms 146, 1899, par. 13*

“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 for one another.” [*John* 13:34, 35.] “As the Father hath love 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.] *14LtMs, Ms 146, 1899, par. 14*

The enemy of souls will put forth every effort to hinder this work in

the heart. He will seek to place his mark of division and strife upon God's people. This enemy is to be steadfastly resisted by every individual soul. We inquire of those who claim to be followers of Christ, Will you resist the devil, that he may not weaken and destroy God's heritage, or will you unite with the enemy of righteousness to do his work and dishonor God? "This is the victory that overcometh the world, even our faith." [1 John 5:4.]*14LtMs, Ms 146, 1899, par. 15*

Christ's prayer for His followers was, "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 believe that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am: That they may behold thy glory which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." [*John 17:22-26.*] When God's people work together harmoniously and intelligently, Christ's request to the Father for them will be fulfilled.*14LtMs, Ms 146, 1899, par. 16*

## Ms 147, 1899

### The Yoke of Restraint and Obedience

NP

October 9, 1899 [typed]

Portions of this manuscript are published in *8MR 266-267*; *17MR 27*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“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.*]*14LtMs, Ms 147, 1899, par. 1*

Christ’s yoke is a yoke of restraint and obedience. We owe full and complete obedience to our Lord, for we are His by creation and by redemption. “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.*]*14LtMs, Ms 147, 1899, par. 2*

We are to bear the yoke of Christ, that we may be placed in complete union with Him. “Take my yoke upon you,” He says. [*Matthew 11:29.*] When God’s requirements are in direct opposition to the will and purposes of the human agent, what is to be done? Hear what God says. “If any man will come after me, let him deny himself, and take up his cross, and follow me.” [*Matthew 16:24.*] The yoke and the cross are symbols which represent the same thing—the giving up of the will to God. Wearing the yoke unites finite man in companionship with the dearly beloved Son of God. We cannot follow Christ without lifting the cross and bearing it after Him. If our will is not in accordance with the divine requirements, we are to deny our inclinations, give up our darling desires, and step in Christ’s footprints.*14LtMs, Ms 147, 1899, par. 3*

The Lord does not encourage the wisest, most cherished plans of human beings if He sees that they are not for the healthfulness of

the spirituality of His cause. Sometimes the Lord's purposes come in direct opposition with plans in which the human agent himself cannot see a flaw. Then it is that the right hand must be sacrificed and the right eye taken out. Purposes which seem in every way desirable must be given up. The Lord sees that for the spiritual health of the human agent and for the future well being of His cause, all self-confidence must be cut away. Human wisdom and self-sufficiency must be broken down. *14LtMs, Ms 147, 1899, par. 4*

The Lord never makes a false estimate concerning His heritage. He measures the men with whom He is working. When they submit to Christ's yoke, when they give up the struggle which has not been profitable for themselves or for the cause of God, they will find peace and rest. Men frame for their own necks yokes which seem light and pleasant to wear, but which will prove galling in the extreme. Men do not see this, but Christ sees it as it is, and He says, "Take My yoke upon you. The yoke you would place on your own neck, thinking it a precise fit, will not fit at all. Take My yoke upon you, and learn of Me the lessons essential for you to learn, for I am meek and lowly in heart, and you shall find rest unto your souls. For My yoke is easy and My burden is light." [*Matthew 11:29, 30.*] *14LtMs, Ms 147, 1899, par. 5*

"He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] Lifting this cross cuts away self from the soul, and places the human agent where he can learn how to wear Christ's yoke, how to bear His burdens. When men and women become sensible of their own weakness, their own deficiencies, they will delight to do God's will. They will submit to the yoke of Christ. Then God can work in them, to will and to do of His own good pleasure, which is often entirely contrary to the plans of the human mind. When the heavenly anointing comes to us, we shall learn the lesson of meekness and lowliness, which always brings rest to the soul. *14LtMs, Ms 147, 1899, par. 6*

God brings all into trying positions, to see if they will trust in a power out of and above themselves. He sees not as man sees. He often has to break up human connections and change the order which man has mapped out, which is perfect in his estimation. What man things are for his spiritual and temporal interests may be altogether

at variance with the experience he must have in order to be a follower of Christ. His idea of his own value may be far out of the way. *14LtMs, Ms 147, 1899, par. 7*

Tests are placed all along the way from earth to heaven. Unless this was so, the road to heaven would not be called the narrow way. Character must be tested, else there would be many spurious Christians, who would keep up a fair semblance of religion until their inclination, their desire to have their own way, their pride and ambition, was crossed. When by the Lord's permission sharp trials come to them, their lack of genuine religion, of the meekness and lowliness of Christ, shows them to be in need of the work of the Holy Spirit. *14LtMs, Ms 147, 1899, par. 8*

Abraham believed God, and delighted to obey Him. When he was commanded to offer up his only son as a sacrifice, he could not reason out the command. He stopped reasoning and obeyed. No one could have been more severely tested. God desired to give Abraham a lesson that would be for his present and eternal good. Abraham obeyed the command and came off conqueror. God's people today will be tested and tried. The Lord will put His purposes in the place of their devising. This will often be contrary to human desires and inclinations, contrary to the dictates of the flesh. *14LtMs, Ms 147, 1899, par. 9*

Christ's words, "He that will come after me, let him deny himself, and take up his cross, and follow me" [*verse 34*], is the touchstone which discovers the quality of a man's experience. When a man's inclinations or ambitious hopes are crossed, he reveals the spirit which governs him. The Lord permits trials to come to His people; and the only way to do with these trials is to take them all to Jesus. He says, "Take my yoke upon you, and learn of me." [*Matthew 11:29.*] The cross of self-denial and self-sacrifice stands directly in our way. *14LtMs, Ms 147, 1899, par. 10*

If we separate from Christ, we shall rebel because we are called upon to lift this cross. We shall fret and complain, manifesting traits of character which show that there is need of a crucifixion of the will before God can work in us. Christ declares that the only course for men and women to pursue which is for their present and eternal

good is to comply with His invitation. He, the Majesty of heaven, disrobed Himself of His glory, and clothes His divinity with humanity, that He might pass through what humanity must pass through. *14LtMs, Ms 147, 1899, par. 11*

Christ invites all to take His yoke and learn His meekness and lowliness. He knows that it is positively necessary for them to do this. But no human being can wear the yoke of submission and obedience who does not learn daily in the school of Christ. Whatever may be a person's supposed amiability, however qualified for usefulness he may appear to be, however righteous he may be apparently, he cannot work for God unless he learns of Christ. Qualification for true service can never be acquired apart from Christ. No one, whatever may be his supposed abilities, can bear the test of trial unless he is a student in the school of Christ. *14LtMs, Ms 147, 1899, par. 12*

Our Saviour purchased the human race by humiliation of the very severest kind. He submitted to mockery, abuse, scorn, and to a cruel, shameful death to make it possible for man to be saved. He points us to the only path that will lead to the strait gate opening into the narrow way, beyond which lie broad and pleasant pastures. He has marked out every step of the way, and that no one may make a mistake, He tells us just what to do. "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.*] This is the only way in which sinners can be saved. Knowing that no human being can do this in his own strength, Christ tells us not to be worried or afraid, but to remember what He can do if we come to Him, trusting not in our human weakness, but in His strength. He says, If you yoke up with me, your Redeemer, I will be your strength, your efficiency. *14LtMs, Ms 147, 1899, par. 13*

The blessings connected with Christ's invitation can only be realized and enjoyed by those who wear Christ's yoke. Accepting this invitation, you withdraw your sympathy, your affections, from the world, and place them where you can realize the blessing of close fellowship and communion with God. By coming to Christ, your interests are bound up with His. *14LtMs, Ms 147, 1899, par. 14*

The Lord has determined that every soul who obeys His Word shall have His joy, His peace, His continual keeping power. Such men and women are brought near to Him always, not only when they kneel before Him in prayer, but also when they take up the duties of life. He has prepared for them an abiding dwelling place with Himself, where the life is purified from all grossness, all unloveliness. By this unbroken communion with Him, they are made co-laborers with Him in their daily lifework.*14LtMs, Ms 147, 1899, par. 15*

Christ says, "Without me ye can do nothing." [*John 15:5.*] As we advance step by step in the path of obedience, we shall know how true is the promise that they who follow on to know the Lord shall know that His going forth is prepared as the morning. Clearer light is ready to shine upon all who follow Him who is the Light of the world.*14LtMs, Ms 147, 1899, par. 16*

Every one who takes upon him the yoke of Christ, with full determination to obey every word of God, will have a healthful, symmetrical experience. He will enjoy the blessings which come to him as a result of his life being hid with Christ in God. In business life he will work out the principles laid down in Christ's sermon on the mount. He will renounce the bag of deceitful weights, and will despise the fraud of tricks in trade. He will earn money, not to hoard it, but to put it in circulation. He has an abiding sense that he is a part of the heavenly firm, and that it is his duty to trade the talents given him by God. He realizes that he is adopted into the family of God, and that he must act toward all as Christ acted when He was upon this earth.*14LtMs, Ms 147, 1899, par. 17*

What a diligent, constant work is the work of the true Christian. Ever he wears the yoke of Christ. Evil surmisings are not allowed to take root in his heart. He has genuine modesty, and does not talk of his own accomplishments and qualifications. Self-admiration is not a part of his experience. There is much to learn in regard to what comprises true Christian character. It certainly is not self-inflation. The true Christian keeps his eyes fixed on Him who searcheth the heart and trieth the reins, who requires truth in the inward parts. His constant prayer is, Search me, O Lord, and let me know my heart. Try me, and see if there be any wicked way in me, and lead me in

the way everlasting.<sup>14</sup>*LtMs, Ms 147, 1899, par. 18*

Compliments are not to be given to sinful, erring men. The glory and majesty of God should ever fill our souls with a holy awe, humbling us in the dust before Him. His condescension, His wide, deep compassion, His tenderness and love, are given us to strengthen our confidence and remove that fear that tendeth unto bondage. The Lord wants us to give Him all there is of us in a steady, evenly balanced Christian life which illustrates the principles of His law.<sup>14</sup>*LtMs, Ms 147, 1899, par. 19*

Let us not endure the thought of being religious dwarfs. Let us press on, receiving the counsel of Jesus Christ, having that faith that works by love and purifies the soul. We must ever be growing unto the full stature of men and women in Christ Jesus, till we are complete in Him. Christ will come and abide with every soul who will say from the heart, "Come in." He loves every soul who has a desire to follow Him. He knows that it is the impatience and fretfulness of the human heart, and the pride that loves not humility, that keeps the soul from good. He invites us, "Come unto me. Take My yoke upon you. I require you to do nothing that I have not done before you. All I ask you to do is to follow My example. Walk in the path I have marked out. Place your feet in My footsteps. Consider Him who endured the contradiction of sinners against Himself, lest ye be weary, and faint by the way."<sup>14</sup>*LtMs, Ms 147, 1899, par. 20*

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others. 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 2:3-7.*]<sup>14</sup>*LtMs, Ms 147, 1899, par. 21*



## Ms 148, 1899

### The Need of Self-Surrender

NP

October 8, 1899

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For weeks past I have been very busy, but the Lord has sustained me. I have visited Maitland, driving there in my carriage with W. C. White and his wife. We drove the whole distance, twenty-seven miles, without entering a house. When we reached Maitland, we took a hired carriage and horse, and drove about ten miles, looking for a suitable place for our camp meeting. *14LtMs, Ms 148, 1899, par. 1*

Maitland is twenty-seven miles from Cooranbong, and nearly as far from Newcastle. It is a very fine place. The town is divided into two parts, East Maitland and West Maitland. East Maitland is built on high, dry ground. West Maitland is lower, but has a larger population. The Hunter River runs through Maitland, and when the rains are continuous, the lowlands are flooded. East Maitland is three or four miles from West Maitland, and being high, is never flooded. *14LtMs, Ms 148, 1899, par. 2*

The rainy season is over, and nothing now stands in the way of our having a camp meeting in West Maitland, in the very midst of the people. Maitland is situated in a farming district. The people are not so largely dependent on trades as in some places, and therefore it would be much easier for them to keep the Sabbath. We have a great desire to commence the work in Maitland right, and carry it forward with a healthy, growing interest. *14LtMs, Ms 148, 1899, par. 3*

Next comes Singleton, a town on the line from Maitland to Queensland. The towns all along this line must be worked. Australia is a world in itself. Few comprehend the magnitude of this country. Had it been thoroughly worked when the first missionaries entered

it, a far larger territory would now know the truth.*14LtMs, Ms 148, 1899, par. 4*

In our work here, every step has had to be made in faith. We have advanced step by step, pressing our way by camp meetings. But our movements are now bound about for want of means.*14LtMs, Ms 148, 1899, par. 5*

We have the assurance that in this age of the world the Holy Spirit will work with mighty power, unless by our unbelief we limit our blessings, and thus lose the advantages we might obtain. Much money was in circulation in this country when the truth was first introduced. Bad management on the part of the government brought about a dearth of means, but in spite of this, we are advancing. After one place has been entered, the word comes, Add new territory. Press the triumphs of the truth. Uplift the cross in the regions beyond. The vineyard is the world. Much money has been wasted by colonizing, when the work of annexing new territory should have been going forward, and the Lord's message sent forth as a lamp that burneth.*14LtMs, Ms 148, 1899, par. 6*

In times past holy men of old spake as they were moved the Holy Spirit. In ancient times the prophets searched what the Spirit of God which was in them signified. The Spirit was not then given in power because Jesus was not yet glorified. Dating from the day of Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaidens. In every hill country, every lowland, every valley, humble workmen for the Lord are to be raised up.*14LtMs, Ms 148, 1899, par. 7*

The divine, sacred influence of the Holy Spirit working in our world is to be as signs and wonders, because God's people are a peculiar people, an holy nation, shining amid moral darkness as living stones in the Lord's building. The weakest and feeblest, if they exercise faith in God and improve their entrusted powers, will be elevated, refined and perfected in character under the Holy Spirit's working. Humble and contrite, they submit to the molding and fashioning of the Spirit, and they will know what His eternal fulness means.*14LtMs, Ms 148, 1899, par. 8*

We need an enlarged faith. The Lord desires His will to be done in

the hearts of all who believe in Him. But many who might be laborers together with God will never be, because they cling to their imperfections of character. One clings to a cherished fault. Still another enjoys his hereditary and cultivated defects and makes it his life work to build himself up and glorify himself, until at last he is found to be filled, not with the Holy Spirit, but with self.<sup>14</sup>*LtMs, Ms 148, 1899, par. 9*

The great day of the Lord is right upon us, and God calls for messengers who will be worked by the Holy Spirit, who will not want to work the Spirit. Such messengers will be guided by the Spirit, molded, refined, and beautified in righteousness because they are willing to be worked. But those who are satisfied to carry with them a vast amount of selfishness, faultfinding, suspicion, distrust, and strife will be so deceived that they will not know their short measurement. They are filled with their own doings. They have not the least idea of what it means to be crucified with Christ. To humble self is an experience strange to them. Before they can serve God acceptably, self must die. Christ's words, "Ye must be born again," "Except a man be born again, he cannot see the kingdom of God," must come home to them with power. [*John 3:7, 3.*]<sup>14</sup>*LtMs, Ms 148, 1899, par. 10*

Nicodemus, to whom these words were addressed, was a master in Israel, a member of the Sanhedrin, and a learned counsellor; yet when Christ told him of the new birth, he said, "How can these things be?" Christ answered, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish but have eternal life. 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 5-16.*]<sup>14</sup>*LtMs, Ms 148, 1899, par. 11*

Why do we not have more of the faith that works by love and

purifies the soul? There is a work to be done in every one of our institutions. Genuine conversion is needed, conversion of heart, mind, soul, and body. Self should die daily. Said the great apostle, "Though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." [2 *Corinthians* 10:3-5.] Into this work every individual needs to put all the intensity of his entire being. Personal religious experience is needed in every church. Why? Because those who are not under the working of the Holy Spirit will not stand amid the perils of the last days. *14LtMs, Ms 148, 1899, par. 12*

Genuine conversion is needed in every one of our institutions. God's Word declares, "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." [*Verse 17.*] The success of the ministry of Elias was not due to any inherited qualities he possessed, but to the submission of himself to the Holy Spirit, which was given to him as it will be given to all who exercise living faith in God. In his imperfection man has the privilege of linking himself up with God through Jesus Christ. *14LtMs, Ms 148, 1899, par. 13*

Candidly and seriously we are to consider the question, Have we humbled ourselves before God, that the Holy Spirit may work through us with transforming power? As children of God, it is our privilege to be worked by His Spirit. When self is crucified, the Holy Spirit takes the broken-hearted ones, and makes them vessels unto honor. They are in His hands as clay in the hands of the potter. Jesus Christ will make such men and women superior in mental, physical, and moral power. The graces of the Spirit will give solidity to the character. They will exert an influence for good because Christ is abiding in the soul. *14LtMs, Ms 148, 1899, par. 14*

Unless this converting power shall go through our churches, unless the revival of the Spirit of God shall come, all their profession will never make the members of the church Christians. There are sinners in Zion who need to repent of sins that have been cherished as precious treasures. Until these sins are seen, and thrust from the

soul, until every faulty, unlovely trait of character is transformed by the Spirit's influence, God cannot manifest Himself in power. There is more hope for the open sinner than for the professedly righteous who are not pure, holy, and undefiled. *14LtMs, Ms 148, 1899, par. 15*

I am instructed to bear a message to those who minister by holding forth the Word of God to others. You must be converted. This is surely what you need. The spiritual anointing of the Lord will never come to self-sufficient men and women. Many who are in God's service, proclaiming the truth by pen and voice, are not worked by the Holy Spirit. Self has grown to large proportions. Until the soul is emptied of self and the Holy Spirit takes possession, you will be unready for the coming of Christ. You will certainly be weighed in the golden scales of the heavenly sanctuary and be found wanting. *14LtMs, Ms 148, 1899, par. 16*

God's promise is to us and to our children, and to all that are afar off, even as many as the Lord our God shall call. We may claim this promise for ourselves, and receive the Holy Spirit in His fulness. Then shall not we who preach the Word be clothed with the power of God? Shall we not be in truth His messengers? *14LtMs, Ms 148, 1899, par. 17*

But let not any in our institutions feel at liberty to make a tirade against the ministers, who ought to be men of God, full of holy zeal. Let those who minister as physicians of the body remember that their words and their works are under the supervision of God. Those connected with our sanitariums heed to walk very softly before God. Unless they are emptied of self, the Holy Spirit can find no place in the soul-temple. With many, the emptying process has not yet begun, but it is indispensable as the work which must be done before the Spirit can find entrance. *14LtMs, Ms 148, 1899, par. 18*

Just in proportion as we empty the soul-temple of self-sufficiency, self-dependence, and self-exaltation, will we realize the work that needs to be done to purify soul, body and spirit before we can be filled with all the fulness of God. When this work is done, the power of God will be revealed, and the truth will be a mighty power in

enlightening the mind, sanctifying soul and spirit. Then genuine conversions will be made to Bible truth.*14LtMs, Ms 148, 1899, par. 19*

Who is willing to take himself in hand? Who is willing to lay his finger upon his cherished idols of sin, and allow Christ to purify the temple by casting out the buyers and sellers? Who is prepared to allow Jesus to enter the soul and cleanse it from everything that tarnishes or corrupts? The standard is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] God calls upon men and women to empty their hearts of self. Then His Spirit can find unobstructed entrance. Stop trying to do the work yourself. Ask God to work in and through you until the words of the apostle become yours: "I live! yet not I, but Christ liveth in me." [*Galatians 2:20.*]*14LtMs, Ms 148, 1899, par. 20*

The whole being must hunger and thirst after righteousness. The soul's desire must be to be drawn to God, to be bent in perfect conformity to His will. Then the cold, hard heart will be melted by the grace and love of God, which will appear in power. God will be glorified through the human instrumentalities. Self is the great hindrance to this work.*14LtMs, Ms 148, 1899, par. 21*

Just as soon as the men in positions of trust realize their inability to do God's work, and submit to God's wisdom, the Lord can work with them. He will supply all our necessities if we will empty the soul of self. And when God works, give His name the glory. Do not receive praise from men. When self is abased, the Lord can work. Israel exalted herself, and the Lord abased her.*14LtMs, Ms 148, 1899, par. 22*

"From whence comes wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. ... Do ye think that the Scripture saith in vain, The Spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 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 doubleminded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.” [*James 4:1, 2, 5-10.*] *14LtMs, Ms 148, 1899, par. 23*

“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 3:14-18.*] These lessons every church member should learn. There is need of close self-examination in the light of the Word of God, that we may do the work essential to be done. *14LtMs, Ms 148, 1899, par. 24*

Having complied with the Word of God, do not depend on your feelings for evidence of acceptance with God. “Faith is the substance of things hoped for, the evidence of things not seen.” [*Hebrews 11:1.*] If you have complied with the conditions, believe God, whether or not you feel any different. Christ declared, “As the Father gave me commandment, even so I do. ... If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” [*John 14:31; 15:10.*] Let all who understand the abiding claims of the law of God yield implicit obedience to every requirement given in the Word. The convictions of the Holy Spirit are warnings which it is dangerous to disregard. *14LtMs, Ms 148, 1899, par. 25*

Christ declares that those who do His words are like a man who built His house upon a rock. This house the tempest and flood could not sweep away. Those who do not do Christ’s words are like the man who built his house upon the sand. Storm and tempest beat upon that house, and it fell, and great was the fall of it. It was an entire wreck. The result of professing to keep the law of God, yet walking contrary to the principles of that law, is seen in the wrecked house. Those who make a profession while failing to obey cannot stand the storm of temptation. One act of disobedience weakens

the power to see the sinfulness of the second act. One little disregard of a “thus saith the Lord” is sufficient to stop the promised blessing of the Holy Spirit. By disobedience the light once so precious becomes obscure. Satan takes charge of mind and soul, and God is greatly dishonored.*14LtMs, Ms 148, 1899, par. 26*

“If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword.” [*Isaiah 1:19, 20.*] These words are true. Exact obedience is required, and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth.*14LtMs, Ms 148, 1899, par. 27*

“Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.” [*John 5:39.*] A neglect to feed the hunger of the soul leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig tree, destitute of fruit. Rely upon no human being for words of comfort. Seek the Lord most earnestly, while you read His rich promises and apply them. Then you will not be consumers [but] providers.*14LtMs, Ms 148, 1899, par. 28*

The indwelling Saviour is always revealed by the words. The Holy Spirit does not abide in the heart of the man who is peevish if others do not grasp his ideas and plans, which appear to him to be the sum and substance of everything desirable. From the lips of such a man there come scathing remarks, which grieve the Holy Spirit away, and produce attributes which are satanic rather than divine. The Lord would have those connected with His work speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given an example in His precious life. Christ took our nature that He might set us an example, showing those who receive Him the fruit they must bear.*14LtMs, Ms 148, 1899, par. 29*

The Lord requires those who serve Him to show by word and action that they are sons of God. To show by the daily life that we are members of the royal family, children of the heavenly King, is of more value in God’s sight than all learning, all wisdom, all high attainments. Any other course of action is dishonesty to the family



of God, and will certainly be divorced from it.<sup>14</sup>*LtMs, Ms 148, 1899, par. 30*

When a man is filled with the Holy Spirit, the more severely he is tested and tried, the more clearly he proves that he is a true representative of Christ in word, in spirit, in action. Christ declares, "He that believeth on me, the works that I do shall he do also; and greater works that these shall he do; because I go to my Father." [*John 14:12.*] What is the promise to every true believer? "Ye shall receive power, after that the Holy Ghost is come upon you." [*Acts 1:8.*]<sup>14</sup>*LtMs, Ms 148, 1899, par. 31*

Might we not better, my brethren and sisters, take ourselves to task for our unlikeness to Christ? He says, "Ye are my witnesses." [*Isaiah 43:10.*] What kind of witnesses are we for truth and righteousness? Are we striving with all our God-given powers to reach the measure or the stature of men and women in Christ? Are we seeking for His fulness, ever reaching higher and higher, trying to attain to the perfection of His character?<sup>14</sup>*LtMs, Ms 148, 1899, par. 32*

When God's servants reach this point, they will be sealed in their foreheads. The recording angel will declare, "It is done." [*Ezekiel 9:11.*] They will be complete in Him whose they are by creation and by redemption.<sup>14</sup>*LtMs, Ms 148, 1899, par. 33*

There is nothing in the natural world that has life but what grows and produces fruit. And in the spiritual world there is no life without growth in grace. Spiritual impulse is not growth. Impulse is feeling, and to depend on feeling is to be as changeful as circumstances. The professed Christian who does not draw life from Christ's life is not a doer of the Word. He is a paralyzed member, only connected in name with the body. At times fitful, convulsive movements will be seen, with no permanent activity. Let no one think that the grace of Christ inspires these short-lived, impulsive actions.<sup>14</sup>*LtMs, Ms 148, 1899, par. 34*

Many people are the subjects of impressions which are not reliable. Many have what they think are good impressions, wonderful exaltation of feeling, but the life does not represent an abiding Christ. They do not draw life from the Source of all life. They are not

drinking of the living water, which springs up into eternal life. God's grace is the living water of which we must drink. It quickens the whole being into spiritual life, the life of the Son of God.<sup>14LtMs, Ms 148, 1899, par. 35</sup>

Personal religion means perfect conforming to the life of Christ. When we possess this religion, we shall show sound, spiritual growth, because we are partakers of the divine nature, having escaped the corruption that is in the world through lust. Advance, is the watchword. There are no idlers in the Lord's vineyard. We must be laborers together, else we shall fail in the work of overcoming, and our religious influence will cause other souls to fail. No soul is lost that does not draw other souls down with it. Let every one who names the name of Christ depart from all iniquity, that Christ may not be ashamed of us.<sup>14LtMs, Ms 148, 1899, par. 36</sup>

In the name of Jesus Christ of Nazareth, I appeal to church members to arise and closely criticize themselves. Feel that this work is so important that you cannot engage in criticizing others. Reveal an indwelling Saviour. Then you will understand what it means to be a true missionary. You will bring a Christlike intensity into your work, and many souls will be saved through your earnest prayers and interested labors.<sup>14LtMs, Ms 148, 1899, par. 37</sup>

## Ms 149, 1899

“All Ye Are Brethren.”

“Sunnyside,” Cooranbong, New South Wales, Australia

October 24, 1899

This manuscript is published in entirety in *18MR 65-69*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I was instructed in America, and have been instructed since coming to this country, that there would be many things to be adjusted in regard to the settlement of accounts in America and Australia. There are those who are so constituted that they should not be placed where they will have to deal with other minds as one in charge. They have traits of character that would place their brethren in difficult positions. Thus pain and suffering would be caused when there was no need of it. They would exercise an arbitrary authority, and manifest an overbearing spirit, that would imperil the souls of their fellow men. They lack judgment in dealing with their brethren, and a great positiveness takes possession of them. They do not treat their brethren as they would wish to be treated were they in similar circumstances. They forget that Christian courtesy, forbearance, long-suffering, gentleness, goodness, pity, and love are to be exercised. “All ye are brethren.” [*Matthew 23:8*.] There is need of the Spirit of the Master. *14LtMs, Ms 149, 1899, par. 1*

I wish to present some matters to those laboring in New Zealand. There is need of a clearer light in regard to dealing with brethren. All minds are not constituted alike, and we may thank God that this is the case. Each person is at liberty to freely state his convictions, and there is to be no lording it over the children of God. No man is to take another man’s mind and mould it over to meet his mind and his ideas; for the molding might be for worse instead of for better. When one of those whom the Lord has chosen shows blindness of mind and makes mistakes, let his brethren remember that they also have made mistakes. Their way has not been perfect before God.

Let them show the spirit and mind of Christ.<sup>14</sup>*LtMs, Ms 149, 1899, par. 2*

When a man takes control of any other man's conscience, he is entirely out of his place. The Lord has not delegated to any man the work of ruling his brother. There are times when powers pass through strait places. They are depressed. They want to do the will of God, and they long to clasp a friendly hand. Brethren differ in ideas, for their temperaments are unlike. One is more speculative than practical; another thinks his position gives him authority to say what the next man should and must do, without any argument on the point. "All ye are brethren." [*Verse 8.*] Let each resolve that he will not, under any provocation, show a cheapness and littleness of spirit, that he will speak no words in bitterness.<sup>14</sup>*LtMs, Ms 149, 1899, par. 3*

Under the working of the Spirit, the disciples were made of one heart and one mind. But today different opinions are entertained in regard to the value of the work done. One estimates his work as of the most value. Another supposes his own work to be far more valuable than that of his brother. But men cannot judge one another's work. The Lord alone understands the heart. It is the motive which decides the value of the action. Let all cease to measure the work of other men by their own standard.<sup>14</sup>*LtMs, Ms 149, 1899, par. 4*

Women, as well as men, are needed in the <carrying forward of> the work that must be done. Those women who give themselves to the service of the Lord, who labor for the salvation of others by doing <ministerial> house-to-house work, which is as taxing, and more taxing than standing before a congregation <to speak and preaching a sermon,> should receive payment for their labor <as verily as their brethren or their husbands.> If a man is worthy of his hire, so also is a women. <Here is a matter that God has taken up and reprov'd—that sisters qualified to do good in canvassing or giving Bible readings should be encouraged, and receive remuneration as well as men.><sup>14</sup>*LtMs, Ms 149, 1899, par. 5*

God has entrusted talents to His servants, and He expects them to see that mistakes can be readily made. Make no mistake in

neglecting to correct the error of giving ministers less than they should receive <for their labor. This has oft been done.> When you see persons in necessity who have been placed in positions of trust, let God move upon your heart to set things right. The tithe should go to those who labor in word and doctrine, be they men or women. <There has been neglect to recognize the time devoted in doing God's work, be it of a character of explaining the Word in private [or] in public in ministerial lines. Their work will generally testify in the saving of souls.>*14LtMs, Ms 149, 1899, par. 6*

It is not right to leave persons unacknowledged who are doing a good work because they do not work just exactly in accordance with other men's ideas. It is not right for men to fold their hands in quietude, and see injustice done to any in the Lord's work. There is an open field for industry in cultivating the talents lent by God for the accomplishment of His work. Those whom men call strong are not to be allowed to oppress in the least a brother who is thought not to have the merits of the stronger. God says of those who are pushed and crowded, "If they cry unto me in their distress, I will hear their cry, and deliver them." There is no reward for cowardice, no reward for oppression, for partiality in God's service.*14LtMs, Ms 149, 1899, par. 7*

Some receive credit for that which they have not done. Others are demerited for doing that which is just and right. There is a prudence which is stretched beyond measure, which shuns the work of lifting up and vindicating those who are wronged. But principle is to be maintained. Over and over again the persons misjudged are to be vindicated. Shortsighted ambition requires brick without straw, but God would have His work done with all careful regard for one another's feelings. A false estimate may be placed upon the work of a favored few, who have facilities, conveniences, and influence, but who have not obtained these favors by patient labor, practical self-denial and cross-bearing.*14LtMs, Ms 149, 1899, par. 8*

God wants men of clear discernment, men whose eyes have been anointed with the golden oil from the golden tubes, which empty themselves, according to the order of God, into the vessels prepared for the reception of the sacred oil. Talent is best developed where it is most needed. At this time in our history God

has a place for every worker, and reward will be given to those who have respect for the laws of demand and supply. Every pure, sincere worker sees that there is something better than mere wages. *14LtMs, Ms 149, 1899, par. 9*

I cannot at this time say all that might be said on this point. There is to be no criticism upon such things as are mentioned in Brother Mountain's letter. I see nothing at all to condemn in the action of Brother Hickox on the points referred to. Enough of this work of criticism has had a natural growth in New Zealand, and it needs now to be weeded out by the roots. God help us to have an education in the line of thinking no evil and speaking no evil, to watch closely every tendency of the human heart, that it may be softened and subdued, and bear the fruit of kindness, love, patience, and long-suffering. O that we all might look to Jesus, and say, "Thy gentleness hath made me great." [*Psalm 18:35.*] We want to be above all disposition to carp, to make the service of God disagreeable because of human ideas and suppositions. God is too wise to err, too good to do us harm. *14LtMs, Ms 149, 1899, par. 10*

When a man is having a hard time on every side, heaven beholds with pleasure the one who, moved by the Spirit of infinite love, takes hold of him with a firm hand, and lifts him up that his feet may not slide. Workers are few and too much needed to be turned into rebels because of things which are interpreted to be not exactly straight. We may criticize ourselves and humble ourselves and have a humble opinion of our own merits, but God save us from educating ourselves to pass judgment and act out our own ideas in regard to others. *14LtMs, Ms 149, 1899, par. 11*

The fields are spread out all around us, and any man who has a desire to do service for Christ need not remain where his efforts are misinterpreted. We need money badly enough, but not enough to hurt souls in order to obtain it; for this God cannot approve. The Macedonian cry is heard from every quarter, "Send us laborers. We want sound men." *14LtMs, Ms 149, 1899, par. 12*

## Ms 150, 1899

The Book of *Revelation*; The Rich Young Ruler

NP

October 26, 1899 [typed]

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“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 the those things which are written therein; for the time is at hand.” [*Revelation 1:1-3*.] *14LtMs, Ms 150, 1899, par. 1*

“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 the throne; and from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” *14LtMs, Ms 150, 1899, par. 2*

“I John,” the apostle writes, “who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” [*Verses 4-9*.] The same spirit which worked in the children of disobedience in Christ’s day was working against His followers. Notwithstanding the evidence given them, the Jewish people had not repented of their treatment of the

Son of God, and now John, the oldest of Christ's first disciples, was exiled for the faith. *14LtMs, Ms 150, 1899, par. 3*

The ruling powers at Jerusalem were amazed at John's testimony concerning the One whom they had condemned to death. The life and character of Christ had stood out before the world in sharp contrast with the life and character of the professedly religious rulers of the nation. His life of purity condemned their lives of selfishness and iniquity. And their jealousy and hatred of Him was intense. "The world is gone after him," they declared, and they determined to rid themselves of Him. [*John 12:19.*] At His condemnation they hired false witnesses to witness against Him, and the representations of these men stirred the lawless mob to a pitch of frenzy. *14LtMs, Ms 150, 1899, par. 4*

When Barabbas was placed by the side of Christ, and Pilate asked, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" they cried, "Barabbas, release unto us Barabbas." [*Matthew 27:17; Luke 23:18.*] "What shall I do then with Jesus," Pilate asked. And they answered, "Let him be crucified." [*Matthew 27:22.*] The thief and murderer was released, while the Son of God, who was free from every taint of evil, was condemned to die. Evil angels, under their leader Satan were the unseen agencies in this work. It was they who inspired the priests and rulers with the spirit of rebellion that originated with Satan. *14LtMs, Ms 150, 1899, par. 5*

Christ was crucified, but He arose from the dead, appeared to His disciples, and ascended to heaven, escorted by myriads of heavenly beings. At the Father's throne He received the assurance that His sacrifice was accepted, and that the world, divorced from God by sin, was drawn across the gulf and given another trial. Receiving Christ as a sin-pardoning Saviour, man might become an heir of God and a joint-heir with Christ; "for God so love the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." [*John 3:16.*] *14LtMs, Ms 150, 1899, par. 6*

John had been closely associated with the Saviour during His life of ministry. He had heard His wonderful words and had seen His wonderful deeds, and his testimony was given in clear lines. Out of



the abundance of a heart overflowing with love for Christ he spoke, and no power could stay his words. If we will study the epistles of John, we will understand why it was that this disciple could not be left in his old age to live in peace among his brethren. "That which was from the beginning," he writes, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." [*1 John 1:1-3.*]*14LtMs, Ms 150, 1899, par. 7*

"I sent unto you all my servants the prophets, rising early and sending them, saying, O, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness. ... Wherefore my fury and mine anger was poured forth, and was kindled in the streets of Judah and in the streets of Jerusalem; and they are wasted and desolate as at this day." [*Jeremiah 44:4-6.*] A wicked ruler thought to silence John's testimony, and John was cast into a cauldron of boiling oil. But his testimony was not silenced. The servant of God was preserved as were the three worthies in the fiery furnace. The Son of God was with him, abiding in his heart by faith.*14LtMs, Ms 150, 1899, par. 8*

Like his Master, John patiently submitted to every attempt to put him to death. When his enemies cast him into the cauldron of boiling oil, they thought to hear no more from him. But as the words of satanic origin were spoken, "Thus perish all who believe in that deceiver, Jesus Christ of Nazareth," John declared, "My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him. He gave His life to save the world. He died that we might live. I am honored in being permitted to suffer for His sake. I am only a weak, sinful man, but Christ was holy, harmless, undefiled, separate from sin and sinners. He did no sin, neither was guile found in His mouth." John's words, while suffering at the hands of his enemies, had an influence, and he was removed from the cauldron by the very ones who had cast him in.*14LtMs, Ms 150, 1899, par. 9*

It was after this that John was sent to the isle of Patmos, where, separated from his companions in the faith, his enemies supposed he would die from hardship and neglect. But John made friends and converts even there. They thought that they had at last placed the faithful witness where he could no longer trouble Israel or the wicked rulers of the world. But all the heavenly universe saw the result of the conflict with the aged disciple and his separation from his companions in the faith. *14LtMs, Ms 150, 1899, par. 10*

God and Christ and the heavenly host were John's companions on the isle of Patmos. From them he received instruction which he imparted to those separated with him from the world. There he wrote out the visions and revelations he received from God, telling of the things which would take place in the closing period of this earth's history. When his voice would no longer witness for the truth, when he could no longer testify of the One he loved and served, the messages given to him on that rocky, barren coast were to go forth as a lamp that burneth. Every nation, kindred, tongue, and people would learn the sure purpose of the Lord, not concerning the Jewish nation merely, but every nation upon the earth. *14LtMs, Ms 150, 1899, par. 11*

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." [*Isaiah 55:8-13.*] *14LtMs, Ms 150, 1899, par. 12*

The Sabbath that God instituted in Eden was as precious to John on Patmos as when he was with his companions in the cities and

towns. The precious promises God had given regarding this day he repeated and claimed as his own. It was the sign to him that God was his, for had not God declared, "Verily, my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. ... Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever." [Exodus 31:13, 16, 17.]<sup>14</sup>*LtMs, Ms 150, 1899, par. 13*

"I was in the spirit on the Lord's day," John writes, "and heard behind me a great voice, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches. ... And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothes with a garment down to the foot, and girt about the paps with [a] golden girdle. His head and his hair were white like wool, as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."<sup>14</sup>*LtMs, Ms 150, 1899, par. 14*

"And he had in his right hand seven stars, and out of his mouth went a sharp, two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive 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." [Revelation 1:10-19.]<sup>14</sup>*LtMs, Ms 150, 1899, par. 15*

The book of *Revelation* is to be understood because it is a revelation of the things which shall be in the last days. The future is large with importance to all who act a part in the closing scenes of this earth's history, when only two parties will be recognized, the lowly who keep the commandments of God, and the disloyal, who refuse allegiance, and trample on the fourth commandment and every other law that stands in the way of their interests.<sup>14</sup>*LtMs, Ms 150, 1899, par. 16*

True religion is human nature brought to the perfection of the character of Christ. "I have kept my Father's commandments," Christ declared. [*John 15:10.*] Outward show, expensive churches, a multiplicity of ceremonies and traditions, is not religion. Purity of heart and lowliness of life alone bear the signature of heaven. A certain lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life?" Christ placed the answering of the question upon the lawyer himself. "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." Christ said, "Thou hast answered right; this do, and thou shalt live." But the lawyer, willing to justify himself, said, "And who is my neighbor?" Then by the parable of the good Samaritan Christ showed who is our neighbor. [*Luke 10:25-37.*]*14LtMs, Ms 150, 1899, par. 17*

The gospel comprehends all that the family of God on earth should believe and practice. The law of God is far-reaching in its demands, and impresses the mind [of the believer] with a continual sense of his obligation to God and his dependence upon Him. Love to God and love to our neighbor are the two great principles underlying it, and these principles are binding upon every member of the human family. Those who refuse to obey God's law place themselves in the ranks of the enemy, as did the angels in the heavenly courts, when they united with the great apostate.*14LtMs, Ms 150, 1899, par. 18*

True religion consists of repentance toward God because of transgression, and faith in Christ to save from sin. There is no power in the law to save the transgressor. The law convicts the sinner of sin, but it cannot save. Christ, the Lawgiver, must receive the convicted, repentant sinner, and pardon him. The Son of God gave His life that man might have a second probation. Every advantage which God gave His Son He would give to the members of the human family, that none should perish, but all become law-abiding citizens of His kingdom.*14LtMs, Ms 150, 1899, par. 19*

John declares sin to be the transgression of the law, and faith in Christ as the sin-pardoning Saviour is the only way of escape from its penalty. In God's redemptive plan for the restoration of fallen

man to himself, Christ was the sacrifice. He bore in His own body the sin of the world, that whosoever would might come and have everlasting life. The prayer of Christ to his father was in behalf of His disciples, and those who through their labors would become His followers. *14LtMs, Ms 150, 1899, par. 20*

Jesus “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 has 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 has sent.” [*John 17:1-3.*] Satan is working with all deceivableness of unrighteousness in them that perish. Those who choose Christ will believe in Him as a personal Saviour, and these will have a personal experience in the knowledge of the only true God and Jesus Christ whom He has sent. *14LtMs, Ms 150, 1899, par. 21*

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In the *nineteenth chapter of Matthew* is recorded the case of the rich young ruler. This man’s desires and tastes were not offensive, but favorable to the growth of spirituality. As he saw Christ blessing the little children, he was convinced that He must be a very good man. He was sure he could live in perfect harmony with Him. Hastening to the Saviour, he knelt before Him, and said, “Good Master, what good thing shall I do, that I may have eternal life?” “Why callest thou me good?” Christ asked. “There is none good but one; that is, God: but if thou wilt enter into life, keep the commandments. He said unto him, Which?” Jesus answered, “Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and, Thou shalt love thy neighbor as thyself.” [*Verses 16-19.*]*14LtMs, Ms 150, 1899, par. 22*

“And the young man said unto him, All these things have I kept from my youth up: what lack I yet?” [*Verse 20.*] He had been flattered for his amiable traits of character. He was willing to do good things, and he flattered himself that by his strict integrity in dealing with his fellow men he was fulfilling the law. The perfection of character which he thought he possessed ranked him in the same state

spiritually as was Paul, when, touching the letter of the law, he thought he was blameless. But no human standard can save a soul from death. God's standard must be seen, acknowledged, and followed.*14LtMs, Ms 150, 1899, par. 23*

"If thou wilt be perfect," Christ said, "go and sell that thou hast, and give to the poor, and thou shall have treasure in heaven: and come, follow me." [*Verse 21.*] Jesus needed the co-operation of just such men, whom God has entrusted with His goods. It is God's plan that those to whom He has given money or houses or lands shall act as His faithful almoners, relieving the suffering of their fellow beings, and in this way winning them to the Saviour.*14LtMs, Ms 150, 1899, par. 24*

By helping the Saviour to help the needy, suffering ones around him, the young ruler would indeed have been laying up treasure in heaven. The test had come to him. What would the result be? When he heard Christ's words, "he went away sorrowful; for he had great possessions." [*Verse 22.*]*14LtMs, Ms 150, 1899, par. 25*

Jesus tested the young ruler by a true standard—the law of righteousness, which requires man to love his neighbor as himself; and the ruler proved himself to be destitute of love either for God or man. He thought himself perfect, but he was weighed in the balances of the sanctuary and found wanting. He was alienated from God, for he counted that which God had given him in trust as of far more value than heavenly treasure. He went away sorrowful, because he could not selfishly retain his possessions and at the same time have the pleasure of following Christ.*14LtMs, Ms 150, 1899, par. 26*

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?" [*Verses 23-25.*] They had expected the young ruler to do as Matthew had done, and because of his refusal they were sorrowful and dejected. Jesus said, "With men this is impossible; but with God all things are possible." [*Verse 26.*]*14LtMs,*

*Ms 150, 1899, par. 27*

Today the Holy Spirit works upon some who are not as self-confident as this young ruler. There are men and women who are truly converted, as was Paul. He says, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence; for without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained into 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." [*Romans 7:7-12.*]<sup>14</sup>*LtMs, Ms 150, 1899, par. 28*

If the rich young ruler had seen by the light of the commandment that he was sinful, if like Paul he had honored God by obeying the commandments in spirit and in truth, his sinful nature would have been slain by the law, and he would have laid hold of eternal life.<sup>14</sup>*LtMs, Ms 150, 1899, par. 29*

James has a message for the church. He says, "Hearken, my beloved brethren; hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seat?" [*James 2:5, 6.*] Can we say that there is none of this attribute in us? Alas, we cannot. May God call to repentance the men who have imperilled His cause, before it is everlastingly too late. "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." [*Verses 8, 9.*]<sup>14</sup>*LtMs, Ms 150, 1899, par. 30*

The rich young ruler represents many in our world today. God has entrusted His goods to them that they may advance His kingdom by planting the standard of truth in places where the message has never been heard. But they do not carry out God's purpose. The words, "Deny thyself, take up thy cross, and follow me," cut directly

across their cherished plans, and they refuse to obey. [*Matthew 16:24.*]*14LtMs, Ms 150, 1899, par. 31*

If rich men keep the commandments of God, they will do the work that needs to be done for those whom Christ has purchased with His blood. In this way only can they follow Christ. In order to save suffering humanity from perishing in sin, He left the royal courts to come to this earth. Laying aside His kingly crown and royal robe, He resigned His high command in the heavenly courts, and for our sakes became poor, that we through His poverty might be made rich. When God entrusts man with riches, it is that he may adorn the doctrine of Christ our Saviour by using his earthly treasure to advance the kingdom of God in our world. He is to represent Christ, and therefore is not to live to please and glorify himself, to receive honor because he is rich.*14LtMs, Ms 150, 1899, par. 32*

The world values men according to their possessions, but the Owner of the whole world does not so value men.*14LtMs, Ms 150, 1899, par. 33*

God's messages come to His people, but they have not been, and are not yet, willing to receive them. He is testing them as surely as He was testing the young ruler when He said to [him], "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." [*Matthew 19:21.*] God calls upon His people to turn from the earthly to the heavenly, to yield up to Him His own. Nothing that they have is theirs; they themselves are not their own, for God's Word declares, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*]*14LtMs, Ms 150, 1899, par. 34*

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." [*James 2:10.*] A great work needs to be done in our churches. The members are not prepared for the coming of the Lord. God's law needs to be written in heart and mind. Many, like the rich young ruler, when tested and tried, will refuse to deny self, take up the cross, and follow Christ. When the test comes to a man, and he refuses to obey, he shows that he is unregenerate in heart, whatever may be the outward propriety of his conduct, or whatever



belief he may claim to have in the truth. He needs to have the law brought home to his conscience, that he may see the exceeding sinfulness of sin. He must die to self. Until self is crucified, he cannot know what spiritual holiness is.<sup>14</sup>*LtMs, Ms 150, 1899, par. 35*

When the heart is cleansed from sin, Christ is placed on the throne which self-indulgence and love of earthly treasure once occupied. The image of Christ is seen in the expression of the countenance. Sanctification through the Spirit is carried forward in the soul. Self-righteousness is banished. There is seen the putting on of the new man, which after God is created in righteousness and true holiness. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." [*Colossians 3:1.*]<sup>14</sup>*LtMs, Ms 150, 1899, par. 36*

The note of warning has been given, "Set your affection 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 your life shall appear, then shall we also appear with him in glory." [*Verses 2-4.*] God accepts no divided service. Not one jot of the claims of the law can be abated to meet man in his fallen condition. Man must reach the highest standard. He must show a desire for perfection of character proportionate to the value of the object of which he is in pursuit.<sup>14</sup>*LtMs, Ms 150, 1899, par. 37*

"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 thy than gold, yea, than much fine gold, sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." [*Psalms 19:7-14.*]<sup>14</sup>*LtMs, Ms 150,*

The religion of Christ never makes the receiver coarse, rough, or uncourteous. God's law is the transcript of His character, and every jot and tittle of that law was given to men and women for their good, to keep them from moral corruption. It was nonconformity to the law of God that so degraded the inhabitants of the old world that the imaginations of their hearts was evil, and that continually. God's Spirit strove with the men of that time, seeking to bring them back to purity and loyalty. *14LtMs, Ms 150, 1899, par. 39*

“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. Make thee an ark of gopher wood, rooms shalt thou make in the ark, and thou shalt pitch it within and without with pitch. ... And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shalt die.” [*Genesis 6:12-14, 17.*]*14LtMs, Ms 150, 1899, par. 40*

God said to Noah, “My spirit shall not always strive with man, for that he also is flesh; yet his days his days shall be an hundred and twenty years.” [*Verse 3.*] For one hundred and twenty years the people were to hear the warning. Noah was a faithful preacher of righteousness, and day after day his warning voice was heard. Day after day the people saw his faith demonstrated in the building of the ark. And at first some received the message, but the restraint of righteousness was obnoxious to them, and they threw off everything that disturbed their carnal indulgence. *14LtMs, Ms 150, 1899, par. 41*

“As the days of Noah were,” Christ declares, “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.*]*14LtMs, Ms 150, 1899, par. 42*

We have reached the time when we are to take heed to the warning given, "Watch therefore, for ye know not what hour your Lord doth come. But know this, That if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?<sup>14</sup>*LtMs, Ms 150, 1899, par. 43*

"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 fellowservants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." [*Verses 42-51.*]<sup>14</sup>*LtMs, Ms 150, 1899, par. 44*

The very same state of things that existed in Noah's time exists today in our world. From pulpit and from press, by voice and pen, the proclamation goes forth that the law of God is done away. God calls upon those who know the truth to impart the light they have received. Like Noah they are to lift their voice in warning, saying, The end of all things is at hand.<sup>14</sup>*LtMs, Ms 150, 1899, par. 45*

Voice the warning of Christ. Let it be given with intense fervor. Let not any one who believes the truth invest their means in worldly enterprises. Wherever a company of people is raised up, a humble house of worship should be built. We should not seek to make a grand display any where, for this would not advance the work. In all our buildings, churches, sanitariums, and schools, our economy should testify to our principles.<sup>14</sup>*LtMs, Ms 150, 1899, par. 46*

Years ago school building should have been erected in other places besides Battle Creek, not large buildings, but buildings suitable for church schools, in which the children and youth could receive a true education. The lesson books used should be of a character to bring the law of God to the attention. The Bible should be made the

foundation of education. In this work the light and strength and power of the truth will be magnified. Youth from the world, whose minds have not been depraved by habits of sensuality, will connect with these schools, and will there be converted. There mouths may indeed be stopped for a while by the false theories entertained by the parents, but in the end truth will triumph. This kind of missionary work, I am instructed, will have a most telling influence in extending the light and knowledge of truth. *14LtMs, Ms 150, 1899, par. 47*

Crowding so many interests into Battle Creek has closed doors to cities and towns in which interested efforts should have been made to advance the truth we claim to believe. The number of our churches would be greatly multiplied if the light which had been selfishly hoarded in a few places had been imparted. *14LtMs, Ms 150, 1899, par. 48*

In all our work the law of God must be presented, with its far-reaching requirements, to lead men and women and youth to see the need of loyalty to God. The efforts put forth to rescue degraded outcasts will not be of any avail unless the claims of the law of Jehovah are imprinted on mind and heart. God has enjoined nothing that is not necessary to bind up humanity with God. The law calls upon all who claim to believe in Christ to love God supremely and their neighbor as themselves. When love for God is cherished in the heart, love for those Christ has purchased with His own blood will be seen. *14LtMs, Ms 150, 1899, par. 49*

“Verily, my sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you.” [*Exodus 31:13.*] This is the true sanctification [that] it is essential for all to have. There is no genuine sanctification apart from the sign of loyalty to God, for God says so. “Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever.” [*Verses 16, 17.*] *14LtMs, Ms 150, 1899, par. 50*

God has given man the Sabbath which He instituted in Eden as a memorial of the work of creation, that as man shall look at the heavens, at the sun, moon, and stars, and at the earth, he may

remember that in six days God formed the world, and on the seventh He rested and was refreshed.<sup>14</sup>*LtMs, Ms 150, 1899, par. 51*

“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.” [*Matthew 5:17-19.*] Not that they will in their transgression ever have a place in the family of God, but whatever their position on this earth may have been, the books of heaven declare them to be wanting. “But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [*Verse 19.*]<sup>14</sup>*LtMs, Ms 150, 1899, par. 52*

The law of God is the principle of true holiness. Abolish one precept of that law, and you are breaking all the commandments. The gospel requires perfect obedience. The law of God is to be written on the heart; then it will be revealed in the character.<sup>14</sup>*LtMs, Ms 150, 1899, par. 53*

Paul declares that the law of God is holy, just, and good. From the least to the greatest command God has given, not one is to be treated indifferently. Not one can be spared. God’s commands are true and righteous altogether. Not one command can we safely ignore, even though [it] may cut across what we suppose to be a chance of making a success in lines of worldly commerce. Christ says, “He that will come after me, let him deny himself, and take up his cross, and follow me.” [*Mark 8:34.*] Better to suffer the loss of earthly advantages, to endure poverty, reproach, imprisonment, and even death itself, for the sake of the cause of truth, than to make shipwreck of the faith by complying with evil practices.<sup>14</sup>*LtMs, Ms 150, 1899, par. 54*

The divine grace which enters a renewed mind is a pervading, active, intense principle, which works like leaven till it has assimilated all to itself. It does not cease its absorbing operations till it has assimilated to itself all with which it comes in contact. It does

not correct some evils and leave others untouched. The gospel will not tolerate vice or corruption of any kind. "The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*]*14LtMs, Ms 150, 1899, par. 55*

Whatever in thought, word, or deed; in temper, affection, habit, or disposition is not in perfect harmony with the law of God, the Holy Spirit instantly detects. It then presents the gospel looking glass, that the sinner may see himself in his sinfulness. Sin and the Holy Spirit cannot dwell in the same heart. As the Spirit works upon the heart, the divine virtues of truth are implanted. There is seen that faith that works by love and purifies the soul. Man accepts the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and he finds rest because there is perfect conformity between his will and the will of God. [*Matthew 11:28, 29.*] He is made a partaker of the divine nature, having escaped the corruption that is in the world through lust.*14LtMs, Ms 150, 1899, par. 56*

We are not to look upon God as did the man who made a wrong use of his talent, as a harsh judge, and exacting creditor. The Lord is a rich giver, and by His gifts He places men in positions where they can trade upon His goods, and in this life lay up in store for themselves a good foundation for the time to come.*14LtMs, Ms 150, 1899, par. 57*

God's gifts are bestowed in accordance with the ability of the human agent to use the entrusted gifts. The world is a vineyard, let out to husbandmen, who are to return to the Lord the fruit thereof in its season. But God receives very little fruit. Many are like the man with the one talent. This man failed to make any use of his gift. He might have been a provider had he put his gift out to the exchanger, but he was only a consumer. Anxious to benefit himself, he hid his lord's talent in the earth, thinking that if he improved it, he would be called upon to give it all back to the owner.*14LtMs, Ms 150, 1899, par. 58*

God is a rich provider. He is a fountain of inexpressible love, and He desires all to remember that as His faithful servants they are to use His bountiful provisions to relieve the necessities of suffering

human beings whom He has bought with the blood of His only begotten Son. This He did that whosoever believeth in Him should not perish, but have everlasting life.<sup>14</sup>*LtMs, Ms 150, 1899, par. 59*

## Ms 151, 1899

A Lesson from Israel's Disobedience

NP

October 30, 1899 [typed]

Portions of this manuscript are published in *2BC 1017*; *4BC 1144*, *1146*, *1156*.

The covenant mercy of God led Him to interpose in behalf of His people Israel after their severe chastisement before their enemies. Israel had chosen to walk in her own wisdom and righteousness in the place of the wisdom and righteousness of God, and as a result her nation was ruined. God permitted them to suffer under a double yoke, that they might be humiliated and repent. But in their dispersion and captivity, the Jews were not left in a hopeless state. Encouragement was given them, for through this humiliation they were to be brought to seek the Lord. God gave to Isaiah a message for this people: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received at the Lord's hand double for all her sins." [*Isaiah 40:1, 2.*]*14LtMs, Ms 151, 1899, par. 1*

When the Jews were dispersed from Jerusalem, there were among them young men and women who were firm as a rock to principle, men and women who had not pursued a course to make the Lord ashamed to call them His people. These were sad at heart for the backsliding which they could not prevent. These innocent ones must suffer with the guilty; but God would give them strength sufficient for their day. It was to them that the message of encouragement was sent. The hope of the nation lay in these young men and maidens who would preserve their integrity. And in their captivity these obedient ones had an influence over their idolatrous companions. Had all who were taken captive held firmly to correct principles, they would have imparted light in every place where they were scattered. But they remained impenitent, and still heavier punishment came upon them. Their calamities were sent for their purification. God would bring them to the place where they would be



instructed.*14LtMs, Ms 151, 1899, par. 2*

A future, complete restoration was offered to Israel in Christ, whose coming was to be heralded by one who would go forth in the spirit and power of Elias, saying, "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." [*Verses 3-5.*] It was not the will of God that His people should pursue a course of unrighteousness, and thus bring upon them the contempt of the nations. He designed that they should be the praise of the whole earth. He greatly desired that this people whom He had brought up out of Egypt should show the superiority of those who keep the laws of His government. Obedience to the laws and statutes of His kingdom would exalt the nation, but disobedience would as surely bring about its downfall.*14LtMs, Ms 151, 1899, par. 3*

The first king of Israel proved a failure, because he set his will above the will of God. Through the prophet Samuel the Lord instructed Saul that as king of Israel his course of action must be one of strictest integrity. Then God would bless his government with prosperity. But Saul refused to make obedience to God his first consideration, and the principles of heaven the government of his conduct. He died in dishonor and despair.*14LtMs, Ms 151, 1899, par. 4*

Isaiah saw Christ's triumphal entry into Jerusalem amid the praises and rejoicing of the people. His prophetic words are eloquent in their simplicity: "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." [*Verses 9-11.*]*14LtMs, Ms 151, 1899, par. 5*

Inspiration is revealed in this record of Christ's work. These closing

chapters of the book of Isaiah should be diligently studied, for they are full of the gospel of Christ. They reveal to us that Israel was fully instructed in regard to the coming Saviour. Again the prophet exclaims, "Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street." [*Isaiah 42:1, 2.*] He will not be like the teachers of His day. The ostentation and show and parade of piety revealed in the priests and Pharisees are not His way.<sup>14</sup>*LtMs, Ms 151, 1899, par. 6*

"The 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 until he have set judgment in the earth: and the isles shall wait for his law." [*Verses 3, 4.*] Christ saw the work of the priests and rulers. The very ones who needed help, the afflicted, the distressed, were treated with words of censure and rebuke, and He forebore to speak any word that would break the feeble reed. The dimly burning wick of faith and hope He would encourage, and not quench. He would feed His flock like a shepherd; He would gather the lambs with His arms, and carry them in His bosom.<sup>14</sup>*LtMs, Ms 151, 1899, par. 7*

"Thus saith 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: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant for the people, for the light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that [are] 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.<sup>14</sup>*LtMs, Ms 151, 1899, par. 8*

"Behold, the former things are come to pass, and new things do I declare; before the spring forth I will tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of

the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands.” [Verses 5-12.] *14LtMs, Ms 151, 1899, par. 9*

This work had been given to Israel, but they had neglected their God-appointed work. Had they been faithful in all parts of the Lord’s vineyard, souls would have been converted. The Lord’s praise would have been heard from the ends of the earth. From the wilderness and the cities thereof, and from the tops of the mountains, men would have shouted His praise, and told of His glory. *14LtMs, Ms 151, 1899, par. 10*

“I will bring the (spiritually) blind by a way that they knew not;” God declared, “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.” [Verse 16.] A great work is the Lord to do in the earth, and to every man He gives a part. The vineyard is the whole house of Israel. “We are laborers together with God,” the apostle says, “ye are God’s husbandry, ye are God’s building.” [1 *Corinthians 3:9.*] *14LtMs, Ms 151, 1899, par. 11*

To the first church God gave a special work. Christ was the Head of the church, the educator of Israel, and the instruction He then gave has come down from generation to generation to our time. To His covenant-keeping people today, God has given the care of His vineyard, and His faithful servants are those who administer His will and judgment in the earth. Those who do His will shall know of the doctrine. Men may be ignorant of a knowledge of God, but when they place themselves in connection with Him, they will know Him by a living experience. These will learn of the doctrine. *14LtMs, Ms 151, 1899, par. 12*

The issue of the battle does not rest upon the strength of mortal man. “The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.” [Isaiah 42:13.] In the power of Him who rides forth conquering and to conquer, weak, finite man may gain the victory. *14LtMs, Ms 151, 1899, par. 13*

God gives to His people lessons of deep importance, which they

should never, never forget. He always has the needed instruction for them, if they have ears to hear and hearts to receive. Never are His people out of the mind of God. He always sends His messengers to warn them of their dangers, and to call them to repentance and conversion, that they may have the favor of God and the ministration of heavenly angels.*14LtMs, Ms 151, 1899, par. 14*

Whenever the set time for Zion's enlargement has come, God has provided men and women to stand in their lot and place. God's work for John the Baptist was to warn the people of God to turn from their sins to righteousness, and remove the obstacles which stood in the way of the Messiah's work. At the appointed time John appeared, to call men to repentance and confession of sin. In his message the invitation was given [that was] represented by Christ in the parable of the two sons. Those who heard the call and obeyed are presented in the son who at first refused to obey but afterward repented and went.*14LtMs, Ms 151, 1899, par. 15*

Had God's chosen people Israel stood in their appointed place, as the repositories of sacred, eternal truth, which was to come to the heathen world, Jerusalem would have stood to this day. But they were a rebellious people. And when God had done all that a God could do, even to the sending of His only begotten Son, they were so ignorant of the Scriptures and the power of God, that they refused the only help that could save them from ruin. "This is the heir," they said, "come, let us kill him, and the inheritance will be ours." [*Mark 12:7.*]*14LtMs, Ms 151, 1899, par. 16*

God appointed Israel to be a light to the Gentiles, thus to call them back to their loyalty. But Israel herself became blind to the light, deaf to the messages sent to open her understanding. And Christ declared, "The kingdom of heaven shall be taken from you, and given to the Gentiles." [See *Matthew 21:43.*] Now the test must come to all the people on the face of the earth. Those who go down to the sea are to have labor bestowed upon them. The salvation of God must be made known in the cities of the wilderness, and the workers today are called to do the work which Israel failed to do. God's glory is to be revealed, His Word established, and Christ's kingdom set up to give deliverance to the world.*14LtMs, Ms 151,*

1899, par. 17

“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 rise upon thee, and his glory shall be soon upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. ... Whereas thou has been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. ... Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.” [*Isaiah 60:1-3, 15, 18.*]<sup>14</sup>*LtMs, Ms 151, 1899, par. 18*

## Ms 152, 1899

The Temple of God Must be Holy

NP

October 30, 1899 [typed]

Portions of this manuscript are published in *TSB 15*; *3SM 419*; *4MR 380-381, 398*.

One about to marry a wife should stop to consider candidly why he takes this step. Is his wife to be his helper, his companion, his equal, or will he pursue toward her such a course that she cannot have an eye single to the glory of God? Will he venture to give loose rein to his passions and see how much care and taxation he can subject his wife to without extinguishing life, or will he study the meaning of the words, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus?" [*Colossians 3:17.*]<sup>14LtMs, Ms 152, 1899, par. 1</sup>

A missionary is selected to go to a foreign country, and he decides that he can have more influence, and do better work, if he is married to some woman who can help him. This is well, but let those who select these missionaries make close investigation and see if they have consecrated themselves body, soul, and spirit to God, to preserve their powers for the work that is suffering to be done. Men and women who have no settled purpose, who are not consecrated to the work, should not be sent at great expense to labor in other fields.<sup>14LtMs, Ms 152, 1899, par. 2</sup>

Those who are planning to be missionaries should consider how great and perplexing are family responsibilities, how much time and energy they consume. Her family cares and household burdens call the mother away from the work, and necessitate the father devoting much of his time to the home life. Ere long we are to be brought into strait and trying places, and the many children brought into the world will in mercy be taken away before the time of trouble comes. Then why entail so much responsibility upon the wife? Souls that are perishing in their sins must be labored for, yet this work we have scarcely touched with the tips of our fingers. Let not men and

women go forth as missionaries unless they understand what it means to be a missionary. The true missionary is a laborer together with God, to go where God's spirit leads, to hold himself free from earthly embarrassments to labor for the salvation of souls. *14LtMs, Ms 152, 1899, par. 3*

The apostle writes, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." [*Ephesians 5:22-24.*] Men have taken an advantage of this Scripture. Men who do not possess a particle of Christianity, and whose habits and practices are below those of the brute creation, quote this Scripture, that they may gain unlimited control over the bodies of their wives, that they may indulge their animal passions and still justify their incontinence. The body is abused and degraded until the mental powers of both husband and wife are enfeebled. Nature endures the cruel taxation of mind and system, until she can endure no longer the unnatural abuse, and the wife sinks into a premature grave. *14LtMs, Ms 152, 1899, par. 4*

The wicked practices carried on [in] the bedchamber are making our world a very Sodom. And women suffer in silence because the Bible says, "Wives, submit yourselves unto your own husbands." [*Verse 22.*] But the marriage vow does not sanction the abuse of the body. The wife is the Lord's property, and she should therefore act conscientiously. She should not allow her body to be abused and enfeebled. She is a child of God, purchased by an infinite price, and she is to glorify God in her body and in her spirit, which are God's. *14LtMs, Ms 152, 1899, par. 5*

Again the apostle writes, "Husbands, love your wives, and be not bitter against them." "Husbands, love your wives, even as Christ loved the church, and gave himself for it." [*Colossians 3:19; Ephesians 5:25.*] How can a man love his wife, who subjects her to continual child-bearing? Before her strength is recovered from one trying ordeal, she is subjected to another. There is no real love in this; it is merely the low, sensual gratification of animal passion. How can that man keep the glory of God in view? What does he

know of the pure, elevated attribute of love?<sup>14</sup>*LtMs, Ms 152, 1899, par. 6*

Christ loved the church, “and gave himself for it, that he might cleanse it by the washing of water by the word, that he might present it to himself without spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh: but nourisheth it and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and his mother, and shall be joined to his wife: and they twain shall be one flesh.” [*Verses 25-31.*]<sup>14</sup>*LtMs, Ms 152, 1899, par. 7*

Will the man who loves his wife as Christ loved the church imperil her life, and cut her off from all missionary service, by filling her hands and mind with the grave responsibilities which children bring with them into the world? Will he gratify his own passion to the sacrifice of his wife, subjecting her as often as possible to the painful ordeal of maternity? Is this cherishing the wife as Christ nourishes and cherishes the church? In pursuing such a course, is the husband studying the spiritual and physical good of his wife, that he may present her to God without spot and blameless?<sup>14</sup>*LtMs, Ms 152, 1899, par. 8*

That man is not fit to stand as the head of his wife who does not realize his obligations to God to purify himself even as He is pure, and to present his body to God a living sacrifice. If he enervates his system by base earthliness and corrupt practices, how can he present his body a living sacrifice, holy and acceptable to God? The husband who stands as the head of his wife as Christ stands as the head of His church, who loves his wife as he loves his own body, and cherishes and nourishes her as Christ the church, will not act in a way to destroy either his own powers or the powers of his wife.<sup>14</sup>*LtMs, Ms 152, 1899, par. 9*

“Grace be to you,” Paul writes, “and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from our sins according to the will of God and our



Father.” [*Galatians 1:3, 4.*] “Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? ... Now I pray God that ye do no evil: not that we should appear approved: but that ye should do that which is honest, though we be as reprobates.” [*2 Corinthians 13:5, 7.*]<sup>14</sup>*LtMs, Ms 152, 1899, par. 10*

## Ms 153, 1899

### Victory Over Temptation

NP

October 31, 1899 [typed]

Portions of this manuscript are published in *Ev 591*; *1BC 1105*; *CTr 200*.

“Good and upright is the Lord: therefore will he teach sinners in the way; the meek will he guide in judgment; and the meek will he teach his way. All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies. For thy name’s sake, O Lord, pardon mine iniquity; for it is great. What man is he that feareth the Lord? Him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear him; and he will show them his covenant.” [*Psalm 25:8-14.*]*14LtMs, Ms 153, 1899, par. 1*

The wilderness temptation which Christ endured was a personal conflict with the wicked one who had shown himself to be the author of sin. Satan was once a covering cherub in the heavenly courts, the angel next in power to Christ Himself. But he lifted himself up against God, and induced some of the angels to join him in rebellion. There was war in heaven, and Satan and his followers were cast out.*14LtMs, Ms 153, 1899, par. 2*

Expelled from heaven, Satan determined to set up a kingdom on this earth, and win man to his side. But Christ pledged His word that if man was overcome by temptation, He, the Son of God, would be his surety.*14LtMs, Ms 153, 1899, par. 3*

Christ came to our world to stand where Adam stood, to endure the temptations which Adam failed to endure. In behalf of the beings He had created, who had through sin become a fallen race, He stepped from the royal throne which He occupied as Prince of heaven, and clothed Himself with the garments of humanity. He was to be tempted on every point on which man would be tried. After His

baptism, He went forth to the wilderness, and there He was tempted by the enemy. For forty days and forty nights He fasted; then, when He was an hungered, Satan came to Him as though he were a messenger from the heavenly courts, and tempted Him. In this contest Christ was at a disadvantage, for His strength was reduced by His long fast. The plan of salvation was so arranged that when Adam was tested, temptation was removed as far as possible from him. But nothing was done to remove temptation from Christ. *14LtMs, Ms 153, 1899, par. 4*

Satan came to the Saviour with the words, "If thou be the Son of God, command that these stones be made bread." As he tempted Adam on the point of appetite, so he tempted Christ. He knew that if he conquered here, he could gain the victory in any temptation he might bring up. Pointing to the stones lying around them, which resembled loaves of bread, he said, "If thou be the Son of God, command that these stones be made bread." Christ answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:3, 4.*] *14LtMs, Ms 153, 1899, par. 5*

The enemy well knew the power of God's word. He knew that this word had supplied bread for the Israelites in their journeyings through the wilderness, and that the same word could now supply the necessities of Christ. But this was not God's plan. He designed that Christ should be treated as man is treated. He was not to exercise miraculous power in His own behalf; for if He did, Satan would say that His test had not been a fair one, because He had made use of supernatural power; and that He could not require man to keep all His requirements if the effort to keep them would destroy life. *14LtMs, Ms 153, 1899, par. 6*

But the Lord does not bring those who live by every word that proceedeth out of His mouth into trying places in order to kill them. He can supply the needful food in a desert place as well as in a fruitful land. *14LtMs, Ms 153, 1899, par. 7*

When Adam was tempted, he was not hungry. He had the opportunity of satisfying every want. But when Christ was tempted, He was faint from want of food. He was to qualify Himself for the

office of Redeemer by successfully resisting every assault of the enemy. His power of resistance was to be an example for all who would hereafter be placed in trying positions. *14LtMs, Ms 153, 1899, par. 8*

Satan had declared to his associate angels that he could overcome Christ on the point of appetite. He hoped to gain a victory over Him in His weakness. But Christ gained a complete victory over this temptation, thus placing men and women on vantage ground, where they can overcome as He overcame. Let those whose mental and moral power has been enfeebled by wrongdoing seek the Lord earnestly, and they will gain the victory, even over long-established appetite. "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.*]*14LtMs, Ms 153, 1899, par. 9*

All who put their trust in God will come off more than conquerors. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon day. ... The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him in his hand. ... The salvation of the righteous is of the Lord; he is their strength in the time of trouble. And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him." [*Psalms 37:5, 6, 23, 24, 39, 40.*]*14LtMs, Ms 153, 1899, par. 10*

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"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." [*Matthew 4:5, 6.*]*14LtMs, Ms 153, 1899, par. 11*

Satan desired Christ to make Himself guilty of the sin of presumption by needlessly exposing His life. He did not repeat the whole of the quotation, but left out the words, "In all thy ways," that is, In the path of duty. [*Psalms 91:11.*] If Christ had presumed on

God's mercy by risking His life to give Satan evidence of His Messiahship, He would not have been in the path of duty.<sup>14</sup>*LtMs, Ms 153, 1899, par. 12*

Satan knows that if he can persuade human beings to venture out of the path of obedience, he can lead them on and still on in his way. He knows that then he can induce them to follow his plans by presenting something to be gained by disobedience.<sup>14</sup>*LtMs, Ms 153, 1899, par. 13*

This temptation also Jesus firmly resisted. "It is written again," He said, "Thou shalt not tempt the Lord thy God." [*Matthew 4:7.*]<sup>14</sup>*LtMs, Ms 153, 1899, par. 14*

All should become familiar with God's Word, because Satan perverts and misquotes Scripture, and men follow his example by presenting part of God's Word to those whom they wish to lead in false paths, withholding the part which would spoil their plans. All have the privilege of becoming acquainted with a plain "thus saith the Lord." God's commands and requirements are all calculated to promote industry, economy, temperance, and wisdom. When men yield to the temptation to disregard God's Word, they range themselves under Satan's banner. There are false shepherds who will say and do perverse things. Children should be so instructed that they will be familiar with God's Word, and be able to know when part of a Scripture is read and part left unread in order to make a false impression.<sup>14</sup>*LtMs, Ms 153, 1899, par. 15*

We are guilty of the sin of presumption when we defile our bodies. Paul declares, "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 3:17.*] Our bodies are a wonderful exhibition of God's incomprehensible skill and unceasing goodness. They are not to be trifled with. With all the power of a sanctified mind and a purified soul they are to be consecrated to God.<sup>14</sup>*LtMs, Ms 153, 1899, par. 16*

Parents, warn your children against the sin of presumption. Teach them that it is presumption to educate an appetite for tobacco, liquor, or any hurtful thing. Teach them that their bodies are God's property. They are His by creation and by redemption. They are not

their own, for they have been bought with a price. Teach them that the body is the temple of God, and that it is not to be made strengthless and diseased by the indulgence of appetite. *14LtMs, Ms 153, 1899, par. 17*

The Lord did not create the disease and imbecility now seen in the bodies and minds of the human race. The enemy desires to enfeeble the body, knowing that it is the only medium through which mind and soul can be developed for the up-building of a symmetrical character. *14LtMs, Ms 153, 1899, par. 18*

God calls upon you to do a work which through His grace you can do. How many sound bodies are there that can be presented to God as a sacrifice that He will accept in His service? How many are standing forth in their God-given manhood and womanhood? How many can show a purity of tastes, appetite, and habits that will bear comparison with Daniel's? How many have calm nerves, clear brain, unimpaired judgment? Instead, thousands are today health-destroyers, self-made invalids, because of their disregard for the laws of health. Habits which are contrary to the laws of nature war constantly against the soul. In the Ten Commandments God has laid down the laws of His kingdom. Any violation of the laws of nature is a violation of the law of God. *14LtMs, Ms 153, 1899, par. 19*

The Lord has given His holy commandments to be a wall of protection around His created beings, and those who will keep themselves from the defilement of appetite and passion may become partakers of the divine nature. Their perceptions will be clear. They will know how to preserve every faculty in health, so that it may be presented to God in service. The Lord can use them; for they understand the words of the great apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [*Romans 12:1, 2.*] *14LtMs, Ms 153, 1899, par. 20*

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“Again the devil taketh him up into an exceeding high mountain and showeth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.” [*Matthew 4:8, 9.*]14LtMs, Ms 153, 1899, par. 21

Satan’s expulsion from heaven had not reformed him. In this last temptation he touched on the subject of his fall from heaven. Then he became dissatisfied because Christ was preferred before him, and he now declared that if Christ would acknowledge him as supreme, he would relinquish his claim to the world.14LtMs, Ms 153, 1899, par. 22

Christ had heard Satan’s taunting words of scorn regarding His claim to be the Son of God. “Thou the Son of God—born in a stable, hurried off to Egypt for fear of being destroyed by Herod, working as a carpenter in an obscure town of Galilee! If at thy baptism a voice from heaven said, ‘This is my beloved Son, in whom I am well pleased’ [*Matthew 3:17*], why art thou now helpless and starving in this wilderness? Why is the illustrious Son of God wandering, unhonored and unattended, among the wild beasts? Where is thy retinue of angels? Where is thy glory and honor?”14LtMs, Ms 153, 1899, par. 23

Now Satan presented to Christ the kingdoms of the world in all their glory. The view was the most extensive upon which the eye could rest, and as they looked upon it, Satan said, “All this power ... is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.” [*Luke 4:6, 7.*]14LtMs, Ms 153, 1899, par. 24

In the first temptation Satan had said, “If thou art the Son of God.” [*Verse 3.*] Evidence was now given him that Jesus was indeed all that He claimed to be. Divinity flashed through humanity as the Saviour said, “Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” [*Verse 8.*] With such power were these words spoken that Satan left the battlefield a conquered foe.14LtMs, Ms 153, 1899, par. 25

Christ had gained the victory. Passing over the ground where Adam stumbled and fell, He had not yielded in a single point. The conflict

was ended, and He was a conqueror. But the strain had been great, and He lay as one dying. "And, behold, angels came and ministered unto him." [*Matthew 4:11.*] Not only was food supplied to Him; supernatural restoration came. God sent His approval and commendation to revive His Son. How much the Saviour enjoyed the comfort brought to Him by the angels! His time of victory had come. He could accept the companionship and service of the angels, since they came unbidden by Himself, sent direct from the Father, whom He had honored by enduring the test under circumstances such as no human being will ever pass through. He had been given the chance of taking sides with the apostate foe of God, but He repulsed every temptation with the words, "It is written." [*Verses 4, 7, 10.*] Well might a voice from heaven declare, "This is my beloved Son, in whom I am well pleased." [*Matthew 3:17.*]*14LtMs, Ms 153, 1899, par. 26*

The lesson taught by these temptations is for us all. The Captain of our salvation was made perfect through suffering. Today the Lord tried men to see what characters they will develop. He tried the Israelites, that it might be seen what was in their hearts. Paul's character was perfected by trial. God is today trying the faith of every soul who claims to be in His service. When passing through trials, we may know that thus God is striving to lead us to know Him and to place our trust in Him.*14LtMs, Ms 153, 1899, par. 27*

When we choose our own way, our own will, our own pleasure, when we follow the impulses that come to us, we do not live as sons and daughters of God. We do not love God supremely and our neighbor as ourselves. We are robbing God. Our time, our service, our affection, our property, all belong to Him. When God's people meet Him with the willing offering of a faithful tithe, their faithfulness will be rewarded. But many who profess to give God all make a reservation of themselves or of their property. God will accept nothing less than a spiritual priesthood, who can bring Him an offering in righteousness. No selfishness is of Christ. Selfishness lies at the foundation of all sin. The time has come when it is for our present and eternal good to know the will of God for ourselves. The path travelled by Christ is the only safe path for us to follow. The Saviour says, "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*]*14LtMs, Ms 153,*



1899, par. 28

The prayer Christ offered to His Father, just before leaving His disciples, to be betrayed, rejected, and condemned, is for His disciples in all time. In this prayer He said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." [*John 17:1-5.*]*14LtMs, Ms 153, 1899, par. 29*

It is not enough to have a theory of the truth. The mind must receive enlightenment from the Holy Spirit regarding the will of God. Then by his service man must bear witness to the light, according to his knowledge of God and Christ. The Lord must be honored. His followers must trust in Him, believing that He is working in their behalf to bring them through trying places. In this God consults His own glory and their highest good. He seeks to give them an experience that will be of the greatest value to them.*14LtMs, Ms 153, 1899, par. 30*

Our knowledge of God and of Christ is altogether too meager. True knowledge of God is genuine and practical. Those who have this knowledge will not keep silent. They will communicate to others what they have received. They will make an entire surrender of the will to God, realizing that they are to reach higher and still higher, that they may give others the benefit of their experience as those who have been tried and proved through prayer and patience. We have been given to Christ by the Father, and no man can pluck us out of His hand. Our knowledge of the living God is to steadily increase. Christ says, "Ye are the salt of the earth." [*Matthew 5:13.*] The leaven of righteousness in the life of believers is revealed by the words, the spirit, the deportment. True virtue is manifested in the daily life. Through Christ we are to be purified, made white, and tried.*14LtMs, Ms 153, 1899, par. 31*

We cannot know God and Jesus Christ until we search the

Scriptures, beginning with *Genesis*. In this Word we find out why it was necessary for Christ to leave His high command in heaven, to separate Himself from the angelic family, laying off His royal robe and kingly crown, and clothe His divinity with humanity. For our sake He became poor, that by His poverty He might make many rich, securing for them eternal riches. That He might work in our behalf, He came to live among fallen humanity, in a world marred by sin and misery. *14LtMs, Ms 153, 1899, par. 32*

Adam listened to the temptation of Satan. He believed a lie, and thus greatly dishonored God. He had not a semblance of an excuse for his transgression, and his disobedience changed his relation to God. The law can in no case pardon the transgressor. It can only condemn the guilty. Adam had to meet God over His broken law. His fatal disobedience brings out with clear prominence that of which the apostle writes, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." [*Romans 5:19.*]*14LtMs, Ms 153, 1899, par. 33*

Man's happiness must always be guarded by the law of God. In obedience only can he find true happiness. The law is the hedge God has placed about His vineyard. By it those who obey are protected from evil. In transgression Adam became a law to himself. By disobedience he was brought under bondage. Thus a discordant element, born of selfishness, entered man's life. Man's will and God's will no longer harmonized. Adam had united with the disloyal forces, and self-will took the field. *14LtMs, Ms 153, 1899, par. 34*

By Christ a higher standard is presented. He made it possible for man to be once more united with God. He came to take the sentence of death for the transgressor. Not one precept of the law could be altered to meet man in his fallen condition; therefore Christ gave His life in man's behalf, to suffer in his stead the penalty of disobedience. This was the only way in which man could be saved, the only way in which it could be demonstrated that it is possible for man to keep the law. Christ came to this earth and stood where Adam stood, overcoming where Adam failed to overcome. He is made unto us wisdom and righteousness and sanctification and redemption. When this work was accomplished, there was great joy in the heavenly courts. *14LtMs, Ms 153, 1899, par. 35*

But while the death of the Son of God saves all who repent, it speaks death to those who will not receive Christ as a personal Saviour. That which is life to the believer is death to the impenitent transgressor. The new and living way is seen and followed by those who receive Christ as their Redeemer. But upon those who refuse to accept His sacrifice, the sentence of eternal death is passed.<sup>14</sup>*LtMs, Ms 153, 1899, par. 36*

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have access by faith unto this grace, wherein we stand, and rejoice in hope of the glory of God, ... Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned; ... even so by the righteousness of one the free gift came upon all men unto justification of life.” [*Verses 1, 2, 12, 18.*] Adam’s fall in the garden of Eden caused all to sin, but in the garden of Gethsemane Christ drank the bitter cup of suffering and death, that whosoever believes in Him may not perish, but have everlasting life.<sup>14</sup>*LtMs, Ms 153, 1899, par. 37*

Before the foundation of the world Christ pledged His word that He would give His life as a ransom if man turned from his allegiance to God. He revealed His love by humbling Himself, stooping from heaven to work among fallen, disorderly, lawless human beings. Of himself man could not possibly cope with the enemy. Christ offers Himself and all He has, His glory, His character, to the service of those who return to their loyalty and keep the law of God. This is their only hope. He says definitely, “I came not to destroy the law. It is a transcript of God’s character, and I came to carry out its every specification. I came to vindicate it by living it in human nature, giving an example of perfect obedience.”<sup>14</sup>*LtMs, Ms 153, 1899, par. 38*

As Christ took upon Him this work, He saw all it would bring—His betrayal, because of envy, pride, and love of money, by a professed follower; His trial in the judgment hall; the scouring, the cruel death. He had led the children of Israel from Egyptian bondage into the land of Canaan. He had come now to lead them from spiritual bondage into the City of God. But they rejected Him, and delivered Him up to death. He came to His vineyard to receive the fruit

thereof, but those who should have welcomed Him, said, "This is the heir; come, let us kill him, and let us seize on his inheritance." [Matthew 21:38.] *14LtMs, Ms 153, 1899, par. 39*

Looking into the future Christ saw the return that would be made for His love. He saw Himself condemned to suffer the punishment only inflicted on those most deeply sunk in crime. He saw Himself in His humiliation hanging on the cross, while priests and rulers looked on with exultation, saying in mockery, "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.] *14LtMs, Ms 153, 1899, par. 40*

Christ looked down through the ages and saw His humiliation carried into every successive generation. He heard the false testimony that He died to abolish the law. He saw that this error would be more palatable to men and women than the truth. The carnal mind "is not subject to the law of God, neither indeed can be." [Romans 8:7.] He saw the enmity of the natural mind, true to its own character, daily enacting afresh the scenes of Calvary, even down to the close of this earth's history. He saw that some would show indifference and contempt to the law of God, while others would go to greater lengths in their hatred of it, tearing down its precepts by their falsehoods and ingenious arguments. He saw that the law would be trampled upon and dishonored until God should arise to punish the inhabitants of the earth. *14LtMs, Ms 153, 1899, par. 41*

Knowing all this, Christ bore the penalty of transgression. He was crucified and buried, but He broke the fetters of the tomb, and over the rent sepulcher of Joseph He proclaimed, "I am the resurrection and the life." [John 11:25.] He was in possession of the great gift of eternal life, and He gave gifts unto me. He sent His message of mercy and pardon to all who would receive Him as the world's Redeemer. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] He had paid the price for every son and daughter of Adam, and He is abundantly able to save all who accept Him as the Sin-bearer. *14LtMs, Ms 153, 1899, par. 42*

## Ms 154, 1899

### Restitution Due to the Southern Field

NP

November 18, 1899 [typed]

Portions of this manuscript are published in *3MR 262-263*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

God has established institutions among us as a people to give character to His work. But in these institutions unfaithful men have been placed in positions of trust, and have been given the management of the funds. The warnings of the Lord have been given over and over again in regard to the perversion of right principles, and in regard to the scars and deformity brought upon His work through selfishness and covetousness. Yet men with unclean thoughts and unholy hearts have continued to pervert the truth. The third angel's message is not doing its work. Some who serve as ministers, who should be diligently searching the Scriptures, are entertaining fanciful ideas which have no foundation in the Scriptures, and these they are presenting as truth. Truth is not being woven into the web.<sup>14</sup>*LtMs, Ms 154, 1899, par. 1*

The time is at hand when a fearful confederacy will be formed, a brotherhood inaugurated by Satan. Unholy human agencies will combine with the demon forces, and the whole will be imbued by satanic impulses. Satan has come down with great power, and he is working with all deceivableness of unrighteousness in them that perish. He is now marshalling the hosts who will be ready to voice his words, "Who is like unto the beast, and who is able to make war with him?" [*Revelation 13:4*.] Well may every soul, from now until the close of this earth's history, heed the words of Christ, "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5*.] Let every agency fall into line; let him fall into the hands of the living God; for His mercies are great; let us not fall into the hands of men.<sup>14</sup>*LtMs, Ms 154, 1899,*

*par. 2*

Our work for this time is to lift the banner on which is inscribed, "Here are they which keep the commandments of God and have the testimony of Jesus Christ." [*Revelation 12:17.*] But those who have had an experience in the first proclamation of the third angel's message are passing off the stage of action, and the message in its great importance is scarcely recognized by some. Many of those who claim to be preaching the third angel's message have no experience in the message. They present fables, which are to the truth as the chaff is to the wheat. Much is woven into their teaching which has never been inspired by the Holy Spirit.*14LtMs, Ms 154, 1899, par. 3*

I fear that I cannot express myself fully. I have worked so hard lately that I have had several spells of exhaustion. Yet I dare not hold my peace. Every one occupying a position in our institutions needs to walk softly before God. He needs to be careful what influence he exerts, lest he sway the minds of others in such a way that the Lord cannot use them as channels of light. Unless a marked work is done in every heart, an influence will be exerted which will keep eyes blindfolded in regard to the selfishness and covetousness which has robbed destitute fields of the means they should have had. More than once I have asked the question, What has been done with the donations contributed by the churches to the Southern Field? The Review & Herald and the Pacific Press have misapplied, according to their own ideas and plans, the money raised by the people for the work in the South.*14LtMs, Ms 154, 1899, par. 4*

For years testimonies have been given to the men in responsible positions in the work to clear the Lord's highway and make His paths straight. Let the means raised for the colored people be used in that destitute missionary field. To each one who has acted a part in robbing the Southern Field of the means designed for it God says, "I cannot trust you until you do thorough work in repenting and making restitution." He declares that He will not work with those who give evidence that the gifts of the people would not, if sent through them, flow in the channels specified by the donors.*14LtMs, Ms 154, 1899, par. 5*

The Lord in mercy sent a warning to save the Conference from bankruptcy, from a confusion that would have been as complication upon complication. Men had been wronged by those who were stewards of sacred responsibilities. A confederacy was formed time and again to take authors unawares and work with them by deceptive representations. The concession of one or two authors to the terms of this confederacy was presented as an inducement for all others to follow their example. Thus a work was done that heaven did not endorse, and God was dishonored. Then when a movement was made to correct the evil by making restitution, the very men who had created the wrong state of things were on hand, preparing by their covetousness to make capital of the matter. But in His mercy God did not permit this to be. Those who had been wronged were advised to wipe out the claims which they might have made; for by insisting on these claims being met, a great evil would have been created. *14LtMs, Ms 154, 1899, par. 6*

But those who were stewards had no right to treat this matter as they did. Special cases were pointed out as needing to receive restitution, as, for instance, *The Gospel Primer*. I was permitted to hear the voice of one man, loud and inspired by an evil spirit, as he said concerning the book published to help the Southern Field, "It is bringing in much means, and it should not be." Those who acted a part in the false dealing in regard to *The Gospel Primer* will one day stand before the throne of God. Then they will see the result of their wrong course of action. Every man will be rewarded according as his works have been. Those who diverted into other channels the means God designed should flow into the Southern Field made the work very hard for the workers in that field. How men standing in positions of sacred trust, claiming to be sons of God, could make the work of their brethren so difficult, the judgment alone will reveal. *14LtMs, Ms 154, 1899, par. 7*

Some claim to believe the testimonies God has given. They speak of them, and appear to appreciate them, but faith without works is dead, being alone. God declares, "Shall I not judge for these things?" [*Jeremiah 5:9.*] He knows who are faithful and true and who are unfaithful and dishonest; and one day He will cause those who have acted any part in bringing in the principles which He condemns to see the cause and the effect of their selfishness and

covetousness. *14LtMs, Ms 154, 1899, par. 8*

A call was made for the poor, distressed colored field: Let those who in this work have acted as unfaithful stewards repent and be converted. God calls for the means sent in response to a special call and for a special purpose, to be restored to the distressed, poverty-stricken field from which it was taken. The work in the South has been greatly hindered, yet I am thankful that by the mercy of God a work has been done amid difficulty and discouragement, and this work God has endorsed. Although the means that would have advanced the work has never been placed in the hands of the workers, yet the Lord has blessed the work. Little sympathy and less means has made the struggle hard, yet the foundation has been laid for an influence that will be as enduring as eternity. But what might have been accomplished if those whose work it was to encourage every jot and tittle of missionary work had done their part! *14LtMs, Ms 154, 1899, par. 9*

Missionary work is a part of the ministry angels are appointed to perform. The work done in the South amid poverty and hardship has not been recorded in the books of heaven as a failure. In the courts above those who have done missionary work under the pressure of adverse circumstances are registered as truly successful. God says not always, "Well done, good and successful servant," but, "Well done, good and faithful servant." [*Matthew 25:23.*] *14LtMs, Ms 154, 1899, par. 10*

Let us be up and doing our appointed work, for soon the time in which we can work will be past, to be followed by the time of reckoning. *14LtMs, Ms 154, 1899, par. 11*

I ask, Why have not you who profess to believe the testimonies received them? Why have you not heeded the light that has come to you? When I have been asked, "What has been done with the money raised for the Southern Field?" I could have said, "The Review & Herald and the Pacific Press must answer that question." It was these institutions that blocked the way, so that the money raised for the South never reached that field. God designed that the movements made at the last General Conference should be tested and tried. He permitted the Norman case to represent the after work



of that conference. Shall this case stand as a sample of the resolutions made at the General Conference? Light has been plainly given that there must be a restitution of the money of which the Southern Field was robbed, and those who knew of this work and did not raise their voice in condemnation, even if they had nothing to do in it, are placed on the list as partakers of the wrongdoing of the men who have dishonored God. Righteousness must rule in God's service. *14LtMs, Ms 154, 1899, par. 12*

The high wage plan should never have seen the light of day. Those in charge of our institutions have no greater burdens to carry than have the faithful workers in other parts of the Lord's vineyard. There will never be an end of the controversy which God has with the men in positions of trust until thorough work is done in cleansing the institutions from the stain which has rested upon them. *14LtMs, Ms 154, 1899, par. 13*

"Blessed is the man that endureth temptation; for when he is tried he shall receive a crown of life, which the Lord the righteous Judge shall give him." [*James 1:12.*] When there are presented to you wrongs to be righted, why are you so loath to do that which men of principle ought always to be forward to do? These wrongs will have to be righted, for unless the matter is corrected, I shall be obliged to appeal to the people. They have lost confidence in those at the heart of the work, and I have also lost confidence in them. The heart of the work is diseased. *14LtMs, Ms 154, 1899, par. 14*

God will not be trifled with. He says, "I hate robbery for burnt offering." [*Isaiah 61:8.*] No one in the ranks of Sabbathkeepers has worked more unselfishly than Edson White. He thought he was doing a necessary work in preparing a boat as his home. The Lord showed me that Edson would be in danger if he entered into business management. He is adapted to another work, the work of seeking and saving lost sheep. His knowledge of the principles of truth would make him a living channel of light. But God showed me that if he should give himself up to secular business, he would not be prepared to be impressed by the Holy Spirit to open the living oracles of truth. *14LtMs, Ms 154, 1899, par. 15*

Edson did heed the testimony, as he thought, but by fitting up his

boat he incurred debts. This placed him at a great disadvantage and in an embarrassing situation, which the Lord did not want him to occupy. God knew that any mistakes Edson might make would be greatly exaggerated. Those who ought to have shown sympathy would give him no words of encouragement. Whatever good they might see accomplished, they would think evil and talk evil of his work. *14LtMs, Ms 154, 1899, par. 16*

## Ms 155, 1899

### Temperance from a Christian Standpoint

NP

November 17, 1899 [typed]

Portions of this manuscript are published in *1BC 1101; Te 162, 196; CG 391*. +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.

“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 3:16, 17.*]<sup>14LtMs, Ms 155, 1899, par. 1</sup>

In the *tenth chapter of First Corinthians* are pointed out the dangers that were to be met by God’s people in Paul’s day and that will have to be met by God’s people today. Here Paul specifies the reasons why the children of Israel did not enter the promised land when they might have done. “Moreover, brethren,” he says, “I would not that ye should be ignorant, how that all our fathers were under the cloud”—the cloud of God’s protection, in which Christ was enshrouded—“and all passed through the sea.” [Verse 1.] What a wonderful miracle was this! The mighty hand of Christ rolled back the waters of the Red Sea, so that they stood up like a wall. Thus He made a dry passage through the sea, and Israel passed over dryshod. “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.” [Verses 2-4.]<sup>14LtMs, Ms 155, 1899, par. 2</sup>

David recounts the acts of the Lord in behalf of the children of Israel. “He spread a cloud for a covering; and fire to give light in the night.” [*Psalms 105:39.*] He “rained down manna upon them,” and fed them “with the bread of heaven.” [*Psalms 78:24; 105:40.*] “Man did eat angels’ food;” “the bread of the mighty.” [*Psalms 78:25.*]

Margin. But this did not satisfy the children of Israel. “They tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock that the waters gushed out, and the streams overflowed; can he give bread also? Can he provide flesh for his people?” [*Verses 18-20.*]14LtMs, Ms 155, 1899, par. 3

It was not because they were hungry that the Israelites murmured thus. In Egypt they had become accustomed to the use of flesh food, for while they had subsisted largely upon it. But God knew that meat-eating would produce disease and shorten life, and in leading them into the wilderness He purposed to educate them in correct habits, that they might be a pure, holy, healthy people. He withheld flesh meat from them, knowing that it is not man’s natural food. He provided for them the very best food, food that would have preserved them in health and lengthened their lives. But they were not pleased with this food. They wept and murmured and complained, saying that God had brought them out of Egypt to let them pine away and die in the wilderness.14LtMs, Ms 155, 1899, par. 4

The Lord heard their murmuring, and He was angry. “A fire was kindled against Jacob, and anger also came up against Israel, because they believed not in God, and trusted not in his salvation. ... 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 as the sand of the sea; and he let it fall in the midst of their camp, round about their habitation. So they did eat and were filled; for he gave them their own desire. ... 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.” [*Verses 21, 26-31.*]14LtMs, Ms 155, 1899, par. 5

Paul writes, “With many of them God was not well pleased; for they were overthrown in the wilderness.” [*1 Corinthians 10:5.*]14LtMs, Ms 155, 1899, par. 6

“Now these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he

fall. There hath no temptation taken you but such as is common to men, but God is faithful, who will not suffer you to be tempted above that ye are above; but will with the temptation also make a way to escape, that ye may be able to bear it.” [*Verses 11-13.*] *14LtMs, Ms 155, 1899, par. 7*

Of the children of Israel, we read again in Deuteronomy, “They have corrupted themselves; their spot is not the spot of his children; they are a perverse and crooked generation. ... They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. ... And when the Lord saw it he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith. *14LtMs, Ms 155, 1899, par. 8*

“They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. ... They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. ... I said I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done this. *14LtMs, Ms 155, 1899, par. 9*

“For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their cluster are bitter. Their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures?”

[*Deuteronomy 32:5, 16, 17, 19-21, 24, 26-34.*] “For thou numberest my steps; dost thou not watch over my sin? My transgression is sealed up in a bag, and thou sewest up mine iniquity.” [*Job 14:16, 17.*]*14LtMs, Ms 155, 1899, par. 10*

“To me belongeth vengeance and recompense; their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and shall repent himself for his people, when he seeth that their power is gone, and there is none shut up or left. And he shall say, Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offerings? Let them rise up and help you, and be your protection.*14LtMs, Ms 155, 1899, par. 11*

“See now, that I, even I, am he, and there is no god with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. ... Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people.” [*Deuteronomy 32:35-41, 43.*]*14LtMs, Ms 155, 1899, par. 12*

“And Moses came and spake all the words of this song in the ears of the people. ... And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of the law. For it is not a vain thing for you, because it is your life; and through this thing (obedience) ye shall prolong your days in the land whither ye go over Jordan to possess it.” [*Verses 44, 46, 47.*]*14LtMs, Ms 155, 1899, par. 13*

God’s Word is plain and distinct upon the subject of the fall of ancient Israel. God promised the people health and prosperity if they would obey Him. His commandments are given to prolong life. He knew that the keeping of His law would preserve His people from the evil practices of the nations which had no knowledge of the

true God, who were standing in the army and under the guidance of the great rebel against God.<sup>14</sup>*LtMs, Ms 155, 1899, par. 14*

Since his expulsion from heaven, Satan's work has been to gather under his banner all those whom he can allure by his temptations. And by tempting people on the point of appetite he causes thousands upon thousands to fall. All love to be well, but all are not willing to act the part assigned them in order to be well. Those who would have good health must properly appreciate their bodies. They must understand this important subject in order to preserve themselves from suffering and disease. They must exercise their God-given capabilities by striving to overcome temptation. Man is to do his utmost to keep every organ of the body, every nerve, muscle, and sinew, in perfect health; for we read in God's Word:<sup>14</sup>*LtMs, Ms 155, 1899, par. 15*

"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 bodies, said he, shall be one flesh. But he that is joined to the Lord is one spirit. ... What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:15-17, 19, 20.*]<sup>14</sup>*LtMs, Ms 155, 1899, par. 16*

Shall we pass this divine instruction by without heeding it? Will those for whom Christ has died disregard the precautions He has declared it necessary for them to observe? Will they take little or no pains to preserve their health and prevent disease because they want to please and gratify self?<sup>14</sup>*LtMs, Ms 155, 1899, par. 17*

God has shown the interest He has in the human family. 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.*] Shall we, then, show no interest in keeping our bodies free from disease, when by thoughtfulness, self-denial, and intelligence we could do this? Wherein lies our strength? In being connected with Christ. He declares, "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." [John 15:9-11.] "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." [John 10:14, 15.]<sup>14</sup>LtMs, Ms 155, 1899, par. 18

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." [2 Corinthians 5:17-21.]<sup>14</sup>LtMs, Ms 155, 1899, par. 19

In spite of all that has been done for them, the people of the world today stand before God as did the inhabitants of the Noachic world. "As it was in the days of Noah," Christ declared, "so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [Luke 17:26-30.]<sup>14</sup>LtMs, Ms 155, 1899, par. 20

God has sent His warning message to arouse men and women to their danger and peril. But thousands, yes, millions, are disregarding the Word which points out their danger. They eat food which is ruinous to health. They refuse to see that by eating improper food, and drinking intoxicating liquor, they are binding themselves in slavery. They violate the laws of life and health until appetite holds them in its chains. Afterward, when they try to break



these chains, they are as those shorn of power. For years they have been destroying God's temple, and now they have no power to resist Satan. Obedience would have saved them from the penalty of transgression, but they were not willing to obey. *14LtMs, Ms 155, 1899, par. 21*

No subject which is presented to the inhabitants of our cities should command so large an interest as that which concerns physical health. True temperance calls for total abstinence from strong drink. It calls also for reform in dietetic habits, in dressing, in sleeping. Those who indulge appetite are not pleased to hear that it rests with them to decide whether they will be invalids. They need to wake up and reason from cause to effect. They need to realize that they are disease-producers because of their ignorance upon the subject of proper eating, drinking, and dressing. They need to become diligent students of God's Word, so that they will not bear false witness against Him and His providence. *14LtMs, Ms 155, 1899, par. 22*

Men and women use drugs of every description to counteract the results of their own misdoings. Then they charge their suffering to the providence of God, and finish the business by calling in a physician, who drugs to death the remaining forces of nature. *14LtMs, Ms 155, 1899, par. 23*

This is a matter of grave responsibility. God holds men and women accountable to keep themselves in the very best health, physically, mentally, and morally, that they may distinguish between the sacred and the common. The laws which God has established for the well-being of the physical structure are to be treated as divine. To every action done in violation of these laws a penalty is affixed. The transgressor is recorded as having broken the commandments of God. *14LtMs, Ms 155, 1899, par. 24*

Many seem to think that it is their privilege to treat their bodies as they please. Do such stop to consider that God requires them to obey His physical laws, and that for their violation of these laws they must answer at His bar? *14LtMs, Ms 155, 1899, par. 25*

Intemperance embraces much. With some it consists of eating too largely of food which, if taken in proper quantities, would not be objectionable. All that is taken into the stomach above the actual

need of the system becomes a dangerous element. It decays in the stomach, and causes dyspepsia. Continual over-eating uses up the vital forces, and deprives the brain of power to do its work. *14LtMs, Ms 155, 1899, par. 26*

Parents often make a mistake by giving their children too much food. Children treated in this way will grow up dyspeptics. Moderation in the use even of good food is essential. Parents, place before your children the amount they should eat. Leave it not with them to eat just as much as they may feel inclined. Two meals a day, and at the most three, are all that are required. Nothing whatever should be eaten between meals. Parents, unless this point is guarded, your children will have dull perceptions. They may attend school, but they will be unable to learn as they ought, for the strength which should go to the brain is used in taking care of the extra food that burdens the stomach. Parents need to be educated to see that too much food given to children makes them feeble instead of robust. *14LtMs, Ms 155, 1899, par. 27*

## Ms 156, 1899

Diary

Maitland, New South Wales, Australia

November 17, 1899

Previously unpublished.

Yesterday, although it had been showering all day, Sara McEnterfer, Miss Peck, and I decided to travel to Maitland with our carriage and horses. We could not leave before three p.m., but the horses were fresh, and without hard driving we reached the camp before the evening meeting commenced. Elder Colcord was to speak to the people, but we did not remain to the meeting. We pressed to the house of Brother Starr, where we could have our horses fed and cared for.*14LtMs, Ms 156, 1899, par. 1*

We had no rain during our journey except for a short time, when a light mist fell. We learn that on Wednesday the camp experienced a stormy time, with thunder and lightning and rain and large hail. No meeting could be held in the tent on Wednesday evening.*14LtMs, Ms 156, 1899, par. 2*

I have not yet read over my American letters, which were forwarded to Maitland from Cooranbong, but too late to catch us before we left for home. Therefore I know nothing of the news. In the hurry of leaving home, I left my glasses behind. Last night as soon as we reached Maitland, Sara tried to purchase me a pair; but she did not succeed. I am trying to use Mother Sisley's this morning; but I cannot read without trying my eyes.*14LtMs, Ms 156, 1899, par. 3*

The light that has been impressed upon me again and again is that individually we are a part of God's great whole. The family in heaven is a sample of what the human family would have been had Adam remained true to his God. Until Satan became disloyal, every member of the royal family was in happy unity with every other member.*14LtMs, Ms 156, 1899, par. 4*

In the absence of sin, mutual love reigned. Not one being was

indifferent to the rest. The work of each was so related to that of every other member that not one could feel that his individuality made him independent of his associate workers. Under the control of God, every angel, from the highest to the least, filled the position assigned him, by loyal service ascribing glory to God as the great Center of the whole. *14LtMs, Ms 156, 1899, par. 5*

Truth and righteousness are the attributes of God. Nothing in heaven or in earth can exist without His vitalizing power. God designs that the beings He has created shall stand related to one another as the angels in heaven. The perfection they see in their Creator they are to reach. Every provision has been made, all spiritual efficiency has been supplied to the human family. They may copy the Pattern by beholding Christ, through faith seeing Him who is invisible. Through their unselfish efforts, their unity and love, they may promote the happiness of others; and their own happiness will be genuine, after the similitude of the divine. Christ will become the object of their highest admiration. Beholding Him, they become changed into the same image from glory to glory, even as by the Spirit of the Lord. *14LtMs, Ms 156, 1899, par. 6*

This is character-building after the divine order. Self is no longer seen in everything that is done. Every word uttered every work performed, has an influence that corresponds to the influence of heaven. The character of God appears, and not the character of finite man. Christ abides in humanity, and humanity abides in Christ. *14LtMs, Ms 156, 1899, par. 7*

This is the experience all must obtain if they would be laborers together with God. "Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] All who will be worked by the Holy Spirit will form characters after the similitude of Christ. *14LtMs, Ms 156, 1899, par. 8*

Men and women are the Lord's instrumentalities, and He desires to work them. God links man with man, employing them as His stewards to advance His cause in our world. He imparts the richest blessings to man, not to be selfishly hoarded, but that he may obey the law of heaven in co-operating with God to bring back the lost world to its loyalty. This work of co-operation draws men from the

ranks of Satan, and establishes them on the Rock of Ages Christ  
Jesus.<sup>14</sup>*LtMs, Ms 156, 1899, par. 9*

## Ms 157, 1899

A Message to the Battle Creek Church

NP

December 4, 1899 [typed]

Portions of this manuscript are published in *HP 283*; *Ev 512*.  
+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 work God has given us to do in this country is of the same character that the work of God has ever been. The Lord has shown me that it is similar to the work we have done in America. We are to carry it forward in advanced lines and with increased knowledge. A great and solemn truth, the last message of mercy and warning ever to be given, is to be carried to the world. What is our position in this work? On whose side do we stand?<sup>14</sup>*LtMs, Ms 157, 1899, par. 1*

The church of Christ is to be in the world, but not of the world. In calling His people together in church capacity, God designs that they shall form one Christian family, and daily be fitting for membership [in] the family above. God thus forms the believers in His Word in one body, that their influence may be a blessing to one another and to the world. Each member converted reveals a transformation of character, and he is strengthened and sustained by the courage and faith of the whole. The weakest saint, if he believes in Christ, is a member of Christ's body; and if he lives in humble dependence upon God, he will become strong; for he has a right to all the privileges of a child of God.<sup>14</sup>*LtMs, Ms 157, 1899, par. 2*

Christ, as the head of the church, calls His people to work together in unity and faith and love. His people dishonor their Maker when they are at variance one with another. The influence for good which we might have on one another has been perverted by sin, making man a power to destroy, rather than to save; but under the reign of

Christ an altogether different state of things may exist. Christ uses the unity and co-operation of His people in the salvation of man. They receive Christ's divine power, and impart the same to their fellow men. Then a unity of action is seen. All their capabilities are called into the work of bringing those who have been under Satan's rule back to their loyalty to God. *14LtMs, Ms 157, 1899, par. 3*

The *third chapter of Ephesians* is full of instruction. Paul would have us understand his teaching. "How that by revelation," he says, "he made known unto me the mystery; (which I write afore in few words; whereby when ye read, ye may understand my knowledge in the mystery of Christ;) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy prophets and apostles by the Spirit, that the Gentiles should be fellow heirs and of the same body, and partakers of his promise by Christ in the gospel." [*Verses 3-6.*]*14LtMs, Ms 157, 1899, par. 4*

"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 all the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." [*Verses 8-11.*]*14LtMs, Ms 157, 1899, par. 5*

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth are 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 fullness of God. Now unto him that is able to do exceeding abundantly above all we can ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages world without end." [*Verses 14-21.*]*14LtMs, Ms 157, 1899, par. 6*

Again Paul writes: "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. ... I long to see you that I may impart unto you some spiritual gift, to the end ye may be established. That is, that I may be comforted together with you by the mutual faith both of you and me." "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 in 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." *14LtMs, Ms 157, 1899, par. 7*

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, wherein he hath abounded in us 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 time he might gather 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 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 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 to the praise of his glory." [*Ephesians 1:3-14.*] *14LtMs, Ms 157, 1899, par.*

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The instruction God gave His apostles, He gave for the benefit of the church in these last days. When professing Christians reach the high standard which it is their privilege to reach, the simplicity of Christ will be maintained in all their worship. Forms and ceremonies and musical accomplishments are not the strength of the church. Yet these things have taken the place that God should have, even as they did in the worship of the Jews. The Lord has revealed to me that when the heart is cleansed and sanctified, and the members of the church are partakers of the divine nature, a power will go forth



from the church, <who believe the truth,> that will cause melody in the heart. *14LtMs, Ms 157, 1899, par. 9*

Men and women will not then depend upon their instrumental music but on the power and grace of God, which will give fulness of joy. There is a work to be done in clearing away the rubbish which has been brought into the church. Let the services of the tabernacle be conducted in humility and repentance. Your adorning, “let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” [*1 Peter 3:3, 4.*]*14LtMs, Ms 157, 1899, par. 10*

This message is not only for the church at Battle Creek, but for every other church that has followed her example. The apostle Peter sets before us the work to be done by every one who claims to be a child of God. Hear what the Lord says through His appointed servant: “Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [*2 Peter 1:5-8.*]*14LtMs, Ms 157, 1899, par. 11*

As we work on the plan of addition, God will work on the plan of multiplication. “Grace and peace be multiplied unto you,” He says, “through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [*Verses 2-4.*]*14LtMs, Ms 157, 1899, par. 12*

“Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [*Verses*

10, 11.][14LtMs, Ms 157, 1899, par. 13

Professing Christians, will you not see your work, and do it, that you may be Christians not only in name, but in reality? If you do this, your pipe organ and other musical instruments will be placed second and not first. If you would close your instruments of music, and seek the Lord as you have never sought Him before, if you will put away the evil of your doing, the spirit of the Lord will cleanse you from all defilement, and put the melody of heaven in your hearts. Your music does not commend you to God. It is the doing of His Word which He accepts. Holiness is the end of all God's dealings with us. In His work for finite man, He reveals His power by redeeming him from apathy and backsliding and everything that is a reproach to the cause of truth. *14LtMs, Ms 157, 1899, par. 14*

The truth as it is in Jesus is the Lord's mighty cleaver to separate a people from the quarry of the world. This separation is so complete as to attract the attention of the world. Then God works upon His precious material, hewing, squaring, and polishing, until it is fit for a place in His building. "Wherefore laying aside all malice," the apostle Peter writes, "and all guile, and hypocrisies, and envyings, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." [1 Peter 2:1-5.][14LtMs, Ms 157, 1899, par. 15

"The sincere milk of the word." [Verse 2.] This is the pure spiritual truth of the gospel, which will be imbibed by every soul who is truly converted. He eats the flesh and drinks the blood of the Son of God, which is eternal life to all who believe, and the power of the truth is demonstrated in a transformed life and character. *14LtMs, Ms 157, 1899, par. 16*

"Wherefore also it is contained in the Scriptures, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the

builders disallowed, the same is become the head of the corner, and a stone of stumbling, and a rock of offense, even unto them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him that hath called you out of darkness into his marvelous light.” [Verses 6-9.] *14LtMs, Ms 157, 1899, par. 17*

“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 hath sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.” [Deuteronomy 7:6-9.] “Now therefore if ye will obey my voice indeed, and keep my covenant, ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation.” [Exodus 19:5, 6.] *14LtMs, Ms 157, 1899, par. 18*

Let the disaffected ones, the grumblers, and those who study how they shall reach the highest place stop and consider. In the name of the Lord, I ask you to cease your bitter complaints, curb your ambitious desires, and show a Godlike faithfulness in dealing with your Lord’s goods. Work out your own salvation with fear and trembling, you who are dissatisfied ones. It is God that worketh in you to will and to do of His good pleasure. The man who stands before the Lord in fear and trembling lest he dishonor His name, God can trust, for such a man will show no self-confidence. He will tremble under a sense of his responsibilities and will move forward in faith and trust in God. He learns that in every experience he must do rational thinking, and have faith in God to give success. He will not fold his hands in idleness, but will work with all the energies God has given him. *14LtMs, Ms 157, 1899, par. 19*

Have faith in God, my brethren and sisters. Move forward and upward. The cause of God calls for men of self-reliance, men who will stand firm as a rock to principle under every circumstance, men who sense their responsibilities and know the source of their strength. That man who prays and depends upon God will never imperil his own spiritual interests or the work and cause of God. His faculties will not be misapplied. A self-trained, self-disciplined man, his whole character is transformed. His thoughts are educated, his passions are softened, subdued, and sanctified. Jesus Christ is his companion, and he works with Christ. No selfish spirit is manifested in harsh words or unkind actions; for he looks in love and confidence to his Companion and says, "Thy gentleness hath made me great." [*Psalm 18:35.*] True and worthy motives inspire him, for he is sanctified by the spirit of the Master Worker.*14LtMs, Ms 157, 1899, par. 20*

God has chosen us from eternity, that we might be holy. Christ died for us, that He might cleanse us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. He is waiting to pour out His Spirit on the humble, contrite soul who makes God his trust. Will you who claim to know the truth see that you must be doers of the Word of God? Go not forth to the battle without the armor of Christ's righteousness. It is the duty of every soul to make a daily prayerful, careful study of the Word and bring practical godliness into the life.*14LtMs, Ms 157, 1899, par. 21*

Christ has given you His own life in humanity as an example of what your lives must be. Catching the bright rays from the Sun of Righteousness, you will gain power to form your characters aright. The light that has been given you, let it become your efficiency. Then the influence of your holy, cheerful consecrated life will bring glory to God.*14LtMs, Ms 157, 1899, par. 22*

To allow selfishness to come into any branch of the work of God is an offense to your Creator and a libel on the religion of Christ, which should ever be free from the defilement of sin. Those who have a knowledge of the Scriptures are not merely to believe the Word. They are to be obedient to all of God's commandments, bringing the principles of the law into every business transaction. This God requires of every soul, that the law may stand before the

world in its true character, holy, just and good. Thus God's people magnify the law and make it honorable. Let the prayer go forth from unfeigned lips, "Sanctify me through thy truth; thy word is truth."  
[*John 17:17.*]<sup>14</sup>*LtMs, Ms 157, 1899, par. 23*

## Ms 158, 1899

Diary

Maitland, New South Wales, Australia

November 26, 1899

Portions of this manuscript are published in *4MR 44*.

Today is my birthday. Another year of my life has passed into eternity. Seventy-two years ago today my life in this world commenced. I am still able to labor, to watch unto prayer, to speak to hundreds of people for more than an hour at a time. At such times I am imbued by the Spirit of God to bear my testimony. *14LtMs, Ms 158, 1899, par. 1*

I have spoken for the last four Sabbath and Sunday afternoons to large congregations, besides speaking several times during the week. Once during the camp meeting I was solicited to speak to the women of the W.C.T.U. in Maitland. They greatly desired to hear me, they said, even though I only spoke for ten minutes. A goodly number of intelligent women were present. After being introduced to the congregation, I spoke for an hour. They the president introduced me personally to the members of the society. Since my talk to them, several of these women have attended our meetings. *14LtMs, Ms 158, 1899, par. 2*

This camp meeting has been attended by the largest number of intelligent men and women we have ever seen at any of our camp meetings in Australia. There are more of the members of the other churches present than we usually see in our meetings. Among those who have been regular attendants are three brothers by the name of Kerr. They have a large drapery establishment in town. *14LtMs, Ms 158, 1899, par. 3*

These men are not satisfied with their religious teachers. The eldest of the brothers told me that their minister was receiving a salary of five hundred pounds a year, but he did not give the people the spiritual help they needed. Politics and war were the themes largely dwelt upon, and these have no power to strengthen

spirituality. *14LtMs, Ms 158, 1899, par. 4*

The love of the world, of dress and fashion, is fast making the church a worldly, lifeless body. Mr. Kerr said that if the minister would visit the homes of the people, a change would be seen in the lives of the members of the church; but instead of doing this work, the minister was often met with a bat and ball on his way to the cricket grounds. *14LtMs, Ms 158, 1899, par. 5*

I sent Mr. Kerr my book *Desire of Ages*, and he and his wife came to thank me for the present. We had a pleasant talk together. I am going to leave with the two other brothers *Great Controversy* and *Patriarchs and Prophets*. They can exchange them, and thus learn the contents of all. This afternoon two of the Kerr brothers, with their wives were, present at the meeting in the tent. I hope that these three brothers will accept the truth. *14LtMs, Ms 158, 1899, par. 6*

I am giving away many of my books, because I desire the people to have the precious light the Lord has given me. I know of several families who have been converted by reading the books I have given them. *14LtMs, Ms 158, 1899, par. 7*

I am deeply interested in the people I have met in Maitland. One year ago last October, before I left home for Brisbane, Queensland, I was so exhausted that I feared to venture. No one gave me any encouragement to go. They said that for me to attend the camp meeting in Queensland would be presumption. "Well," I said, "if you feel that way, it may be best for me to rest at home." That night I seemed to be addressing one company after another. The people seemed to be astonished at the words spoken to them. *14LtMs, Ms 158, 1899, par. 8*

I saw other companies, some nigh and some afar off, who with their hands lifted entreatingly were crying, "We are starving for the Word of the Lord. Will you not come and help us?" Some were searching the Scriptures, and they needed some one to explain the Word to them, even as the Ethiopian eunuch needed Philip. *14LtMs, Ms 158, 1899, par. 9*

One who has often instructed me said, "God has precious ones in all the churches at all the towns from Cooranbong to Queensland.

They are as sheep having no shepherd. The shepherds feed themselves, but they feed not the flock. Lift the standard in new territories. The people are ignorant of the Scriptures. The fields are white unto the harvest. The Holy Spirit will accompany the presentation of the truth.”*14LtMs, Ms 158, 1899, par. 10*

I immediately decided to attend the Queensland meeting. Brethren Haskell, Daniells, and W. C. White accompanied me. Others united with us in labor, and the Lord gave us large and interested congregations. After camp meeting, a long, strong pull was made by Brother and Sister Haskell and others. Through perseverance and constant vigilance a company of believers was raised up and a church built, a sacred place, where all may worship God in spirit and in truth. For this we have reason to praise the Lord.*14LtMs, Ms 158, 1899, par. 11*

After the Brisbane meeting I went to Rockhampton. On the way there I was taken very sick, and I thought I should die. But as soon as I stepped off the boat, a brother told me that an appointment was out for me to speak that night in a large hall in Rockhampton. I rode out four miles over a rough road in a stiff spring wagonette, to the place where we were to stay. I was too sick to eat, yet I rode back that night, spoke to the people, and rode home. I was sick all the time I was in Rockhampton, yet that four miles of rough road had to be traversed again and again. I spoke on Sabbath to our own people and on Sunday afternoon with great freedom in a large hall in Rockhampton. Then spoke on Monday night, just before going on board the boat. On the way to Brisbane I was very sick and unable to eat, but the Lord sustained me.*14LtMs, Ms 158, 1899, par. 12*

We have had an excellent camp meeting in Maitland. Men and women have walked three and four miles to attend the meetings. Last week twenty interested ones came from a town several miles away. On the last Sunday some who came to the early morning meeting remained till the close of the day, which with very little intermission was filled with meetings. These people seem to be the same as those I saw in my dream. Many of them have been church members for many years, some for fourteen years, others for twenty, and others for forty; but they all say that they never heard the Bible explained as it is explained at the tent. Some bought



Bibles on the ground, that they might mark the passages and trace out the subjects presented. Women of excellent appearance say that they have learned more of the Bible since the tent has come to Maitland than in all the former years of their life. "Why have we not heard these things from our own ministers?" they ask.<sup>14</sup>*LtMs, Ms 158, 1899, par. 13*

While our ministers are speaking, the people sit as though astonished, their eyes riveted on the speaker. They leave the tent saying, We never heard anything like this before. We want to hear more.<sup>14</sup>*LtMs, Ms 158, 1899, par. 14*

The Lord has given His servants great freedom. We know that the Holy Spirit was in our meeting. The health talks which have been given here have exerted a large influence. Dr. Caro talks with interest to the people everywhere. The ministry of the Word and medical missionary work must blend. They must be united as the hand is united to the body. Medical missionary work connected with the preaching of the Word for this time, is just the instruction and the power the people need. The Lord's vineyard must be worked equally. New territory is to be added to God's kingdom. We are far behind where we should be. Could we have had the means invested by our people in America in erecting unnecessary buildings, we would have been years ahead of where we are today.<sup>14</sup>*LtMs, Ms 158, 1899, par. 15*

**Ms 159, 1899**

## The Privileges and Duties of a Christian Physician

NP

December 13, 1899 [typed]

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Honesty, integrity, justice, mercy, love, compassion, and sympathy are embraced in medical missionary work. In this work the religion of the Bible is to be practiced. The Lord does not want any one to work as His representative who follows the wrong customs and practices of worldly physicians in treating suffering humanity. There are those who follow worldly policy in order to accumulate means, as they say, for God's service. God does not accept such offerings. He says, "I hate robbery for burnt offering. Those who deal unjustly with their fellow men while professing to believe My Word, I will judge for thus misrepresenting Me." Lift Him up, the Man of Calvary, higher and still higher. Act on the principles opened before us in the Word of God. Let everything be done with justice and equity.<sup>14</sup>*LtMs, Ms 159, 1899, par. 1*

God calls for a doing of practical, Christlike work. Those who have accepted the truth are to practice it because it is the truth. The patients who come to our sanitariums are to see carried out the principles laid down in the *fifty-eighth chapter of Isaiah*. The truth is to be preserved in all its sacred influence in the work of God in our institutions. When the time comes that physicians cannot do this, the Lord would have no more medical institutions established. The medical practitioner should in all places keep his religious principles clear and untarnished. Truth should be paramount in his practice. He is to use his influence as a means of cleansing the soul by the healing beams of the Sun of Righteousness. If Christ abides in his heart, his thoughts will ever be directed to the great Healer of soul and body. He will lead the minds of sufferers to Him who can

restore, who when here on earth restored the sick to health, and healed the soul as well as the body, saying, "Son, thy sins be forgiven thee." [Mark 2:5.] *14LtMs, Ms 159, 1899, par. 2*

Every opportunity of working as Christ worked is to be carefully improved. The physician should talk of the works of healing wrought by Christ, of His tenderness and love. He should believe that Jesus is His companion, close by his side. "We are laborers together with God." [1 *Corinthians 3:9.*] But we lose the most precious opportunities by neglecting to speak a word in season. Too often a precious talent which ought to produce a thousandfold is left unused. If the golden privilege is not watched for, it will pass; something stood in the way of that physician doing his appointed work as a minister of righteousness. *14LtMs, Ms 159, 1899, par. 3*

The physician can accomplish a noble work if he is connected with the great Physician of soul and body. To the relatives of the sick, whose hearts are full of sympathy for the sufferer, the physician may find opportunity to speak the words of life. He need not mention his religious beliefs, but he can soothe and uplift the mind of the sufferer, leading him to look to the One who can save to the uttermost all who come to Him for salvation. Thus he is sowing seed which will spring up and bear fruit unto holiness. On the sickbed Christ is often acknowledged and confessed, and this will be done oftener in the future than it has been in the past, for a quick work will the Lord do in our world. Words of wisdom are to be on the lips of the physician, and Christ will make the impression on minds, watering the seed sown, and causing it to bring forth fruit unto eternal life. *14LtMs, Ms 159, 1899, par. 4*

On the sickbed secrets are sometimes disclosed which should be sacredly held by those to whom they are told. They should not be repeated unless it is positively necessary. *14LtMs, Ms 159, 1899, par. 5*

Let me tell you, as one who loves and fears God, that only those physicians who are genuine Bible Christians can discharge aright the high duties of their profession. The physician who understands the responsibilities and accountabilities of his position will feel the necessity of Christ's presence with him in his work for those for

whom such a sacrifice was made. He will subordinate everything to the higher interests, which concern the life that may be saved unto life eternal, to live forever with the Lord where there is no sin, no suffering, no pain, no death. He will do all in his power to save the body and the soul. He will try to do the very work Christ would do were He in his place. The physician who loves Christ and the souls for whom Christ died will seek earnestly to bring into the sickroom a leaf of the tree of life. He will try to break the bread of life to the sufferer. Notwithstanding the obstacles and difficulties which may crowd in, this is the solemn, sacred work of the medical missionary.*14LtMs, Ms 159, 1899, par. 6*

True missionary work is that work in which the Saviour's work is best represented, His methods most closely copied, His glory best promoted. Missionary work that falls short of this standard is recorded in heaven as defective; it is weighed in the balances of the sanctuary and found wanting. Never are physicians to neglect to direct the minds of their patients to Christ, the great Physician of soul and body. That which physicians only attempt to do, Christ accomplishes. The human agent strives to prolong life. Christ is life itself.*14LtMs, Ms 159, 1899, par. 7*

He who passed through death to destroy him who had the power of death, is the Source of all vitality, all life. There is balm in Gilead, there is a physician there. Christ endured a most agonizing death under the most humiliating circumstances, that we might have life. He gave up His precious life that He might vanquish death. But He rose from the tomb, and the myriads of angels who came to behold Him take up the life He had lain down heard His words with triumphant joy as He stood above the rent sepulcher of Joseph, proclaiming, "I am the resurrection and the life." [*John 11:25.*]*14LtMs, Ms 159, 1899, par. 8*

The question, "If a man die, shall he live again?" has been answered. [*Job 14:14.*] By bearing the penalty of sin, by going down into the grave, Christ has brightened the tomb for all who die in the triumph of faith. God in human form has brought life and immortality to light through the gospel. In dying Christ secured eternal life for all who believe in Him. In dying, He condemned the originator of sin and disloyalty to suffer the penalty of sin—eternal death.*14LtMs, Ms*

The possessor and giver of eternal life, Christ was the only one who could conquer death. He is our Redeemer; and blessed is every physician who is in a true sense of the word a missionary, a saviour of the souls for whom Christ gave His life. Such a physician learns day by day from the great Physician how to watch and work for the saving of the souls and bodies of men and women. The Saviour is present in the sickroom, in the operating room; and His power for His name's glory accomplishes great things.<sup>14</sup>*LtMs, Ms 159, 1899, par. 10*

The physician who is truly converted will not gather to himself responsibilities which interfere with his work for souls. It is a mistake to lay upon the Christian physician, whom God has appointed to represent Him in his own way, so many responsibilities that he has no time to commune with God by reading His Word and by prayer. Christ declares, "Without me ye can do nothing." [*John 15:5.*] How then can a medical missionary engage successfully in his important work without earnestly seeking the Lord in prayer? Prayer and a study of the Word brings life and health to the believing worker.<sup>14</sup>*LtMs, Ms 159, 1899, par. 11*

The surgeon most truly successful is he who loves God, who sees God in His created work, and worships Him as he traces His wise arrangement in the human machinery. The most successful physician is he who fears God from his youth, as did Timothy, who feels that Christ is his constant companion, a friend with whom he can always commune. Such a physician would not change his position for the highest office the world could give. He is not anxious to secure the patronage of worldlings or churchmen. He who depends on men for strength and influence leans on a broken reed and dishonors God.<sup>14</sup>*LtMs, Ms 159, 1899, par. 12*

Depending on men has been the great weakness of the church. Men have dishonored God by failing to appreciate His sufficiency, by coveting the influence of men. Thus Israel became weak. The people wanted to be like the other nations of the world, and they asked for a king. They desired to be guided by human power which they could see rather than by the divine Theocracy, the invisible

power which till then had led and guided them, and given them victory in battle. They made their own choice, and the result was seen in the destruction of Jerusalem and the dispersion of the nation.<sup>14</sup>*LtMs, Ms 159, 1899, par. 13*

The men connected with the institutions of God's appointment are to be careful to acknowledge God in all their ways. They are to show that they owe to Him their intellect and all their capabilities. As did Abraham, they are to pay tithe of all they possess and all they receive. A faithful tithe is the Lord's portion. To withhold it is to rob God. Every man should freely and willingly and gladly bring tithes and offering into the storehouse of the Lord, because in so doing there is a blessing. There is no safety in withholding from God His own portion.<sup>14</sup>*LtMs, Ms 159, 1899, par. 14*

Again, let no man, because he is physician, feel at liberty to do those things which God has said he should not do. He should not travel on the Sabbath because he is a physician unless to relieve suffering humanity. He should plan his work so as to meet God's requirements and obey the truth. God says, "Verily, my sabbaths ye shall keep; for it is a sign between me and you throughout your generations." [*Exodus 31:13.*] When there is real suffering to be alleviated, the Sabbath is not desecrated by physicians travelling upon it; but unimportant cases should be deferred till after the Sabbath. God sanctified and blessed the seventh day, and it is to be kept as His sacred memorial.<sup>14</sup>*LtMs, Ms 159, 1899, par. 15*

God created the world in six days, and rested upon the seventh. "Wherefore," He declared, "the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant." [*Verse 16.*] We have established sanitariums because He would not be mingled with those who, though they have had the light, are not willing to come out from the world and let all know that they are Seventh-day Adventists. Those who keep God's commandments may claim the promises contained in *Exodus 31:12-18.*<sup>14</sup>*LtMs, Ms 159, 1899, par. 16*

The instruction given in the *fifty-eighth chapter of Isaiah* is full and full and decided. Those who refrain from labor on the Sabbath may claim every comfort and consolation. Shall we not believe God?

Shall we not call holy the day which He calls holy? Man is not to be ashamed to own as sacred that which God calls sacred. He is not to be ashamed to do what God has told him to do. Obedience will bring him a knowledge of what constitutes true sanctification. *14LtMs, Ms 159, 1899, par. 17*

There is to be no robbery of God in tithes and offerings, no desecration of God's holy time. Man is not to do his own pleasure on God's day. He has six days in which he may work at his secular business, and God claims the seventh as His own. "In it," He says, "thou shalt not do any work." [*Exodus 20:10.*] The servant of God will call sacred that which the Lord calls sacred. Thus he will show that he has chosen the Lord as his leader. The Sabbath was made in Eden, when the morning stars sang together, and all the sons of God shouted for joy. God has placed it in our charge. Let us keep it pure and holy. *14LtMs, Ms 159, 1899, par. 18*

Subtle, dangerous temptations will come to the physician who believes the truth for these last days. That which would be condemned in a worker of another class is supposed to be admissible for a physician. Thus a multitude of sins are covered up, sins which are registered in the books of heaven as a departure from Bible principles. These temptations the physician may overcome if he understands his peril, and stands fast by his Saviour. If true to the gospel of Christ, we stand under the shield of Omnipotence. We are on the side of Christ, on the side of the loyal, holy angels. Of whom, then, should we be afraid? *14LtMs, Ms 159, 1899, par. 19*

The Lord requires truth in the inward parts. He will give the Holy Spirit to all who ask Him in faith. God calls for men to act as gospel ministers, for men to act as physicians, whom no flattery can cause to swerve from the truth. Ministers and doctors are to be under the rule of God. Familiarity with sickness and death will never harden the heart of the Christian physician, never cause him to become less susceptible to the suffering of humanity. He in whose heart the Spirit of God bears rule will follow the example of Christ. The life, the character, will be so Christlike that he will roll back the unjust reproach from the pure truth of Christ. *14LtMs, Ms 159, 1899, par. 20*

There are those who cannot appreciate the gospel of Christ sufficiently to practice it in every line of their work. These will criticize. Those who are superficial and selfish do not know God and Jesus Christ by an experimental knowledge, and they are always faithless. In their eyes small obstructions appear as mountains. There is always a lion in the way. *14LtMs, Ms 159, 1899, par. 21*

There are none too many godly physicians to minister in their profession. There is much work to be done, and the Lord has specified that medical missionary work should be connected with the gospel ministry as the arms are connected with the body. Neither part of the work is complete without this union. God designs medical missionary work to be bound up with the gospel ministry, joined closely to it, because it is the gospel in illustration. *14LtMs, Ms 159, 1899, par. 22*

Ministers and doctors are to work in perfect union. Luke is called the beloved physician, and those who do a work similar to that which he did are living out the gospel. The Lord would have wise, intelligent medical men attend our camp meetings, men who respect the ministry of the Word, who are not victims of unbelief. These men are the guardians of the health of the people, and they are to be recognized and respected. They are to fill a position as teachers of the people, presenting the dangers of intemperance. This evil must be more boldly met than it has been in the past. Ministers and doctors should set forth the evils of intemperance. Both should work in the gospel with power to condemn sin. *14LtMs, Ms 159, 1899, par. 23*

As the physician instructs the people in the principles of true temperance, and as a guardian of souls gives advice to those who are sick in mind and body, the medical missionary work, as the right arm of the body, is doing its work. Countless are the opportunities which come to the physician to warn the careless, cheer the disconsolate and hopeless, and wisely prescribe for the health of the suffering. He is to point his patients to the great Physician, who can heal both soul and body. *14LtMs, Ms 159, 1899, par. 24*

In our camp meeting practical physicians can give instruction line



upon line, precept upon precept, here a little and there a little. Those ministers or doctors who do not open their lips to make personal appeals to the people are remiss in their duty. They fail to do the work God has appointed them. Ministers and physicians are both to work with earnestness to save the souls who are being bound up in Satan's snare. They are to speak words which point men and women to Jesus, their righteousness, their strength, and the health of their countenance. Continually they are to watch for souls. There are those who are struggling with strong temptations, in danger of being overcome in the fight with satanic agencies. Will you pass these by without offering assistance? If you see a soul in need of help, engage in conversation with him, even though you do not know him. Pray with him. Point him to Jesus.*14LtMs, Ms 159, 1899, par. 25*

This work belongs just as surely to the doctor as to the minister. The Lord designs that the influence of doctors and ministers shall harmonize. By public and private efforts the physician is to seek to win souls to Christ.*14LtMs, Ms 159, 1899, par. 26*

## Ms 160, 1899

### God's Design in Establishing Sanitariums

NP

December 15, 1899 [typed]

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.

At the burning bush Moses received from God the message for the king of Egypt, "Let my people go, that they may serve me." [*Exodus 8:1.*] By a mighty hand and a stretched out arm God brought out the Hebrew host from the land of bondage. Wonderful was the deliverance He wrought for them, punishing their enemies, who refused to listen to His word, with total destruction. God would take His people apart from the world, and prepare them to receive His Word. From Egypt He led them to mount Sinai, where He revealed to them His glory. Here there was nothing to attract their senses, or divert their minds from God, and as the vast multitude looked at the mountains towering above them, they could realize their own nothingness in the sight of God. *14LtMs, Ms 160, 1899, par. 1*

Beside these rocks, immovable except by the power of the divine will, God would communicate with men. And that His Word might ever be clear and distinct in their minds, He proclaimed amid thunder, and lightning and terrible majesty the law which He had given in Eden, and which was the transcript of His character. And the words were written on tables of stone with the finger of God. Thus the mind of the infinite God was revealed to a people whom He designed should make known to every nation and kindred and tongue and people the principles of God's government in heaven and in earth. *14LtMs, Ms 160, 1899, par. 2*

In the last days of this earth's history, the voice that spoke from Sinai is still saying to men, "Thou shalt have no other gods before me." [*Exodus 20:3.*] What man, however much he may set his will against the will of God to hush this word of command, can separate

himself from the consciousness of his past life? The human mind can never fully comprehend its obligations to the higher power. Profound theories and speculations may be abundant, but God is true. You may set science in opposition to revelation, and try to do away with the law of God, but stronger and still stronger will the Holy Spirit bring before you the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve." [*Matthew 4:10.*] *14LtMs, Ms 160, 1899, par. 3*

Look at our world. Can you take in the situation? Men are working against the law of God. The churches throughout our land are taking sides with the great apostate. Do you not see that it means? Our world is becoming a pest house of iniquity. *14LtMs, Ms 160, 1899, par. 4*

A great work is to be accomplished, and that this work may be done in correct lines, God has laid plans for the establishment of schools, sanitariums, and institutions where the teachings of the truth can be carried out after the gospel plan. Medical missionary work is to be conducted in such a way as to connect men and women with the truth for this time. Our sanitariums are to be a blessing to high and low, rich and poor. They are not to be made wholly charitable in character. They are to be symbols of God's great working for His people. Men and women of all classes are brought together in these institutions, and they become acquainted with one another. They learn to sympathize with their fellow beings in their sufferings, and thus the partition wall which separates man from his fellow man is broken down. Those who visit the sanitarium are to be taught the power of God in the restoration of the sick. This will leave the impression on human minds that God is in this place. *14LtMs, Ms 160, 1899, par. 5*

God's purpose for the human race is to be fulfilled through these institutions. But if the workers take up lines of work which crowd out that which should be done in communicating light to the world, God cannot be glorified in them. When God calls a man to do a certain work in His cause, He does not lay upon him burdens which others can and should bear. The Lord does not want the minds of His responsible men strained to the utmost point of endurance by taking up many lines of work. All these lines may be essential; but God

gives to every man his work. *14LtMs, Ms 160, 1899, par. 6*

If the worker does not take up his appointed work, and which the Lord knows is the very work he is fitted to do, he neglects his higher duties, which, if properly executed, would result in the promulgation of the truth and would prepare men for the great crisis before them. When men reach out to take upon themselves responsibilities which God has not appointed them to bear, however good the work may be, their minds become confused, and they cannot be successful in it. *14LtMs, Ms 160, 1899, par. 7*

The time has come when Satan will show openly on which side of the controversy he stands. Those who act a part in God's great cause are not to follow the example of worldlings. The voice of God is to be heeded. Every talent is a gift from God to be used in blessing others. When men work in Christ's lines, they will be living epistles, known and read of all men. *14LtMs, Ms 160, 1899, par. 8*

There must be no failure in God's work. Every thought, every plan, must be in harmony with God's expressed will. He is our Creator, our Redeemer, our Counsellor, the first and last and best in everything. Life in Christ is a power anywhere, for we have made a covenant with God by sacrifice. In obedience to the commandments of God, the soul will receive the best of everything. Every blessing may be enjoyed with the favor of God when heart, mind, and life are consecrated to His service. *14LtMs, Ms 160, 1899, par. 9*

If men would accept Christ, and see the binding claims of the law of God, they would not take a neutral position, but would stand out in full confidence and say, The Lord is my Helper. He is the only true God, and Jesus Christ whom He has sent is the supreme and everlasting Good. They would secure to themselves the grand promise of God. This is an individual work. "No man liveth unto himself." [*Romans 14:7.*] Every worker in God's cause should strive to become more and more efficient. There must be no careless disregard of God's expressed will. The laborer together with God must live by every word that proceedeth out of the mouth of God. Let us individually draw nigh to the mount, that we may understand what the Lord means, and then obey. *14LtMs, Ms 160, 1899, par. 10*

## Ms 161, 1899

Notes of the Work

NP

December 17, 1899 [typed]

Previously unpublished.

We have reason to thank God that the work is going forward in Maitland. The camp meeting was an excellent one. There were interruptions which no human wisdom could see or prevent, but no murmuring or complaining was heard. The Lord has His way in the storm as well as in the calm. *14LtMs, Ms 161, 1899, par. 1*

I have spoken to the people in Maitland every Sabbath and Sunday afternoon for five weeks, and hundreds, yes, thousands, of people, not only in Maitland, but in the adjacent towns, have had an opportunity to hear the message of truth. *14LtMs, Ms 161, 1899, par. 2*

During the meetings the word was presented with earnestness and power. The prophecies were brought out in clear, strong lines, and the teachings of Christ in both the Old and New Testaments were explained in their order. The people were astonished at the Scriptures. On the last Sunday of the camp, a company of men and women walked from another town several miles away to attend the evening meeting. Other interested ones have attended the meetings regularly, and many of them expressed themselves as did the Jews in the days of Christ when He presented to them the truths of the Old Testament Scriptures. We did not know that such wonderful things were in the Bible, they declared. After attending meetings all day and in the evening, they were loath to leave the ground. *14LtMs, Ms 161, 1899, par. 3*

At the present time, Brethren Colcord and Hickox are carrying forward the work, with the help of the workers who visit from house to house. Notwithstanding the heat, they visit among the homes of the people, often walking three and six miles to their place of labor. We thought this too much for some of the sisters; but they have a

burden for the work, and persevere in it, notwithstanding the difficulties. The people receive them kindly, studying the Scriptures and praying with them. Several persons, after severe struggles, have obtained the victory and are now keeping the Sabbath. Others are still in perplexity in regard to the seventh day. *14LtMs, Ms 161, 1899, par. 4*

We find none so blind as those who stand in positions of responsibility in the churches. Like the rulers in Christ's day, those who are blessed with every spiritual advantage, and who claim to be teachers of the people, are the least able to interpret the Scriptures correctly. They know not what is truth for this time. To the Jewish leaders, who were exciting the prejudices of the people against Him, Christ said, "Ye teach for doctrine the commandments of men." "Ye are both ignorant of the Scriptures and the power of God." [*Matthew 15:9; 22:29.*] His words apply to the religious teachers of today who refuse to sit down with the servants of God and study the messages He sends. O if these ministers would only take the stand of the noble Bereans, and search the Scriptures, to see if these things are so! They would be safe in coming to the Word of God. If they would lay aside their prejudice, and unite in prayer and searching of the Word, the Holy Spirit would give them understanding. *14LtMs, Ms 161, 1899, par. 5*

The spirit which in Christ's day led the priests and rulers to forbid the recognition of Christ as the Sent of God is alive today, and is forbidding men to accept the Word of God just as it reads. Prophets and holy men of old, who spake as they were moved by the Holy Ghost, foretold the advent of the Messiah. But when the prophecy was fulfilled, and Christ came, the Jews knew Him not. In their pride and bitter enmity they unconsciously fulfilled the Word of prophecy. The One to whom all their sacrifices pointed, the One in whom their hopes of eternal life were centered, they forced out of their synagogues, and would have thrust Him over a precipice outside the gates of the city had not angels, unseen by them, come to His rescue. His disciples also they turned out of their synagogues, imprisoning some and stoning others. The Christ they would receive must be one who would intensify their hatred for the Romans and exalt the Jewish nation. *14LtMs, Ms 161, 1899, par. 6*

Peter speaking of this says, "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: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." [Acts 2:22-24.] This history of the Jews is a warning to men who live in these times, for it is the future history of the religious world. *14LtMs, Ms 161, 1899, par. 7*

The prophets did not all at once understand the mission and work of Christ, His humiliation in accepting humanity, and the treatment He would receive at the hands of His chosen people. Of this salvation "the prophets inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." [1 Peter 1:10-12.] *14LtMs, Ms 161, 1899, par. 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." [Verse 13.] If these things are of such consequence that they engage the attention of prophets and apostles and angels, Gird up the loins of your mind. Search the Scriptures, and understand that God requires obedience to every precept of His law. Stand fast in the faith, and practice the Word which will be your righteousness and redemption in that day when every man will receive according as his works have been. *14LtMs, Ms 161, 1899, par. 9*

Increased light comes to the people of God in every age. If this were not so, the world would not have heard of God and of Jesus Christ whom He has sent. In the year 1899, there are good men who have not received the light of truth, and these are righteous

before God. Men may be in possession of the Scriptures, and yet not understand their meaning. God judges human beings by the light they have, not by the light they have not.<sup>14</sup>*LtMs, Ms 161, 1899, par. 10*

Even the angels in heaven long to understand the mysteries of God. This should lead professing Christians to regard with interest every event of history, that they may not walk blindfold, and thus lose the precious instruction they need. Men need to change their ideas in regard to the true standard of Christian character. Their ideas of right may be hoary with age, as old as the first lie framed in Eden, but this will not make error truth or truth error. Men must learn to obey a "Thus saith the Lord" if they would have eternal life.<sup>14</sup>*LtMs, Ms 161, 1899, par. 11*



## Ms 162, 1899

“This Do, and Thou Shalt Live.”

NP

December 17, 1899 [typed]

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.

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?” [*Luke 10:25.*]<sup>14LtMs, Ms 162, 1899, par. 1</sup>

This is a question of the greatest importance to us all. It concerns our eternal interests. We cannot afford to remain in ignorance on this subject, for it relates to the salvation of the soul. To every heart is this question to come home, “What shall I do to inherit eternal life?” [*Verse 25.*] Not, What shall my neighbor do? or, What shall the community round me do? but, What shall I do? Your eternal welfare depends on the answer; therefore be sure to heed it and carry it in your heart.<sup>14LtMs, Ms 162, 1899, par. 2</sup>

The Pharisees had prompted the lawyer to ask this question. With murder in their hearts they followed Christ where He went, hoping to hear Him say something by which they might accuse Him. Jesus understood their purpose. He knew that whatever answer He might make to the lawyer would be misconstrued and presented to the people as meaning something else. He let the lawyer answer his own question, disappointing the priests, who were listening for some word whereby they might accuse Him. Turning to the lawyer, Christ asked, “What is written in the law? how readest thou?” [*Verse 26.*]<sup>14LtMs, Ms 162, 1899, par. 3</sup>

The lawyer answered, “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.” [*Verse 27.*] This includes the whole man. Obedience to God means entire self-surrender, entire devotion to God’s service. To love God supremely and his neighbor

as himself comprises the whole duty of man. Those who in their lives carry out these two great principles will not reveal the attributes of Satan, and God will judge them worthy to inherit eternal life.*14LtMs, Ms 162, 1899, par. 4*

To the lawyer's reply Christ said, "Thou hast answered right; this do, and thou shalt live." [*Verse 28.*] In these words there are no ifs or ands, no twisting or turning of the Scriptures. We may ask the question, "What shall I do to inherit eternal life," to our profit, if we will heed the answer. The terms laid down cannot be evaded. If we desire to win heaven, to gain a life that measures with the life of God, we must obey the conditions. "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. ... This do, and thou shalt live." [*Verses 25, 27, 28.*]*14LtMs, Ms 162, 1899, par. 5*

Christ stated plainly that the Jewish teachers made void the law of God by their traditions. They taught for doctrine the commandments of men. They mingled human sayings with the precepts of heaven, presenting them to the people as divine truth. The sayings of the rabbis were handed down from century to century, and were given to the people as a "Thus saith the Lord," when they were really the invention of human minds, the fruit of the tree of evil.*14LtMs, Ms 162, 1899, par. 6*

Christ's lessons were impressive and straightforward, direct and positive. He spoke without any uncertainty, and His hearers never wearied of listening to Him. His teaching was as great a contrast to their teaching as His practical obedience was to their daily transgression.*14LtMs, Ms 162, 1899, par. 7*

The scribes and Pharisees cherished in their hearts murderous feelings against Christ, because He did not extol them as competent to teach the Word of God. His pure, spotless life, His obedience to His Father's commands, roused their passions and prejudices, and they determined at all hazards to put Him to death.*14LtMs, Ms 162, 1899, par. 8*

By bringing in their own traditions the Jewish teachers made the Word of God of none effect. This the religious teachers of the world are doing today. Ministers teach for doctrine theories invented by

men. By their assertions and misrepresentations they mislead the people. They advance false doctrines, enforcing them upon the people. But they cannot bring forward one syllable from the Bible to sustain their theories. Shall we follow their example? Shall we in our experience travel over the same road? Shall we lay aside the plain Word of God?<sup>14</sup>*LtMs, Ms 162, 1899, par. 9*

Christ showed no respect for human traditions and maxims, and neither should we. We cannot afford to. Bible truth is the only safe platform upon which to stand. "The words that I speak unto you," Christ said, "they are spirit and they are life." [*John 6:63.*]<sup>14</sup>*LtMs, Ms 162, 1899, par. 10*

"What shall I do to inherit eternal life?" [*Luke 10:25.*] No man with his suppositions and assertions is able to answer this question for you or for me. Eternal life means everything to us. Shall we by believing human theories lose the life which Jesus died to purchase for us? Can we afford to run so great a risk? God's Word is true. In Him is no variableness, neither shadow of turning. He commands, and His children must obey His voice. Only thus can they escape the moral pollution that is in our world.<sup>14</sup>*LtMs, Ms 162, 1899, par. 11*

Sin originated with Satan, the prince of evil, who in the heavenly courts became an apostate. Why he did this, God does not say, neither does Christ. Had there been any reasonable cause for his rebellion, transgression would not be transgression. But his conduct is an unexplainable problem.<sup>14</sup>*LtMs, Ms 162, 1899, par. 12*

Adam and Eve listened to the flattery of Satan, and allowed him to persuade them to do the very thing God told them not to do. Satan tempted Eve by misrepresenting God's character. This work he is still doing. He can only lead the religious world captive by striving to tear down God's holy law, the standard of righteousness. He has lost none of his tact or experience during the thousands of years he has been tempting the human race. By throwing his hellish shadow between man and God, he strives to eclipse the rich loveliness of a character untainted by the curse of transgression. He has taken the world captive. He has chained men and women in bondage. They are the slaves of his will. Through those who obey his suggestions,

he wins others to his side.*14LtMs, Ms 162, 1899, par. 13*

The forces of evil are leagued against the law of God. Satan is trampling God's commands under his feet, and he is helped by every man, woman, and child who knowingly transgresses the law. Evil angels with their leader are engaged in the warfare against good. They conspire with wicked men to destroy souls. On whose side are we?*14LtMs, Ms 162, 1899, par. 14*

As soon as man sinned, Christ took up the work of redemption. This He did to save the human race from eternal ruin. He took man's guilt upon Himself. He became our substitute and surety, giving us another trial, another probation. In this probation we are now living. Every son and daughter of Adam is being tested and tried. Thus God will prove whether men and women will return to their allegiance to Him.*14LtMs, Ms 162, 1899, par. 15*

Christ declared, "I have kept my Father's commandments." [*John 15:10.*] "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." [*Matthew 5:17, 18.*]*14LtMs, Ms 162, 1899, par. 16*

"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." [*1 John 3:4, 5.*] Christ never violated the smallest precept of the law; therefore in Him there is no sin. For this reason He could become the Sin-bearer of the race. He was not overcome by the temptations of the enemy. He discerned the true character of Satan and stripped from him his disguise of an angel of light. He denounced every abominable practice in the land. It was this that awakened against Him the hatred of the whole synagogue of Satan.*14LtMs, Ms 162, 1899, par. 17*

Satan had asserted that human beings could not keep the law of God. Christ's untainted purity and perfect obedience proved this assertion to be a lie. He showed that it was possible for every son and daughter of Adam who will accept Him as their Saviour and become partakers of the divine nature to keep the law. He bore the

penalty of sin, bringing in everlasting righteousness, and giving man another opportunity to leave the black banner of rebellion for the bloodstained banner of Prince Emmanuel. But God never forces men to obey. They are left to choose for themselves.<sup>14</sup>*LtMs, Ms 162, 1899, par. 18*

We are God's property, by creation and by redemption. Those who believe in Christ as a personal Saviour will take up the cross and follow Him. Christ's whole life on earth was a doing of the law of God. In humanity, before the heavenly universe and the fallen world, He testified that those who will lay hold upon the strength of Him who is mighty, and then engage in conflict with the foe, will be victorious. Christ has conquered the enemy on every point. He is able to take away the sins of all who believe and repent. He can impute to them His own righteousness. Through the merits of a crucified and risen Saviour, who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life" [*John 11:25*], every man and woman may keep the law of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." [*John 1:12, 13.*]<sup>14</sup>*LtMs, Ms 162, 1899, par. 19*

## Ms 163, 1899

### Our Need of Faith

NP

December 18, 1899 [typed]

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I am pained when I see so little faith in those who claim to be Christians. A large stock of unbelief is carried about by those who profess to be children of God, and this is displayed on every possible occasion. They do not believe except they can see. The reason why God can do so little for His people is that they do not have faith in His power. When obstacles arise, they do not go to Him and ask Him to work. They look at the discouraging features of the work, and lose heart. *14LtMs, Ms 163, 1899, par. 1*

God would work by His power if men would humble their hearts before Him. "I will be honored in them that come before me," He says. [*Leviticus 10:3.*] We turn away many blessings from us because we are so ready to exalt self. When we bend up closely with Jesus Christ, we shall have His meekness. Hateful criticism will die. We will leave unspoken the words of importance, and humble ourselves under the hand of God. We will be kind and true and tenderhearted, and will love one another as Christ has loved us. Then we shall live the truth in the daily life. *14LtMs, Ms 163, 1899, par. 2*

Being justified by faith, we shall have peace with God through our Lord Jesus Christ; "by whom also we have access by faith into this grace, wherein we stand and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." [*Romans 5:1-5.*] *14LtMs, Ms 163, 1899, par. 3*

Why do we not comprehend the fulness of the blessings we have in Christ? Why do we by our unbelief separate ourselves from God, so that our trials, in the place of working in us patience, experience and hope, cultivate faultfinding, censuring, and accusing of the brethren? Christianity does not consist in making good resolutions, in a fitful spasmodic experience. God must have control of all our powers—even our thoughts must be brought into captivity to Christ. There must be a steady, persevering cultivation of correct habits, correct thoughts. We are to wrestle against evil by wrestling with God in prayer. Then when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for us against the enemy.<sup>14</sup>*LtMs, Ms 163, 1899, par. 4*

## Ms 164, 1899

### Faithful or Unfaithful Stewards?

NP

December 26, 1899 [typed]

Portions of this manuscript are published in *2SM 183-185*. +<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.

In the *twenty-first chapter of Matthew* is recorded the parable of the unfaithful husbandmen. "There was a certain householder," Christ said, "which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, 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. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." [*Verses 33-39.*]*14LtMs, Ms 164, 1899, par. 1*

Every temporal and spiritual advantage had been given to the Jewish nation, the Lord's vineyard. God Himself had guided His people, taking them out of bondage and giving them an inheritance in the land of Canaan. He gave them His law, as a wall of protection around them, and told them that as His chosen people they were to show to the nations of the earth that the law of God's kingdom is holy and just and good. Obedience to this law would be for their highest interests, for it would bring them under the control of their Creator and Redeemer, and make of them a pure, wise people, whose joy it would be to deal justly, to love mercy, and to walk humbly with their God.*14LtMs, Ms 164, 1899, par. 2*



Faithful stewardship was to mark the lives of this people. Their advantages and possessions they were ever to regard as the Lord's lent treasure, to be used to advance the glory of His name. No unrighteous act must be considered praiseworthy by them. No unfair advantage must be taken of a fellow worker. Such deeds must not be treated as worthy of commendation. No man must act a selfish, independent part, for each was a part of God's great whole. His stewards must not selfishly look out for their own interests. Each must regard his neighbor's rights in the light of the command, "Thou shalt love thy neighbor as thyself." [*Leviticus 19:18.*] Thus the principles of God's law were to be preserved. This merciful kindness would bind heart to heart. The principles of justice and equity and truth would be a reacting influence on the lives of men. *14LtMs, Ms 164, 1899, par. 3*

To the Jewish nation was committed the oracles of God, and they were commanded to live by every word that proceedeth out of the mouth of God. Never were they to depart from the instruction given them by Christ from the pillar of cloud. God declared that if this people would live by the pure unselfish principles given them, and thus fulfil His purpose for them, He would honor them before all the world. *14LtMs, Ms 164, 1899, par. 4*

"Observe and hear all these words that I command thee," He said, "that it may go well with thee, and with thy children after thee forever, when thou doest that which is right in the sight of the Lord thy God. When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land, take heed to thyself that thou be not snared into following after them, after that they be destroyed from before thee, and that thou inquire not after their gods, saying, How did these nations serve their gods? ... for even their sons and their daughters have they burnt in the fire to their gods. *14LtMs, Ms 164, 1899, par. 5*

"Whatsoever things I command, observe to do it; thou shalt not add thereto, nor diminish from it." "Ye shall therefore keep all my statutes and all my judgments, and do them, that the land whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nations, which I cast out before you; for they

committed all these things, therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey; I am the Lord your God, which have separated you from other people.” [Deuteronomy 12:28-32; Leviticus 20:22-24.]*14LtMs, Ms 164, 1899, par. 6*

But the people who should have been a moral light amid the darkness of the world disregarded the Word of the Lord. They lived for themselves, and neglected to do the very work God had appointed them, and which would have constituted them laborers together with God. The prophet Zechariah writes, “Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and unto the priests, saying, When ye fasted and mourned in the fifth and seventh month, even in all these seventy years, did ye at all fast unto me, even unto me? And when ye did eat, and when ye did drink, did ye not eat for yourselves, and drink for yourselves? Shall ye not hear the word of the Lord which the Lord hath cried by the mouth of his former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?” [Zechariah 7:4-7.]*14LtMs, Ms 164, 1899, par. 7*

“And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion, every man to his brother. And oppress not the widow nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.” [Verses 8-10.]*14LtMs, Ms 164, 1899, par. 8*

This teaching was the opposite to the course of action which the people had been pursuing, and they were displeased with it. They wanted to follow their own wisdom. In the *tenth verse of the seventh chapter*, the prophet is represented as addressing the men whose course of action was as evil leaven among the people, his hand placed upon their shoulder in earnest entreaty. “But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the word which the Lord of hosts had sent in his Spirit by the former prophets.” [Verses 11,

12.]*14LtMs, Ms 164, 1899, par. 9*

And what was the result? “Therefore a great wrath came from the Lord of hosts. Therefore it came to pass, that as he cried, and they would not hear, so they cried, and I would not hear, saith the Lord of hosts. But I scattered them as a whirlwind among all the nations whom they knew not.” [*Verses 12-14.*]*14LtMs, Ms 164, 1899, par. 10*

The prophet Nehemiah presents the evildoings of the Jewish nation as the cause of their calamities. After detailing the Lord’s dealing with them, and their oft rebellion, the prophet says, “So the children went in and possessed the land, and thou subduest before them the inhabitants of the land, the Canaanites, and gavest them into their hand, with their kings, and the people of the land, that they might do with them as they would. And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards and oliveyards, and fruit trees in abundance; so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.”*14LtMs, Ms 164, 1899, par. 11*

“Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies, who vexed them; and in the time of their trouble, when thy cried unto thee: thou heardest them from heaven, and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies. But after they had rest, they did evil again before thee; therefore leftest thou them in the hands of their enemies, so that they had the dominion over them.” [*Nehemiah 9:24-28.*]*14LtMs, Ms 164, 1899, par. 12*

These husbandmen lived, not to please God and to do His will, but to please themselves. Had thy heeded the word of the Lord, had they respected His warnings, they would have been saved from the sorrows and disasters which came upon them.*14LtMs, Ms 164, 1899, par. 13*

Christ was not recognized in the world by the people whom He had led and taught in the wilderness for forty years. The mighty General

of armies came to our world in the garb of humanity, teaching the same truths which He gave from the pillar of cloud, but they did not recognize the heaven-sent Teacher. *14LtMs, Ms 164, 1899, par. 14*

The teachings which Christ had given to Israel in the pillar of cloud He carried into His life of self-denial and self-sacrifice. His teachings and example are before us. They are for every teacher of the truth to practice. The truth can only be made effectual when those in responsible positions, as pastors and managers of the interests of the church and cause of God, cease to seek their own interests, and to secure to themselves the best advantages. The Lord sees this spirit of selfishness. He marks the neglect to help sustain those who are trying to do His work in hard fields. He hears His workers as they lay before Him in prayer their necessities, and He will work in their behalf. He cannot and will not encourage anything that savors of indifference and hardness of heart. Kindness, truth, and righteousness are to be carried into the life; for these graces are needed if we would represent Christ. *14LtMs, Ms 164, 1899, par. 15*

Our God is exalted above all human conceptions of glory, and He would have His people praise and magnify His holy name. He would have men worship Him in spirit and truth, and in the beauty of holiness. "For thus saith the High and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones. ... For the iniquity of his covetousness was I wroth, and he went on frowardly in the way of his heart." [*Isaiah 57:15, 17.*] *14LtMs, Ms 164, 1899, par. 16*

No outward advantages can secure to man the spiritual blessings of God's covenant with Abraham. So also no outward appearance or disadvantage can prevent men from enjoying these blessings if he is obedient to the law of God. In all ages of the world it has been evidenced that God, who reads the hearts, knows the works of the children of men; and he that feareth God and worketh righteousness is accepted of Him. All the riches of the world will not raise the value of a soul in the sight of God. "I will declare thy righteousness, and thy works," He declares, "for it shall not profit thee." [*Verse 12.*] It is not the lofty structures, the great Babylons

that are built, that bring to men the favor of God. It is faithful stewardship. The husbandman who returns to the Lord the fruits of the vineyard is the one whom God approves. Who in our world today of those who have been entrusted with the Lord's goods, have been faithful in returning to the Lord His own? *14LtMs, Ms 164, 1899, par. 17*

God requires fruit from His people. The husbandmen have received a trust from God, and this is to be used as God has specified. They are to return to the Lord His own in tithes and offerings, that those who know not God may be benefitted. In the goodness, the mercy, the justice and the love of God revealed in the church, the world is to have a representation of the character of their Creator. When men thus live the law of God, the world will have a living, high, exalted memorial of the superiority of those who love and fear and serve God above every other people on the face of the earth. The fruit of obedience God will make to appear in the union of Jews and Gentiles. Then the covenant made with Abraham will be fulfilled, "In thee shall all the nations of the earth be blessed." [*Genesis 18:18; Galatians 3:8.*]*14LtMs, Ms 164, 1899, par. 18*

The time in which we live calls for faithfulness. This grace is far more essential now than it has been at any other period of this earth's history; for Satan has come down with great power, and he is working with all deceivableness of unrighteousness in them that perish. Every soul must now stand watching and waiting, listening for the word of warning that God shall send. Every soul has a work to do in self-denial and close watching, lest Satan come in and be received as an honored guest. *14LtMs, Ms 164, 1899, par. 19*

At this time the grace of humility will be a safeguard to our churches. This must be our shield as we use and improve our talents, lest we become exalted as did the king of Babylon. The best of men could not endure the wrath of God for one moment. How carefully and conscientiously then should we work to carry out the will of God. *14LtMs, Ms 164, 1899, par. 20*

Any advantage that is gained by fraud, prevarication, or deception is a transgression of God's law and a dishonor to God. It is the worst kind of transgression to weave selfishness and sharp dealing

into the management of the institutions that have been erected for the honor of God; for this misrepresents the name of Christ and strengthens the evil that is already prevalent in our world. In every transaction God's name is to be glorified. The man who is unfaithful in small matters, will be unfaithful also in larger matters. When men in high positions of [trust] bring these principles into their practice, God is misrepresented and the glory of His name is diminished. Corruption is seen in His places. There is to be a subjection of our desires to the revealed will of God. Obedience to God's commandments in the way He has specified will ever bring blessings to men. It will promote their lasting good by establishing in them principles of undeviating integrity. It will bring blessing to the whole house of Israel, and God's name will be glorified.<sup>14</sup>*LtMs, Ms 164, 1899, par. 21*

Let there be more equality among us. There is too much eager grasping for recompense. Selfish estimates of the labor done are being made. Let no man receive so large a salary because he supposes he has adaptability to do a certain work, thus placing the work done for God and for the advancement of His cause on a mercenary basis. To whom much is given, of him much will be required. Let those who argue that they should receive large salaries because of their abilities and peculiar gifts inquire of themselves, "Whose are the talents I am trading upon? Have I used these talents in such a way as to bring the greatest glory to God? Have I doubled the talents lent me?" A consecrated use of these talents would bring a revenue to the cause of God. All our talents belong to God, and both principal and interest are one day to be handed back to Him. Those who demand large pay for the use of the talents entrusted to them are not returning to God that which He requires.<sup>14</sup>*LtMs, Ms 164, 1899, par. 22*

If those who have been connected with the work of God for many years would study carefully how much injury they have done the Lord's vineyard by unwise moves, by departing from right principles, by diverting means from the cause of God, by using their position of influence to lead others into crooked paths, instead of grasping for higher wages, they would humble themselves before God with a repentance that needeth not to be repented of. They need to ask themselves the question, "How much owest thou unto my Lord?"

[*Luke 16:5.*] What account shall I render for the talent misused, for following my own unsanctified imagination? What can I do to blot out the evil results of my unwise moves which have so limited the resources of the cause? Had every man occupied his position of trust with faithfulness, there would be no dearth of means today in the Lord's treasury. *14LtMs, Ms 164, 1899, par. 23*

Our relation to the work of God is not to be placed on a mercenary foundation—according to the estimate of man, so much work, so much pay. It is a great mistake for men to suppose their services are invaluable. Let God be true to His Word, and there will be a great change in the estimate of work done for the Master. *14LtMs, Ms 164, 1899, par. 24*

O there are many things to be corrected in the men who are ready to grasp so much! How inappropriate are the selfish graspings for reward. This craving for high wages has expelled the love of God from many hearts. Pride of position is a deep-seated evil which has ruined thousands. Yes, tens of thousands, full of ambition for distinction and display have been ruined because they have lost sight of principle. They have measured themselves among themselves, and compared themselves with themselves. Their eager grasping for credit and reward has resulted in diminished spirituality. This is a lesson all should study carefully, that they may be warned against selfishness and avarice, against pride which destroys love for God and corrodes the soul. *14LtMs, Ms 164, 1899, par. 25*

When any man connected with the work of God refuses to work for the wages he is receiving when he is receiving a reasonable sum for his services, he may obtain what he asks for, but it will often be at the loss of the grace of God from his heart, which is of more value than gold and silver and precious stones. The apostle Peter writes, "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, such as silver and gold, from your vain conversation, received by tradition from your fathers, but with

the precious blood of Christ, as of a lamb without blemish and without spot.” [1 Peter 1:15-19.]<sup>14</sup>LtMs, Ms 164, 1899, par. 26

Our God weighs the actions of men. Paul says, “God is not unrighteous to forget your work and labor of love, which ye have showed toward his name.” [Hebrews 6:10.] The Lord rewards fruitfulness and spiritual growth. “He that hath, to him shall be given.” [Mark 4:25.] He will not fail to reward the act of faith and love. The grace of Christ cherished in the heart is always progressive, leading to an increase of knowledge, an ability to acquire a larger, deeper conception of divine things, until the words are traced in the books of heaven, Ye are complete in Him. Then in the place of the curse pronounced upon the barren fig tree, there is commendation and blessing. “And we desire of you that every one of you show the same diligence, to the full assurance of hope unto the end, that ye be not slothful, but followers of those who through faith and patience inherit the promises.” [Hebrews 6:11, 12.]<sup>14</sup>LtMs, Ms 164, 1899, par. 27

Those who labor earnestly and wholeheartedly as husbandmen in the Lord’s vineyard, after having done to the utmost of their ability, often feel that they have done comparatively nothing. Instead of swelling with pride and importance, and measuring every hour of work with exactitude, they tremble and fear lest they will lose their reward. They compare their labors with the labors of Christ for poor sinners, and account themselves unprofitable servants. Christ gave no stinted service. Through weary days He toiled, and through long nights He bent in prayer for grace and endurance that He might do a larger work. With strong crying and tears He sent His petition to heaven, that His human nature might be strengthened to embrace the world. O if His people would know the things that make for their peace! But this is an experience which they do not have. They are ignorant of what fellowship with Christ means. They know comparatively nothing of consecrated human service.<sup>14</sup>LtMs, Ms 164, 1899, par. 28

I wish I could impress these words upon the minds of those who read them. We should never forget them, for they mean all that they imply. Christ calls us to become one with Him in genuine service. In every line of work it is our privilege to serve God with willingness,



faithfulness, and gladness of heart. Shall we not do this? In the field, walking beside the plough, in the home life, in the missionary fields, we can serve Him. And when we lay off our rough garments, and engage in other lines of duty, we can still work with His glory in view. We need lose no opportunity of accomplishing good. And as we improve every opportunity of laboring for God, we shall have a sweet sense of peace and joy. And in the day when we shall sit down at the table of the Lord, Christ Himself will serve us as His loyal, royal children. Then those who now estimate themselves as first shall be last, and the last shall be first.<sup>14</sup>*LtMs, Ms 164, 1899, par. 29*

## Ms 165, 1899

### Words of Counsel to Ministers and Physicians

NP

December 26, 1899 [typed]

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“And there were certain Greeks among them, that came up to worship at the feast; the same came therefore to Philip, ... and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew telleth Jesus.” [*John 12:20-22.*]*14LtMs, Ms 165, 1899, par. 1*

When the Saviour heard these words, His countenance lighted up. Divinity flashed through humanity. He saw in anticipation His death on the cross and the glorious victory resulting therefrom. His heart swelled with love for the human race. He answered, “The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.”*14LtMs, Ms 165, 1899, par. 2*

“If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then there came a voice from heaven, saying, 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. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be

lifted up, will draw all men unto me.” [Verses 23-32.] *14LtMs, Ms 165, 1899, par. 3*

Soon was to be offered the great Sacrifice to which all the Jewish offerings pointed. When with the cross before Him, the Saviour uttered the sublime prediction, “Now shall the prince of this world be cast out. And I, if I be lifted up, shall draw all men unto me.” [Verses 31, 32.] He saw that the great apostate, who had been expelled from heaven, was the central power in the earth. Looking for Satan’s throne, He found it set up where God’s throne should have been. He saw all men worshiping the apostate, who inspired them with rebellion. The inhabitants of this world had prostrated themselves at Satan’s feet. *14LtMs, Ms 165, 1899, par. 4*

Christ declared, “Where stands Satan’s throne, there shall stand My cross, the instrument of humiliation and suffering. No single principle of human nature will I violate. Clothing My divinity with humanity, I will endure every temptation wherewith man is beset. I will call to My aid the powers of heaven, that men and women, imbued with My Spirit, may overcome as I overcame. As evil agencies have arrayed themselves in opposition to God, so human influences united with divine agencies will work to oppose Satan and bring in righteousness. My benevolence and grace will find employment for human instrumentalities. The work out of My purposes in behalf of degraded humanity require that divine and human forces be combined. This will be necessary in order to successfully resist the power that would eclipse every ray of light from heaven. All My faithful, believing ones are needed to cooperate with Me. Clothed in the whole armor of righteousness, men are to stand in the power of My might.” *14LtMs, Ms 165, 1899, par. 5*

In the councils of heaven the cross was ordained as the means of atonement. This was to be God’s means of winning men to Him. Christ came to this earth to show that in humanity He could keep the holy law of God. “I have kept my Father’s commandments,” He declared. [John 15:10.] The Saviour proposed to reestablish the principles of human dependence upon God and co-operation between God and man. He purposed to unite God and man by the golden chain of love. *14LtMs, Ms 165, 1899, par. 6*

Christ's identity with man will ever be the power of His influence. He became bone of our bone and flesh of our flesh. "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.] Adam's sin plunged the race into hopeless misery. Christ, by His human relationship to men, drew them close to God. He might have cut Himself loose from fallen beings. He might have treated them as sinners deserve to be treated. But instead, He came still nearer to them. He clothed His divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, and before the fallen world how much God loves the human race. *14LtMs, Ms 165, 1899, par. 7*

"Surely he hath borne our griefs and carried our sorrows; ... 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 53:4, 5.] He was made "sin for us, who knew no sin, that we might be made the righteousness of God in him." [2 Corinthians 5:21.] If we inquire, "Why art thou red in thine apparel, and thy garments like him that treadeth the winefat?" He can answer, "I have trodden the winepress alone, and of the people there was none with me." [Isaiah 63:2, 3.] *14LtMs, Ms 165, 1899, par. 8*

Christ could not have done this work had He not been personally spotless. Only One who was Himself perfection could be at once the Sin-bearer and the Sin-pardoner. He stands before the congregation of His redeemed as their sin-burdened, sin-stained Surety, but it is their sins He is bearing. All through His life of humiliation and suffering, from the time that He was born an infant in Bethlehem till He hung on the cross of Calvary, and cried in a voice that shook the universe, "It is finished," the Saviour was pure and spotless. [John 19:30.] At any time in His life He could offer His enemies the challenge, "Which of you convinceth me of sin?" [John 8:46.] He offered Himself without spot to God. *14LtMs, Ms 165, 1899, par. 9*

Jesus turned His whole being into a sacrifice. There is nothing that can be compared with the vastness of His plan for the salvation of man. And those who are truly imbued with the rich grace of God will

be filled with the spirit of self-sacrifice. Those who have an experimental knowledge of the love of God will not only desire the success and enlargement of the work under their supervision; they will do their utmost to lift the standard in destitute regions. The message must be given. If the Lord's money is invested in enterprises in one country only, if men do not strive to set in operation in other fields the work they deem so necessary in their own little world, how can the Lord bless them?<sup>14</sup>*LtMs, Ms 165, 1899, par. 10*

Brethren, do not, I beg of you, build up the work only in the places where you are presiding. Plan your work with reference to the field as a whole. If you wish to advance the glory of God, you must not allow one thread of selfishness to appear in your calculations. Christ expects every one of us to remember that He died for the world. He died not merely for one or two or three cities, but for the whole world. His self-sacrificing love brought Him from the heights of heaven to the depths of humiliation.<sup>14</sup>*LtMs, Ms 165, 1899, par. 11*

To save perishing human beings, the Son of the infinite God turned His whole life into a sacrifice. He knew that divine power would come upon men, that the Holy Spirit would make His servants mouthpieces for God. Men and women are Christ's ordained agencies. He makes them the channel through which to communicate His grace. The ministry of the Word [is] God's appointed plan for the spread of the gospel. He has promised to give the Holy Spirit to those who preach the Word. But unless ministers are controlled by this Spirit, they speak not of God but of themselves.<sup>14</sup>*LtMs, Ms 165, 1899, par. 12*

Let every one remember the words, "We are laborers together with God; ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] God works upon mind and heart, and this work produces character. "Ye are God's building." You are representatives of the great Master-Worker. God forbid that we should neglect to learn the trade of character building. The course to be pursued in this work is not according to the ideas of the world; the fashioning is not similar to the fashioning of the world. Those who enter the work of God without hiding self in Christ will soon disconnect themselves from

the Master's building. *14LtMs, Ms 165, 1899, par. 13*

Paul writes, "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. *14LtMs, Ms 165, 1899, par. 14*

"In whom we have redemption through his blood, even 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 fullness 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." [*Ephesians 1:3-10.*]*14LtMs, Ms 165, 1899, par. 15*

Notice the beginning of Paul's letter to the Galatians: "Paul, an apostle, (not of men, neither by men, but by Jesus Christ, and God the Father, who raised him from the dead;) and all the brethren which are with me, unto the churches of Galatia: Grace be unto you and peace from God the Father, and from our Lord Jesus Christ." These high, holy, mighty powers stand at the head of the great firm. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory both now and for ever." [*Galatians 1:1-5.*]*14LtMs, Ms 165, 1899, par. 16*

How wise [of] Paul to present the paternal character of God. He appreciated, as few now appreciate it, the meaning of the words, "Our Father." He was so filled with the Spirit of Christ that he understood God's relation to human beings. *14LtMs, Ms 165, 1899, par. 17*

False principles and false doctrines were entering the church at Galatia, just as they are entering the churches today, and the apostle's heart was hurt and bruised. "I marvel," he writes, "that ye

are so soon removed from him that called you into the grace of Christ unto another gospel.” [Verse 6.] God had called Paul to do advance work, but he had the same difficulties to meet that will be met by all those who labor for God in 1899. “There be some that trouble you, and would pervert the gospel of Christ,” he continues. [Verse 7.] Middle men, claiming to believe the truth, were bringing in heresies, mingling Jewish traditions with the teaching of the gospel, saying, “Except ye be circumcised after the manner of the Jews, ye cannot be saved.” [Acts 15:1.] *14LtMs, Ms 165, 1899, par. 18*

Paul saw that this was turning some away from the truth, and he said, “As I said before, so say I now again, If any man preach any other gospel unto you than that we have preached unto you, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after men. For I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ.” [Galatians 1:9-12.] *14LtMs, Ms 165, 1899, par. 19*

The Lord has a work for His people to do. They are to make known the truth in its purity. The work of preaching Christ and Him crucified is to be the highest, grandest, and most important work ever done in our world. We have need of deep, earnest faith, faith which believes in God’s Word, faith which binds the soul in close union with the perfect, divine-human heart of Christ. *14LtMs, Ms 165, 1899, par. 20*

The work given to ministers is to preach the truth. Unless they are guarded, they will surely muffle the truth by human ornamentations. Let no minister suppose that by flowery discourses he can convert souls. Let him be renewed by the grace of Christ. This means that he must yoke up with Christ and learn His meekness and lowliness. Pride is death to spirituality. Every worker should feel that for all his success he is indebted to the great Worker. *14LtMs, Ms 165, 1899, par. 21*

The Lord has a special work to be done. This work is not to be done in accordance with man’s planning. Medical missionary work is to be closely connected with the ministry of the Word, bound up with

the third angel's message, the last message of mercy and warning to be given to the guilty world. The work of health reform, is to be bound up with the gospel. These cannot be separated, for God has united them. When these parts of the work are carried forward on correct lines, the third angel's message will be given in accordance with God's purpose. *14LtMs, Ms 165, 1899, par. 22*

God has connected with work of the physician with the work of the minister. Both are needed. Each is to strengthen and give influence to the other. Physicians and ministers are engaged in one and the same great work, a work which embraces truths of infinite importance. *14LtMs, Ms 165, 1899, par. 23*

The work of advocating the principles of health reform is not to be a haphazard work; it is a work which is deep and broad and high, and essential work, the credentials of which are its practical workings. Because we are health reformers, we are not to make a raid upon people's habits and practices. This is striking too directly at the gods they worship. Instead, we are to offer them something better. Why have we established health reform institutions? That we may give people a practical demonstration of the principles we advocate. *14LtMs, Ms 165, 1899, par. 24*

We cannot ask religionists to give up their beliefs unless we offer them something better. The church members of today attend fairs and sociables. Gluttony and drunkenness is seen. They serve the gods of this world, offering them time and money. The Lord's lent treasures are misapplied and abused. His husbandry and building are destroyed. Some are intelligent in regard to the result of this course of action. Others are ignorant, they do not know, nor do they care, for appetite has bound them in chains. *14LtMs, Ms 165, 1899, par. 25*

The heavenly angels are intensely interested in those who are fighting the good fight of faith. Our Saviour is watching earnestly the warfare between good and evil agencies. Satan is working constantly to bring in interests that will so absorb men's minds that they will lose eternity out of their reckoning. Those in high places are so deeply taken up with that which concerns common, worldly enterprises that they have no sense of their spiritual needs. For this



reason the Lord has directed the establishment of institutions upon a plan entirely different from that followed by the world. *14LtMs, Ms 165, 1899, par. 26*

It is God's will that sanitariums shall be erected. These institutions are to be conducted on gospel principles. The gospel is to give character to every sanitarium that shall be established among Seventh-day Adventists. The first sanitarium erected in this new world is to be founded and conducted on right principles. *14LtMs, Ms 165, 1899, par. 27*

Every sanitarium established among Seventh-day Adventists should be made a Bethel. Those who are connected with this branch of the work should be consecrated to God. Those who minister to the sick, who perform delicate, grave operations, should remember that one slip of the knife, one nervous tremble, and a soul may be launched into eternity. Physicians should not be allowed to take so many responsibilities that they have no time for special seasons of prayer. Those in the sanitarium should be prayed with. By earnest prayer physicians should show their dependence upon God. *14LtMs, Ms 165, 1899, par. 28*

The light upon health reform must be given to the world. Educate, educate, educate, in the sanitarium and out of it. Lead all with whom you come in contact to think of Jesus, the Way, the Truth, and the Life. *14LtMs, Ms 165, 1899, par. 29*

For all our institutions, and especially for our sanitariums, the very best helpers should be selected. Much depends on physicians. There is serious danger that if a physician receives from the Lord ability and tact, he will think that the glory should be given to him. Only by giving all the honor to God, who by His Holy Spirit has given us all we have, can our sanitariums properly represent the truth. *14LtMs, Ms 165, 1899, par. 30*

I would say to our physicians, Ask men and women to accept as their Saviour the One whom the Word declares can accomplish all things. Tell them that you believe the Word of God and His promises, that you would not dare to undertake critical operations without first making them special subjects of prayer. Invite them to come to Jesus with all their sins, and let Him take them away. As a

people we have a truth which is distinct from all other professions of faith. But if our physicians have no more faith than other physicians, how can they be witnesses for God? There is need, great need, for us to live the pure, grand doctrines we hold. We need to show our faith by our works. Those who claim to believe the Bible just as it reads need to show by word and action that the mind is filled with a knowledge of present truth, that this truth exercises a positive influence upon the life, sanctifying the soul.*14LtMs, Ms 165, 1899, par. 31*

Our physicians need to reform in the matter of making high charges for critical operations as is the custom of the worldly physician. A change will have to be made in this matter, for the Lord does not approve of robbery. In the past physicians have acted as though the law did not apply to them in regard to their charges. But because they are physicians they are not beyond the domain of God's law. It is not just or righteous for our physicians to follow a worldly standard in their charges.*14LtMs, Ms 165, 1899, par. 32*

Neither are ministers of the gospel to set the highest price on their work in behalf of the souls for whom Christ made a voluntary offering. Freely and willingly He died on the cross that He might save all who come unto Him. Christ is our Pattern, and unless men are willing to learn in His school how to reveal His meekness and lowliness, they will not be successful in their work for Him. Neither will they be successful in winning eternal life. It is those who honor the Lord who are honored by Him.*14LtMs, Ms 165, 1899, par. 33*

Those who are partakers of the divine nature pray earnestly, and asking, they receive. They seek diligently to understand the commandments of God, that they may make no mistake. They delight to do the will of God, that they may be distinguished as loyal members of the Lord's great firm. They love their brethren and are bound up with them by the cords of Christian fellowship. They are humble men, as singular for their humility as was Moses.*14LtMs, Ms 165, 1899, par. 34*

Moses was the greatest man who ever stood as leader of the people of God. He was greatly honored by God, not for the experience which he had gained in the Egyptian court, but because

he was the meekest of men. God talked with him face to face, as a man talks with a friend. If men desire to be honored by God, let them be humble. These who carry forward God's work should be distinguished from all others by their humility. Of the man who is noted for his meekness, Christ says, "He can be trusted. Through him I can reveal myself to the world. He will not weave into the web any threads of selfishness. I will manifest myself to him as I do not to the world." *14LtMs, Ms 165, 1899, par. 35*

When Jesus talked with the Samaritan woman, He did not reprove her for coming to draw from Jacob's well, but He presented something of far greater value. In comparison with Jacob's well, He showed her the fountain of living water. "If thou knewest the gift of God," He said, "and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water ... Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." [*John 4:10, 13, 14.*]*14LtMs, Ms 165, 1899, par. 36*

The living water is the Holy Spirit. This is a constant satisfaction to the thirsty soul. It is the absence of this Spirit that creates in men a desire to dishonor the spiritual fountain with which they are connected. He who is truly united with Jesus Christ receives a constant supply of living water. Depending on this supply of rich of rich grace, which brings great and still greater blessing, God's servants are not worried or anxious about their future standing. *14LtMs, Ms 165, 1899, par. 37*

There are some physicians who think it necessary to have the favor and influence of the world. All that our physicians gain in this line will be to them great loss. He who is the author and finisher of our faith has never given us any encouragement to think that the world and the popular churches will be in accord with the truth which is as a sharp, two-edged sword, cutting to the very heart of worldly practices and human selfishness. When a physician feels that he must do something to gain the favor of the world, when he chooses to separate from the work of God and connect with the world, flattering himself that thus he will obtain widespread influences, he

divorces himself from God and goes on a warfare at his own charges.*14LtMs, Ms 165, 1899, par. 38*

In time, his motives are read even by worldly men, and he loses all by his selfishness. God will not serve with any man who links himself with worldlings or church members to secure influence. Influence must come in God's way, or it is not of the least value. The wisdom of the wise is foolishness with God. "The Lord knoweth the thoughts of the wise that they are vain; therefore let no man glory in men. For all things are yours, ... and ye are Christ's, and Christ is God's." [*1 Corinthians 3:20, 21, 23.*] Please read the *second chapter of First Corinthians.**14LtMs, Ms 165, 1899, par. 39*

Those who are not daily taught by the Lord, in answer in their earnest petitions, are ignorant of divine grace. They walk contrary to God, even though they may have had many advantages. There are many physicians who have no conception of the truths revealed by searching the Word, because their minds are preoccupied by a variety of things which disqualify them to meet God and answer to Him for their relationship to Him. There are those who love darkness rather than light.*14LtMs, Ms 165, 1899, par. 40*

Shall the physicians who are a part of God's great firm expect such men to sustain them and give them wisdom and influences? Are they not as broken reeds? Will the Lord be pleased to have His servants solicit their sustenance and influence? God has not marked out any such course for His workers. The less we depend upon human policy or inventions to make our work a success before the churches [or] the world, the more success we shall have. Men will feel that there is nothing to be alarmed about in seeing ministers moving from place to place with their cotton meetinghouse, if they desire to be under the influence worldly elements can give them.*14LtMs, Ms 165, 1899, par. 41*

The Holy Spirit is fully acquainted with every barrier created against the truth, and is able to communicate light and the knowledge of God's Word to us as Christ's representatives. The divine power is at our command. We may rely upon God as all-sufficient. We need not exchange the wisdom of God for the wisdom of men. The Holy Spirit taught the writers of the Bible what truths it was necessary to

communicate to the human race, and gave them language in which to clothe the ideas given them by God. The Bible is our textbook, our Counsellor. In it are to be found the very leaves of the tree of life. It is an expression of the will and character of God, and is a perfect rule of faith and practice. Let us not go to men in the darkness of unbelief, who know not the work we have done and are doing, to be sustained and upheld by their influence. We could not give God greater offense than to do this. They are without spiritual discernment, without a knowledge of the history of God's people. We cannot expect them to comfort and support those who are called to do a work which they know nothing of.<sup>14</sup>*LtMs, Ms 165, 1899, par. 42*

Our physicians surely do not realize that by their actions which they suppose recommend them, they are making their influence of none effect. If they cannot advance in faith, if they cannot stand on vantage ground in regard to truth and its various lines, the work may as well stop where it is. The Holy Spirit is the power which must attend the proclamation of divine truth. Physicians and ministers give themselves away when they go through a program of being introduced to a congregation after they have in the same place spoken to hundreds and thousands.<sup>14</sup>*LtMs, Ms 165, 1899, par. 43*

Men who know not the truth look up to the man who seems to them to have had divine enlightenment. They are convinced that this man is imbued with a Spirit that comes from God, that he is under the teaching of the Holy Spirit. But when a teacher, be he physician or minister, turns for patronage and influence to those who have listened to him with astonishment, and marveled at the gracious words spoken, the conviction is swept away. The worldly policy appears, and this weakness makes of none effect the work of the teacher. The solemn, serious impressions made by the Holy Spirit are effaced. The people thought the teacher was holy, set apart by the Lord to do a special work; but now they are inclined to believe that his work was a scheme connected to deceive them and get their money.<sup>14</sup>*LtMs, Ms 165, 1899, par. 44*

In Newcastle, in Maitland, the sound of the truth has gone forth, the trump of the Word of God has been heard. The work of health

reform in these places must not take the form of a private enterprise. This will kill the influence of the ministry of the Word and medical missionary work. The people will say, We have all we can attend to among ourselves. We do not approve of this private, personal drawing for means. *14LtMs, Ms 165, 1899, par. 45*

Tell your wants to God in prayer; but for Christ's sake, for the truth's sake, do not pursue a course which will belittle the sacred, elevated work we have to do. We bear the most solemn message ever given to our world, and physicians and ministers, with all other workers, are to draw together. They are not to pull apart. The physician is not to think that he will be more popular if he stands out separate from the gospel ministry. Doctors and ministers must draw together. Dr. Caro's movement in hiring a hall and striking out in his own lines to do as he thought best, without counselling with his brethren, shows a want to sound judgment. If he had any influence, this influence was needed by the workers just at the time that the tent was being moved. This was the time in which he should have used his influence to draw people to the meetings which were to bind off the work of the camp meeting. *14LtMs, Ms 165, 1899, par. 46*

Such a lack of perception is calculated to do great harm. If Dr. Caro withdraws his part of the work at the time it is most needed, if at the time when the battle goes the hardest he establishes interests of his own, he certainly is not the man to be [connected] with the sanitarium. If when the interest seems to decline we leave it, we give an impression that is detrimental to the work which has cost so much money and so much hard effort. Unless we renounce dependence on worldly wisdom, unless in faith we rely on divine guidance, and bind our interests firmly together, we shall be weak rather than strong. *14LtMs, Ms 165, 1899, par. 47*

It will take double work to remove the impressions made on the people of Maitland by the wrong moves that have been made. From some minds these impressions can never be effaced. My brother, you have certainly shown poor tact in fighting the powerful spiritual foes which have set themselves to oppose the Lord's work. *14LtMs, Ms 165, 1899, par. 48*

As Daniel was praying, an angel came to him, saying, "Fear not,

Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.” [*Daniel 10:12-14.*] *14LtMs, Ms 165, 1899, par. 49*

We have certainly been hindered by Dr. Caro drawing apart from the gospel ministry, and going out to work on his own responsibility. In his shortsighted discernment, Dr. Caro has greatly retarded a work which God purposed should be done. We pray that the work may recover from the result of a division of forces. *14LtMs, Ms 165, 1899, par. 50*

The wisdom of this world, of which worldly men are proud, in which they glory, brings no honor to God. Let not any man deceive himself by thinking that he has superior wisdom. Paul declares, “If any man among you seemeth to be wise,” ... if he thinks that alone he is able to do an important work—“let him become a fool that he may be wise.” [*1 Corinthians 3:18.*] His only hope is to renounce dependence on human wisdom, and realize his need of divine guidance at every step. He is to seek every day for the Holy Spirit’s power which God gives to all who are humble and trustful. He is to stand on vantage ground before the world, before angels, and before men, for he is seeking for light. He depends on God to show him the way. He does not rush on in self-confidence. *14LtMs, Ms 165, 1899, par. 51*

Let those who have been blessed by a knowledge of the Word of God remember the words of Paul, “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God giveth 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.” [*Verses 5, 6, 8, 9.*] *14LtMs, Ms 165, 1899, par. 52*

All should understand that their efficiency comes from God. When we have spiritual discernment, we shall know that we are dependent on the Lord and not on man, and when we know this, the Lord will not have to withdraw Himself from us to bring us to our senses. We shall feel that God alone is to be honored. The men who make God their trust, who are true to the power of the Holy Spirit, will be made effectual in the salvation of men.<sup>14</sup>*LtMs, Ms 165, 1899, par. 53*

Those who try to carry forward in right lines the work of health reform will meet with opposition; for the world calls for the broad road of self-indulgence, while Christ says, "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 that find it." [*Matthew 7:13, 14.*]<sup>14</sup>*LtMs, Ms 165, 1899, par. 54*

A strait gate means a gate difficult to enter. By this illustration Christ showed how hard it is for men and women to leave the world and the attractions it holds, and heartily and lovingly obey the commandments of God. The wide gate is easy to enter. Entrance through it does not call for the restrictions which are painful to the human heart. Self-denial and self-sacrifice are not seen in the broad way. There depraved appetite and natural inclinations find abundant room. There may be seen self-indulgence, pride, envy, evil surmisings, love of money, self-exaltation. Those who enter at the wide gate can be selfish and greedy. They can plunder their fellow men and rob God of that which belongs to Him.<sup>14</sup>*LtMs, Ms 165, 1899, par. 55*

The doctrine we believe speaks for itself in our deeds and words. "Ye shall know them by their fruits," Christ said. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." [*Verses 16, 18.*]<sup>14</sup>*LtMs, Ms 165, 1899, par. 56*

Our work for this time is not to be done by enticing words of man's wisdom, such as were used by heathen orators to gain applause. Speak in the demonstration of the Spirit, and with the power which God alone can impart. The testing truths for this time are to be



proclaimed by men whose lips have been touched with a live coal from off God's altar. Such preaching will be a decided contrast to the preaching usually heard. Faithful, God-sent messengers are a spectacle to the world, to angels, and to men, not because they place themselves in high positions, but because they show that they are strengthened and helped by the Spirit.*14LtMs, Ms 165, 1899, par. 57*

The movements which have been made in America, and which have been begun here to separate the medical missionary work from the ministry, are not of God's devising. Those who do medical missionary work must go forward on their own responsibility. The gospel and medical missionary work must go forward hand in hand, as God has appointed. The work is to be bound together. How can God's purpose be fulfilled if it is all arms, without a head to devise wise plans and movements?*14LtMs, Ms 165, 1899, par. 58*

In the ministry of the Word it is not only the words of the minister that are needed. Reading of the Scriptures, prayer, [and] singing, are essential. All these help to make the work a complete whole. So the varied gifts and talents entrusted to God's people are to be united in one body, under one acknowledged head—Jesus Christ, who has redeemed us by His own blood. Thus we testify to the world that we do not stand under human guidance, but under a heavenly Leader.*14LtMs, Ms 165, 1899, par. 59*

Christ was sent by God to redeem men. As faithful soldiers, we are to act in His name and under His authority. He is the Captain of our salvation, and we are to obey His orders. The unity in the Lord's family on earth must be perfect. The ministers and physicians who are under the training and guidance of the Lord Jesus will work intelligently, not to attract men to themselves, not to exalt themselves, but to win souls to Christ. As servants of God we are to do this work faithfully. As laborers with the great Husbandman, we are to work together. The success of the work is due to Him alone, and to Him is to be ascribed all the glory.*14LtMs, Ms 165, 1899, par. 60*

## Ms 166, 1899

### God's Design in Establishing Sanitariums

NP

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It is God's design to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles, He desires to separate them from the customs, habits, and practices of the world. He seeks to bring them near to Himself, that He may make known to them His will.<sup>14</sup>*LtMs, Ms 166, 1899, par. 1*

This was His purpose in the deliverance of Israel from Egypt. At the burning bush Moses received from God the message for the king of Egypt, "Let my people go, that they may serve me."<sup>Exodus 7:16</sup>. With a mighty hand and an outstretched arm God brought out the Hebrew host from the land of bondage. Wonderful was the deliverance He wrought for them, punishing their enemies who refused to listen to His word, with total destruction. God desired to take His people apart from the world, and prepare them to receive His word. From Egypt He led them to Mount Sinai, where He revealed to them His glory. Here there was nothing to attract their senses or divert their minds from God. As the vast multitude looked at the lofty mountains towering above them, they could realize their own nothingness in the sight of God.<sup>14</sup>*LtMs, Ms 166, 1899, par. 2*

Beside these rocks, immovable except by the power of the divine will, God communicated with men. And that His word might ever be clear and distinct in their minds, He proclaimed amid thunder and lightning and with terrible majesty the law which He had given in Eden, and which was the transcript of His character. And the words were written on tables of stone by the finger of God. Thus the will of the infinite God was revealed to a people who were called to make known to every nation, kindred, and tongue the principles of His government in heaven and in earth.<sup>14</sup>*LtMs, Ms 166, 1899, par. 3*

To the same work He has called His people in this generation. To them He has revealed His will, and of them He requires obedience. In the last days of this earth's history the voice that spoke from Sinai is still saying to men, "Thou shalt have no other gods before me." *Exodus 20:3*. Man has set his will against the will of God, but he cannot silence this word of command. The human mind can never full comprehend its obligation to the higher power, but it cannot evade the obligation. Profound theories and speculations may abound, men may try to set science in opposition to revelation, and thus do away with the law of God; but stronger and still stronger will the Holy Spirit bring before them the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve." *Matthew 4:10.14LtMs, Ms 166, 1899, par. 4*

How is the world treating the law of God? Everywhere men are working against the divine precepts. Even the churches are taking sides with the great apostate. Men in their blindness boast of wonderful progress and enlightenment, but the heavenly watchers see the earth filled with corruption and violence. Because of sin the atmosphere of our world has become as the atmosphere of a pesthouse. *14LtMs, Ms 166, 1899, par. 5*

A great work is to be accomplished in setting before men the saving truths of the gospel. This is the means ordained by God to stem the tide of moral corruption. This is His means of restoring His moral image in man. It is His remedy for universal disorganization. It is the power that draws men together in unity. *14LtMs, Ms 166, 1899, par. 6*

To present these truths in the work of the third angel's message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in our world at this time. That this work may be carried forward on correct lines, He has directed the establishment of schools, sanitariums, publishing houses, and other institutions. In these institutions the attributes of God are to be unfolded, and the glory and excellence of the truth is to be made to appear more vivid. *14LtMs, Ms 166, 1899, par. 7*

The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated

on altogether different lines from those followed in any institution in our world. It was to be founded and conducted on Bible principles, as the Lord's instrumentality. Those who had any connection with this institution were to be educated in health restoring principles. *14LtMs, Ms 166, 1899, par. 8*

The human family is suffering because of the transgression of the laws of God. Satan is constantly urging men to accept His principles, and thus he is seeking to counterwork the work of God. He is constantly representing the chosen people of God as a deluded people. He is an accuser of the brethren, and his accusing power he is constantly using against those who work righteousness. The Lord desires through His people to answer Satan's charges by showing the result of obedience to right principles. *14LtMs, Ms 166, 1899, par. 9*

He desires our health institutions to stand as witnesses for the truth. They are to give character to the work which must be carried forward in these last days in restoring man through a reformation of the habits, appetites, and passions. Seventh-day Adventists are to be represented to the world by the advance principles of health reform which God has given us. *14LtMs, Ms 166, 1899, par. 10*

Still greater truths are unfolding for this people as we draw near the close of time, and God designs that we shall everywhere establish institutions where those who are in darkness in regard to the needs of the human organism may be educated, that they in their turn may lead others into the light of health reform. The blind leaders of the blind must learn the truth in regard to healthful living as taught in the Scriptures. *14LtMs, Ms 166, 1899, par. 11*

"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*. Our health institutions must be conducted on life saving principles. Those who are suffering because of transgression of physical laws are to be taught that transgression of the laws of nature is transgression of the laws of God. "If thou wilt enter into life," Christ says, "keep the commandments." *Matthew 19:17*. Live out My law "as the apple of thine eye." *Proverbs 7:2*. *14LtMs, Ms 166, 1899, par. 12*

And in our medical institutions the people are to be brought in contact with the special truths for this time. God says, "There shall be institutions established under the supervision of men who have been healed through a belief in God's Word, and who have overcome their defects of character." In the world all kinds of provision have been made for the relief of suffering humanity, but the truth in its simplicity is to be brought to these suffering ones through the agency of men and women who are loyal to the commandments of God. Sanitariums are to be established all through our world, and managed by a people who are in harmony with God's laws, a people who will cooperate with God in advocating the truth that determines the case of every soul for whom Christ died.*14LtMs, Ms 166, 1899, par. 13*

The truth is to be lived out by every one who has any connection with the work of God in our sanitariums. Physicians, nurses, and helpers are to work in harmony, to heal not merely the maladies of the body, but the disorders of the soul. When this is done, a power from God will go with the workers. Physicians, managers, and nurses will be living channels of light. The Lord will work with the people who will honor Him.*14LtMs, Ms 166, 1899, par. 14*

All the light of the past, which shines unto the present, and reaches forth into the future, as revealed in the Word of God, is for every soul who comes to our health institutions. The Lord designs that the sanitariums established among Seventh-day Adventists shall be symbols of what can be done for the world. Types of the saving power of the truths of the gospel, they are to be agencies in the fulfillment of God's great purposes for the human race.*14LtMs, Ms 166, 1899, par. 15*

To God's people and His institutions in this generation, as well as to ancient Israel, belong the words written by Moses through the Spirit of inspiration:*14LtMs, Ms 166, 1899, par. 16*

"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." *Deuteronomy 7:6.14LtMs, Ms 166, 1899, par. 17*

"Behold, I have taught you statutes and judgments, even as the

Lord my God commanded me. ... 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?" *Deuteronomy 4:5-8.14LtMs, Ms 166, 1899, par. 18*

Even these words fail of reaching the greatness and the glory of God's purpose to be accomplished through His people. Not to this world only, but to the universe are we to make manifest the principles of His kingdom. The apostle Paul, writing by the Holy Spirit, says, "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 (made) (R.V.) known by the church the manifold wisdom of God." *Ephesians 3:8-10.14LtMs, Ms 166, 1899, par. 19*

Brethren, "we are made a spectacle unto the world, and to angels, and to men." *1 Corinthians 4:9*. "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" (*2 Peter 3:11, 12, margin*). *14LtMs, Ms 166, 1899, par. 20*

## Ms 167, 1899

### The Medical Missionary Work and the Gospel Ministry

NP

December 22, 1899 [typed]

This manuscript is published in entirety in *KC 15-18*.

As the medical missionary work becomes more extended, there will be a temptation to make it independent of our conferences. But it has been presented to me that this plan is not right. The different lines of our work are but parts of one great whole. They have one center. *14LtMs, Ms 167, 1899, par. 1*

In Colossians we read, "The body is of Christ. Let no man beguile you of your reward in a voluntary humility and a worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." *Colossians 2:17-19*. Our work in all its lines is to demonstrate the influence of the cross. The work of God in the plan of salvation is not to be done in any disjointed way. It is not to operate at random. The plan that provided the influence of the cross provided also the methods of its diffusion. This method is simple in its principles and comprehensive in its plain, distinct lines. Part is connected with part in perfect order and relation. *14LtMs, Ms 167, 1899, par. 2*

God has brought His people together in church capacity in order that they may reveal to the world the wisdom of Him who formed this organization. God knew what plans to outline for the efficiency and success of His people. Adherence to these plans will enable them to testify of the divine authorship of God's great plan for the restoration of the world. *14LtMs, Ms 167, 1899, par. 3*

Those who take part in God's work are to be led and guided by God. Every human ambition is to be submerged in Jesus Christ, who is head over all the institutions that God has established. He knows how to set in operation and keep in operation His own

agencies. He knows that the cross must occupy the central place, because it is the means of man's atonement, and because of the influence it exerts on every part of the divine government. The Lord Jesus, who has been through all the history of our world, understands the methods that should be invested with power over human minds. He knows the importance of every agency, and understands how the varied agencies should be related to one another. *14LtMs, Ms 167, 1899, par. 4*

"None of us liveth to himself." *Romans 14:7*. This is a law of God in heaven and on earth. God is the great Center. From Him all life proceeds. To Him all service, homage, and allegiance belongs. For all created beings there is the same great principles of life—dependence upon and cooperation with God. The relationship existing in the pure family of God in heaven was to exist in the family of God on earth. Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. *14LtMs, Ms 167, 1899, par. 5*

But the law that none liveth to himself Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that brought rebellion in heaven, and it was man's acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the heaven-ordained center. A demon became the central power in the world. Where God's throne should have been, Satan had placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy. *14LtMs, Ms 167, 1899, par. 6*

Who could bring in the principles ordained by God in His rule and government to counterwork the plans of Satan, to bring the world back to its loyalty? God said, I will send My Son. 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*. This is the remedy for sin. Christ says, "Where Satan has set his throne, there shall stand My cross. Satan shall be cast out, and I will be lifted up to draw all men unto Me. I will become the center of the redeemed world. The Lord God shall be exalted. Those who are now controlled by human ambition, human passions, shall become



workers for Me.*14LtMs, Ms 167, 1899, par. 7*

“Evil influences have conspired to counterwork all good. They have confederated to make men think it righteous to oppose the law of Jehovah. But My army shall meet in conflict with the satanic force. My Spirit shall combine with every heavenly agency to oppose them. I will engage every sanctified human agency in the universe. None of my agencies are to be absent. I work for all who love Me. I have employment for every soul who will work under My direction. The activity of Satan’s army, the danger that surrounds the human soul, call for the energies of every worker. But no compulsion shall be exercised. Man’s depravity is to be met by the love, the patience, the long-suffering of God. My work shall be to save those who are under Satan’s rule.”*14LtMs, Ms 167, 1899, par. 8*

Through Christ, God works to bring man back to his first relation to his Creator, and to correct the disorganizing influences brought in by Satan. Christ alone stood unpolluted in a world of selfishness, where men would destroy a friend or a brother in order to accomplish a scheme put into their minds by Satan. Christ came to our world, clothing His divinity with humanity, that humanity might touch humanity, and divinity grasp divinity. Amid the din of selfishness He could say to men, Return to your center, God. He Himself made it possible for man to do this by carrying out in this world the principles of heaven. In humanity He lived the law of God. To men in every nation, every country, every clime, He will impart heaven’s choicest gifts if they will accept God as their Creator and Christ as their Redeemer.*14LtMs, Ms 167, 1899, par. 9*

Christ alone can do this. His gospel, in the hearts and hands of His followers, is the power which is to accomplish this great work. “O the depth of the riches both of the wisdom and knowledge of God!” *Romans 11:33*. Christ made it possible for the work of redemption to be accomplished, by Himself becoming subjects to Satan’s misrepresentations. Thus was Satan to show himself to be the cause of disloyalty in God’s universe. Thus was to be forever settled the great controversy between Christ and Satan.*14LtMs, Ms 167, 1899, par. 10*

Satan strengthens the destructive tendencies of man’s nature. He

brings in envy, jealousy, selfishness, covetousness, emulation, and strife for the highest place. Evil agencies act their part through the devising of Satan. Thus the enemy's plans, with their destructive tendencies, have been brought into the church. Christ comes with His own redeeming influence, proposing through the agency of His Spirit to impart His efficiency to men, and to employ them as His instrumentalities, laborers together with Him in seeking to draw the world back to its loyalty. *14LtMs, Ms 167, 1899, par. 11*

Men are bound in fellowship, in dependence, to one another. By the golden links of the chain of love they are to be bound fast to the throne of God. This can be done only by Christ's imparting to finite men the attributes which man would ever have possessed had he remained loyal and true to God. *14LtMs, Ms 167, 1899, par. 12*

Those who, through an intelligent understanding of the Scriptures, view the cross aright, those who truly believe in Jesus, have a sure foundation for their faith. They have that faith which works by love and purifies the soul from all its hereditary and cultivated imperfections. *14LtMs, Ms 167, 1899, par. 13*

God has united believers in church capacity in order that one may strengthen another in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven if the members were of one mind and one faith. It is those who are not worked by the Holy Spirit that mar God's plan. Another spirit takes possession of them, and they help to strengthen the forces of darkness. Those who are sanctified by the precious blood of Christ will not become the means of counterworking the great plan which God Himself has devised. They will not bring human depravity into things small or great. They will not do anything to perpetuate division in the church. *14LtMs, Ms 167, 1899, par. 14*

It is true there are tares among the wheat; in the body of Sabbathkeepers evils are seen; but because of this shall they disparage the church? Shall not the managers of every institution, the leaders of every church, take up the work of purification in such a way that the transformation in the church shall make it a bright light in a dark place? *14LtMs, Ms 167, 1899, par. 15*

What may not even one believer be in the exercise of pure,

heavenly principles, if he refuses to be contaminated, if he will stand as firm as a rock to a “Thus saith the Lord”? Angels of God will come to his help, preparing the way before him.*14LtMs, Ms 167, 1899, par. 16*

Paul writes 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*. This entire chapter is a lesson which I entreat all who claim to be members of the body of Christ to study.*14LtMs, Ms 167, 1899, par. 17*

Again, Paul writes, “If the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted 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 bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. 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 also shalt be cut off.” *Romans 11:16-22*. Very plainly these words show that there is to be no disparaging of the agencies which God has placed in the church.*14LtMs, Ms 167, 1899, par. 18*

Sanctified ministry calls for self-denial. The cross must be uplifted, and its place in the gospel work show. Human influence is to draw its efficacy from the One who is able to save and to keep saved all who recognize their dependence upon Him. By the union of church members with Christ and with one another, the transforming power of the gospel is to be diffused throughout the world.*14LtMs, Ms 167, 1899, par. 19*

In the work of the gospel the Lord uses different instrumentalities, and nothing is to be allowed to separate these instrumentalities.

Never should a sanitarium be established as an enterprise independent of the church. Our physicians are to unite with the work of the ministry of the gospel. Through their labors, souls are to be saved, that the name of God may be magnified. *14LtMs, Ms 167, 1899, par. 20*

Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is connected with the body. Without this union, neither part of the work is complete. The medical missionary work is the gospel in illustration. *14LtMs, Ms 167, 1899, par. 21*

But God did not design that the medical missionary work should eclipse the work of the third angel's message. The arm is not to become the body. The third angel's message is the gospel message for these last days. In no case is it to be overshadowed by other interests and made to appear an unessential consideration. When in our institutions anything is placed above the third angel's message, the gospel is not there the great leading power. *14LtMs, Ms 167, 1899, par. 22*

The cross is the center of all religious institutions. These institutions are to be under the control of the Spirit of God; in no institution is any one man to be the sole head. The divine mind has men for every place. *14LtMs, Ms 167, 1899, par. 23*

Through the power of the Holy Spirit, every work of God's appointment is to be elevated and ennobled, and made to witness for the Lord. Man must place himself under the control of the eternal mind, whose dictates he is to obey in every particular. *14LtMs, Ms 167, 1899, par. 24*

Let us seek to understand our privilege of walking and working with God. The gospel, though it contain's God's expressed will, is of no value to men, high or low, rich or poor, unless they place themselves in subjection to God. He who bears to his fellow men the remedy for sin, must first be worked himself by the Spirit of God. He must not ply the oars unless he is under divine direction. He cannot work effectually, he cannot carry out the will of God in harmony with the divine mind, unless he finds out, not from human

sources, but from Infinite wisdom, that God is pleased with his plans. *14LtMs, Ms 167, 1899, par. 25*

God's benevolent design embraces every branch of His work. The law of reciprocal dependence and influence is to be recognized and obeyed. "None of us liveth to himself." [*Romans 14:7.*] The enemy has used the chain of dependence to draw men together. They have united to destroy God's image in man, to counterwork the gospel by perverting its principles. They are represented in God's Word as being bound up in bundles to be burned. Satan is uniting his forces for perdition. The unity of God's chosen people has been terribly shaken. *14LtMs, Ms 167, 1899, par. 26*

God presents a remedy. This remedy is not one influence among many influences, and on the same level with them; it is an influence above all influences upon the face of the earth, corrective, uplifting, and ennobling. Those who work in the gospel should be elevated and sanctified, for they are dealing with God's great principles. Yoked up with Christ, they are laborers together with God. Thus the Lord would bind His followers together, that they may be a power for good, each acting his part, yet all cherishing the sacred principle of dependence on the great Head. *14LtMs, Ms 167, 1899, par. 27*

## Ms 168, 1899

### The Physician's Work a Cure of Souls

NP

December 22, 1899

This manuscript is published in entirety in *KC 49-53*. See *6T 229-234*.

Every medical practitioner may through faith in Christ have in his possession a cure of the highest value—a remedy for the sin-sick soul. The physician who is converted and sanctified through the truth is registered in heaven as a laborer together with God, a follower of Jesus Christ. Through the sanctification of the truth, God gives to physicians and nurses wisdom and skill in treating the sick, and this work is opening the fast-closed door to many hearts. Men and women are led to understand the truth which is needed to save the soul as well as the body. *14LtMs, Ms 168, 1899, par. 1*

This is an element that gives character to the work for this time. The medical missionary work is as the right arm to the third angel's message which must be proclaimed to a fallen world, and physicians, managers, and workers in any line, in acting faithfully their part, are doing the work of the message. From them the sound of the truth will go forth to every nation and kindred and tongue and people. In this work the heavenly angels bear a part. They awaken spiritual joy and melody in the hearts of those who have been freed from suffering, and thanksgiving to God arises from the lips of many who have received the precious truth. *14LtMs, Ms 168, 1899, par. 2*

Every physician in our ranks should be a Christian. Only those physicians who are genuine Bible Christians can discharge aright the high duties of their profession. *14LtMs, Ms 168, 1899, par. 3*

The physician who understands the responsibilities and accountability of his position will feel the necessity of Christ's presence with him in his work for those for whom such a sacrifice has been made. He will subordinate everything to the higher interests which concern the life that may be saved unto life eternal.

He will do all in his power to save both the body and the soul. He will try to do the very work that Christ would do were He in his place. The physician who loves Christ and the souls for whom Christ died will seek earnestly to bring into the sickroom a leaf from the tree of life. He will try to break the bread of life to the sufferer. Notwithstanding the obstacles and difficulties to be met, this is the solemn, sacred work of the medical profession. *14LtMs, Ms 168, 1899, par. 4*

True missionary work is that in which the Saviour's work is best represented, His methods most closely copied, His glory best promoted. Missionary work that falls short of this standard is recorded in heaven as defective. It is weighed in the balances of the sanctuary and found wanting. *14LtMs, Ms 168, 1899, par. 5*

Physicians should seek to direct the minds of their patients to Christ, the great Physician of soul and body. That which physicians can only attempt to do, Christ accomplishes. The human agent strives to prolong life. Christ is life itself. He who passed through death to destroy him that had the power of death is the source of all vitality. There is a balm in Gilead, and a physician there. Christ endured an agonizing death under the most humiliating circumstances that we might have life. He gave up His precious life that He might vanquish death. But He rose from the tomb, and the myriads of angels who came to behold Him take up the life He had laid down heard His words of triumphant joy as He stood above the rent sepulcher of Joseph proclaiming, "I am the resurrection and the life." [*John 11:25.*] *14LtMs, Ms 168, 1899, par. 6*

The question, "If a man die, shall he live again?" (*Job 14:14*) has been answered. By bearing the penalty of sin, by going down into the grave, Christ has brightened the tomb for all who die in faith. God in human form has brought life and immortality to light through the gospel. In dying Christ secured eternal life for all who believe in Him. In dying He condemned the originator of sin and disloyalty to suffer the penalty of sin—eternal death. *14LtMs, Ms 168, 1899, par. 7*

The possessor and giver of eternal life, Christ was the only One who could conquer death. He is our Redeemer; and blessed is

every physician who is in a true sense of the word of missionary, a saviour of the souls for whom Christ gave His life. Such a physician learns day by day from the great Physician how to watch and work for the saving of the souls and bodies of men and women. The Saviour is present in the sickroom, in the operating room; and His power for His name's glory accomplishes great things.<sup>14</sup>*LtMs, Ms 168, 1899, par. 8*

The physician can do a noble work if he is connected with the great Physician. To the relatives of the sick, whose hearts are full of sympathy for the sufferer, he may find opportunity to speak the words of life. And he can soothe and uplift the mind of the sufferer, by leading him to look to the One who can save to the uttermost all who come to Him for salvation.<sup>14</sup>*LtMs, Ms 168, 1899, par. 9*

When the Spirit of God works on the mind of the afflicted one, leading him to inquire for truth, let the physician work for the precious soul as Christ would work for it. Do not urge upon him any special doctrine, but point him to Jesus as the sin-pardoning Saviour. Angels of God will make impressions on the mind. Some will refuse to be illuminated by the light which God would let shine into the chambers of the mind and into the soul temple; but many will respond to the light, and from these minds deception and error in their various forms will be swept away.<sup>14</sup>*LtMs, Ms 168, 1899, par. 10*

Every opportunity of working as Christ worked should be carefully improved. The physician should talk of the works of healing wrought by Christ, of His tenderness and love. He should believe that Jesus is his companion, close by his side. "We are laborers together with God." *1 Corinthians 3:9*. Never should the physician neglect to direct the minds of his patients to Christ. If he has the Saviour abiding in his own heart, his thoughts will ever be directed to the great Healer of soul and body. He will lead the minds of sufferers to Him who can restore, who when on earth restored the sick to health, and healed the soul as well as the body, saying, "Son, thy sins be forgiven thee." *Mark 2:5*.<sup>14</sup>*LtMs, Ms 168, 1899, par. 11*

Never should familiarity with suffering cause the physician [to] become careless or unsympathetic. In cases of dangerous illness,



the afflicted one feels that he is at the mercy of the physician. He looks to that physician as his only hope, and the physician should ever point the trembling soul to One who is greater than himself, even the Son of God, who gave His life to save him from death, who pities the sufferer, and who by His divine power will give skill and wisdom to all who ask Him. *14LtMs, Ms 168, 1899, par. 12*

When the patient knows not how his case will turn is the time for the physician to impress the mind. He should not do this with a desire to distinguish himself, but that he may point the soul to Christ as a personal Saviour. If the life is spared, there is a soul for that physician to watch for. The patient feels that the physician is the very life of his life. And to what purpose should all this weight of confidence be employed? Always to win a soul to Christ and magnify the power of God. *14LtMs, Ms 168, 1899, par. 13*

When the crisis has passed, and success is apparent, be the patient a believer or an unbeliever, let a few moments be spent with him in prayer. Give expression to your thankfulness for the life that has been spared. The physician who follows such a course carries his patient to the One upon whom he is dependent for life. Words of gratitude may flow from the patient to the physician, for through God he has bound this life up with his own; but let the praise and thanksgiving be given to God, as to One who is present, though invisible. *14LtMs, Ms 168, 1899, par. 14*

On the sickbed Christ is often accepted and confessed, and this will be done oftener in the future than it has been in the past, for a quick work will the Lord do in our world. Words of wisdom are to be on the lips of the physician, and Christ will water the seed sown, causing it to bring forth fruit unto eternal life. *14LtMs, Ms 168, 1899, par. 15*

Our sanitariums are to be a blessing to high and low, rich and poor. Men and women of all classes are brought together in these institutions, and they become acquainted with one another. They learn to sympathize with their fellow beings in their suffering, and thus the partition wall between man and his fellow man is broken down. Those who visit the sanitarium are to be taught the power of God in the restoration of the sick. This will make an impression on the mind that God is in the place. *14LtMs, Ms 168, 1899, par. 16*

It is God's purpose that those who visit our health institutions shall become acquainted with the third angel's message. Though doctrinal subjects are not to be urged upon the sick, yet if these truths are lived out, the Spirit of God will bring conviction to hearts, and the faithful guardian of souls will understand when the opportunity has come to present the special truths for this time. *14LtMs, Ms 168, 1899, par. 17*

We lose the most precious opportunities by neglecting to speak a word in season. Too often a precious talent that ought to produce a thousandfold is left unused. If the golden privilege is not watched for, it will pass. Something was allowed to prevent the physician from doing his appointed work as a minister of righteousness. *14LtMs, Ms 168, 1899, par. 18*

There are none too many godly physicians to minister in their profession. There is much work to be done, and ministers and doctors are to work in perfect union. Luke, the writer of the gospel that bears his name, is called the beloved physician, and those who do a work similar to that which he did are living out the gospel. *14LtMs, Ms 168, 1899, par. 19*

Our camp meetings should have the labors of medical men. These should be men of wisdom and sound judgment, men who respect the ministry of the Word, and who are not victims of unbelief. These men are the guardians of the health of the people, and they are to be recognized and respected. They should give instruction to the people in regard to the dangers of intemperance. This evil must be more boldly met in the future than it has been in the past. Ministers and doctors should set forth the evils of intemperance. Both should work in the gospel in perfect harmony with power to condemn sin and exalt righteousness. *14LtMs, Ms 168, 1899, par. 20*

Countless are the opportunities of the physician for warning the impenitent, cheering the disconsolate and hopeless, and wisely prescribing for the health of mind and body. As he thus instructs the people in the principles of true temperance, and as a guardian of souls gives advice to those who are mentally and physically diseased, the physician is acting his part in the great work of making ready a people prepared for the Lord. This is what medical

missionary work is to accomplish in its relation to the third angel's message. *14LtMs, Ms 168, 1899, par. 21*

At our camp meeting practical physicians can give instruction line upon line, precept upon precept, here a little and there a little. Those ministers or doctors who do not open their lips to make personal appeals to the people are remiss in their duty. They fail of doing the work which God has appointed them. *14LtMs, Ms 168, 1899, par. 22*

Ministers and physicians are both to work with earnestness to save the souls that are being bound up in Satan's snare. They are to point men and women to Jesus, their righteousness, their strength, and the health of their countenance. Continually they are to watch for souls. There are those who are struggling with strong temptations, in danger of being overcome in the fight with satanic agencies. Will you pass these by without offering them assistance? If you see a soul in need of help, engage in conversation with him, even thou you do not know him. Pray with him. Point him to Jesus. *14LtMs, Ms 168, 1899, par. 23*

This work belongs just as surely to the doctor as to the minister. By public and private effort the physician should seek to win souls to Christ. *14LtMs, Ms 168, 1899, par. 24*

In all our enterprises and in all our institutions God is to be acknowledged as the great Master-Worker. The physicians are to stand as His representatives. The medical fraternity has made many reforms, and they should rise still higher. Those who hold the lives of human beings in their hands should be educated, refined, sanctified. Then will the Lord work through them in mighty power to glorify His name. He will reveal Himself as the Healer of the body and the soul. *14LtMs, Ms 168, 1899, par. 25*

## Ms 169, 1899

### Dangers and Duties of the Physician and the Medical Missionary

NP

December 22, 1899 [typed]

This manuscript is published in entirety in *KC 53-61*.

The *fourth chapter of the epistle to the Ephesians* contains lessons given us by God. In this chapter one speaks under the inspiration of God, one to whom in holy vision God had given instruction. He describes the distribution of God's gifts to His workers, saying: *14LtMs, Ms 169, 1899, par. 1*

"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." *Verses 11-13*. Here we are shown that God gives to every man his work, and in doing this work man is fulfilling his part of God's great plan. *14LtMs, Ms 169, 1899, par. 2*

This lesson should be carefully considered by our physicians and medical missionaries. God establishes His instrumentalities among a people who recognize the laws of the divine government. The sick are to be healed through the combined effort of the human and the divine. Every gift, every power, that Christ promised His disciples, He bestows upon those who will serve Him faithfully. And He who gives mental capabilities, and who entrusts his talents to the men and women who are His by creation and by redemption, expects that these talents and these capabilities shall be increased by use. Every talent must be employed in blessing others, and thus bringing honor to God. But physicians have been led to suppose that their capabilities were their own individual property; the powers given them for God's work they have used in branching out into lines of work to which God has not appointed them. *14LtMs, Ms 169, 1899, par. 3*

Satan works every moment to find an opportunity for stealing in. He tells the physician that his talents are too valuable to be bound up among Seventh-day Adventists, that if he were free, he could do a very large work. The physician is tempted to feel that he has methods which he can carry independent of the people for whom God has wrought that He might place them above every other people on the face of the earth. But let not the physician feel that his influence would increase if he should separate himself from this work. Should he attempt to carry out his plans, he would not meet with success. *14LtMs, Ms 169, 1899, par. 4*

Selfishness introduced in any degree into ministerial or medical work is an infraction of the law of God. When men glory in their capabilities, and cause the praise of men to flow to finite beings, they dishonor God, and He will remove that in which they glory. The physicians connected with our sanitariums and medical missionary work have by God's providence been bound to this people, whom He has commanded to be a light in the world. Their work is to give all that the Lord has given them—to give, not as one influence among many, but as the influence through God to make effective the truth for this time. *14LtMs, Ms 169, 1899, par. 5*

God has committed to us a special work, a work that no other people can do. He has promised us the aid of His Holy Spirit. The heavenly current is flowing earthward for the accomplishment of the very work appointed us; but this heavenly current is turned aside by our many diversions from the straightforward path marked out by Christ. Man's disregard of the Lord's instruction robs us of the strength He longs to impart. *14LtMs, Ms 169, 1899, par. 6*

Physicians are not to suppose that they can compass the world by their plans and efforts. God has not set them to embrace so much with their own labors merely. The man who invests his powers in many lines of work cannot take in hand the management of a sanitarium and do it justice. *14LtMs, Ms 169, 1899, par. 7*

If the Lord's workers take up lines of work which crowd out that which should be done by them in communicating light to the world, God does not receive through their labors the glory that should accrue to His holy name. When God calls a man to do a certain

work in His cause, He does not also lay upon him burdens that other men can and should bear. The Lord does not want the minds of His responsible men strained to the utmost point of endurance by taking up many lines of work. All these lines may be essential; but God apportions to every man his duty according to his own wisdom. If the worker does not take up his appointed work, that which the Lord sees is the very thing he is fitted to do, he is neglecting duties which, if properly executed, would result in the promulgation of the truth, and would prepare men for the great crisis before us. *14LtMs, Ms 169, 1899, par. 8*

God cannot give in greatest measure either physical or mental power to those who gather to themselves burdens which He has not appointed. When men take upon themselves such responsibilities, however good the work may be, their physical strength is overtaxed, their minds become confused, and they cannot attain the highest success. *14LtMs, Ms 169, 1899, par. 9*

Physicians in our institutions should not engage in numerous enterprises, and thus allow the work, which should stand upon right principles and exert a worldwide influence, to flag. God has not set His co-laborers to embrace so many things, to make such large plans, that they fail in their allotted place of accomplishing the great good He expects them to do in diffusing light to the world, in drawing men and women to where He is leading by His supreme wisdom. *14LtMs, Ms 169, 1899, par. 10*

The enemy has determined to counterwork the designs of God to benefit humanity in revealing to them what constitutes true medical missionary work. So many interests have been brought in that the workers cannot do all things according to the pattern shown in the mount. I have been instructed that the work appointed to physicians is enough for them to do, and what the Lord required of them was to link up closely with the gospel missionaries and do their work with faithfulness. He has not asked our physicians to embrace so large and varied a work as some have undertaken. He has not made it the special work of our physicians to go into the worst dens of iniquity in our large cities. The Lord does not require impossibilities of men. *14LtMs, Ms 169, 1899, par. 11*

The work which He gave to our physicians was to symbolize to the world the ministry of the gospel in medical missionary work. The Lord does not lay upon His people all the burden of laboring for a class so hardened by sin that many of them will neither be benefited themselves nor benefit others. If there are men who can take up the work of laboring for the most degraded, if God lays upon them a burden to labor for the masses in various ways, let these go forth and gather from the world the means required for doing this work. Let them not depend on the means which God intends shall sustain the work of the third angel's message.*14LtMs, Ms 169, 1899, par. 12*

Our sanitariums need the power of brain and heart of which they are being robbed by another line of work. Everything that Satan can do he will do to multiply the responsibilities of our physicians, for he knows that this means weakness instead of strength to the institutions with which they are connected.*14LtMs, Ms 169, 1899, par. 13*

Great consideration must be exercised in the work which we undertake. We are not to take large burdens in the care of infant children. This work is being done by others. We have a special work in caring for and educating the children more advanced in years. Let families who can do so, adopt the little ones, and they will receive a blessing in so doing. But there is a higher and more important work to engage the attention of our physicians in educating those who have grown up with deformed characters. The principles of health reform must be brought before parents. They must be converted, that they may work as missionaries in their own homes. This work our physicians have done and can still do if they will not sacrifice themselves by carrying such large responsibilities.*14LtMs, Ms 169, 1899, par. 14*

The head physician in any institution holds a difficult position, and he should keep himself free from minor responsibilities, for these will give him no time for rest. He should have sufficient reliable help, for he has trying work to perform. He must bow in prayer with the suffering ones, and lead his patients to the great Physician. If as a humble suppliant he seeks God for wisdom to deal with each case, his strength and influence will be greatly increased.*14LtMs, Ms 169,*

Of himself, what can man accomplish in the great work set forth by the infinite God? Christ says, "Without me ye can do nothing." *John 15:5*. He came to our world to show men how to do the work given them by God, and He says to 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*. Why is Christ's yoke easy and His burden light? Because He bore the weight of it upon the cross of Calvary. *14LtMs, Ms 169, 1899, par. 16*

Personal religion is essential for every physician if he would be successful in his work for the sick. He needs a power greater than his own intuition and skill. God desires physicians to link up with Him, and know that every soul is precious in His sight. He who depends upon God, realizing that He alone who made man knows how to direct, will not fail in his appointed work as a healer of bodily infirmities, or as a physician of the souls for whom Christ has given His life. *14LtMs, Ms 169, 1899, par. 17*

One who bears the heavy responsibilities of the physician needs the prayers of the gospel minister, and he should be linked, soul, mind, and body with the truth of God. Then he can speak a word in season to the afflicted. He can watch for souls as one who must give an account. He can present Christ as the Way, the Truth, and the Life. The Scriptures come clearly to his mind, and he speaks as one who knows the value of the souls with whom he is dealing. *14LtMs, Ms 169, 1899, par. 18*

### **Conforming to the World**

The Lord Jesus has 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's words made an impression on the minds of His hearers. Many of them, though not clearly comprehending His instruction, were moved by deep conviction to say decidedly, "Never man spake like this man." *John 7:46*. The disciples did not always understand the lessons Christ wished to convey by



parables, and when the multitude had gone away, they would ask Him to explain His words. He was ever ready to lead them to a perfect understanding of His word and His will; for from them, in clear, distinct lines, truth was to go forth to the world. *14LtMs, Ms 169, 1899, par. 19*

At times Christ's reproached His disciples with the slowness of their comprehension. He placed in their possession truths for which they little suspected the value. He had been with them a long time, giving them lessons in clear lines, but their previous religious education, the erroneous interpretations which they had heard the Jewish teachers place on the Scriptures, kept their minds clouded. Christ promised them that He would send them His Spirit, who would recall His words to their minds as forgotten truths. "He shall teach you all things," Christ said, "and bring all things to your remembrance, whatsoever I have said unto you." *John 14:26. 14LtMs, Ms 169, 1899, par. 20*

The way in which the Jewish teachers explained the Scriptures, their endless repetition of maxims and fiction, called forth from Christ the words, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." [*Matthew 15:8.*] They performed in the temple courts their round of service. They offered sacrifices typifying the great Sacrifice, saying by their ceremonies, "Come, my Saviour," yet Christ, the One whom all these ceremonies represented, was among them, and they would not recognize or receive Him. The Saviour declared, "In vain do they worship me, teaching for doctrines the commandments of men." *Matthew 15:9. 14LtMs, Ms 169, 1899, par. 21*

Christ is saying to His servants today as He said to His disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] But men are as slow now to learn the lesson as in Christ's day. God has given His people warning after warning, but the customs, habits, and practices of the world have had so great power on the minds of His professed people that His warnings have been disregarded. *14LtMs, Ms 169, 1899, par. 22*

Those who act a part in God's great cause are not to follow the example of worldlings. The voice of God is to be heeded. He who depends on men for strength and influence leans on a broken reed.*14LtMs, Ms 169, 1899, par. 23*

Depending on men has been the great weakness of the church. Men have dishonored God by failing to appreciate His sufficiency, by coveting the influence of men. Thus Israel became weak. The people wanted to be like the other nations of the world, and they asked for a king. They desired to be guided by human power which they could see, rather than by the divine, invisible Power that till then had led and guided them, and had given them victory in battle. They made their own choice, and the result was seen in the destruction of Jerusalem and the dispersion of the nation.*14LtMs, Ms 169, 1899, par. 24*

We cannot put confidence in any man, however learned, however elevated he may be, unless he holds the beginning of his confidence in God firm unto the end. What must have been the power of the enemy upon Solomon, a man whom Inspiration has thrice called the beloved of God, and to whom was committed the great work of building the temple! In that very work Solomon made an alliance with idolatrous nations. And through his marriages he bound himself up with heathen women. Through their influence he, in his later years, forsook the temple of God to prepare groves for their idols.*14LtMs, Ms 169, 1899, par. 25*

So now, men set God aside as not sufficient for them. They resort to worldly men for recognition, and think that by means of the influence gained from the world they can do some great thing. But they mistake. By leaning on the arm of the world instead of the arm of God, they turn aside the work which God desires to accomplish through His chosen people.*14LtMs, Ms 169, 1899, par. 26*

When brought in contact with the higher classes of society, let not the physician feel that he must conceal the peculiar characteristics which sanctification through the truth gives him. The physicians who unite with the work of God are to cooperate with God as His appointed instrumentalities. They are to give all their power and efficiency to magnifying the work of God's commandment-keeping

people. Those who in their human wisdom try to conceal the peculiar characteristics that distinguish God's people from the world will lose their spiritual life, and will no longer be upheld by His power.*14LtMs, Ms 169, 1899, par. 27*

Never let the idea be entertained that it is essential to make an appearance of being wealthy. There will be a strong temptation to do this, with the thought that it will give influence. But I am instructed to say that it will have just the opposite effect.*14LtMs, Ms 169, 1899, par. 28*

All who seek to uplift themselves by conforming to the world set an example that is misleading. God recognizes as His those only who practice the self-denial and sacrifice which He has enjoined. Physicians are to understand that their power lies in their meekness and lowliness of heart. God will honor those who make Him their dependence.*14LtMs, Ms 169, 1899, par. 29*

The style of a physician's dress, his equipage, his furniture, weigh not one jot with God. He cannot work by His Holy Spirit with those who try to compete with the world in dress and display. He who follows Christ must deny himself and take up the cross.*14LtMs, Ms 169, 1899, par. 30*

The physician who loves and fears God will not need to make any outward display in order to distinguish himself; for the Sun of Righteousness is shining in his heart and is revealed in his life, and this distinguishes him. When men work in Christ's lines, they will be living epistles, known and read of all men. Through their example and influence men of wealth and talent will be turned from the cheapness of material things to lay hold on eternal realities. The greatest respect will ever be shown to the physician who reveals that he receives his directions from God. Nothing will work so powerfully for the advancement of God's instrumentality as for those connected with it to stand steadfast as His faithful servants.*14LtMs, Ms 169, 1899, par. 31*

It is God's plan that even worldly people who come to our sanitariums shall have a sense of security while there, because they are in a place where prayer is offered up to God. They are to see that there is in the world a people who possess talent and

knowledge, yet who are not vain and self-exalted.*14LtMs, Ms 169, 1899, par. 32*

The physician will find that it is for his present and eternal good to follow the Lord's way of working for suffering humanity. The mind that God has made He can mold without the power of man, but He honors men by asking them to cooperate with Him in this great work.*14LtMs, Ms 169, 1899, par. 33*

Many regard their own wisdom as sufficient, and they arrange things according to their judgment, thinking to bring about wonderful results. But if they would depend on God and not on themselves, they would receive heavenly wisdom. Those who are so engrossed with their work that they cannot find time to press their way to the throne of grace and obtain counsel from God will surely turn the work into wrong channels. Our strength lies in our union with God through His only begotten Son and in our union with one another.*14LtMs, Ms 169, 1899, par. 34*

The surgeon most truly successful is he who loves God, who sees God in His created work, and worships Him as he traces His wise arrangement in the human organism. The most successful physician is he who fears God from his youth as did Timothy, who feels that Christ is his constant companion, a friend with whom he can always commune. Such a physician would not change his position for the highest office the world could give. He is more anxious to honor God and secure His approval than to secure patronage and honor from the great men of the world.*14LtMs, Ms 169, 1899, par. 35*

### **Prayer**

Every sanitarium established among Seventh-day Adventists should be made a Bethel. All who are connected with this branch of the work should be consecrated to God. Those who minister to the sick, who perform delicate, grave operations should remember that one slip of the knife, one nervous tremor, and a soul may be launched into eternity. They should not be allowed to take so many responsibilities that they have no time for special seasons of prayer. By earnest prayer they should acknowledge their dependence upon

God. Only through a sense of God's pure truth in the mind and heart, only through the calmness and strength that He alone can impart, are they qualified to perform those critical operations which mean life or death to the afflicted ones. *14LtMs, Ms 169, 1899, par. 36*

The physician who is truly converted will not gather to himself responsibilities that interfere with his work for souls. Since without Christ, "ye can do nothing" (*John 15:5*), how can a physician or a medical missionary engage successfully in his important work without earnestly seeking the Lord in prayer? Prayer and a study of the Word bring life and health to the soul. *14LtMs, Ms 169, 1899, par. 37*

The Lord will do wondrous things for the truth's sake, and that His name may be glorified. But He requires that the people who engage in His service shall keep their minds ever directed to Him. Every day they should have time for reading the Word of God and for prayer. Every officer and every soldier under the command of the God of Israel needs time in which to consult with God and seek His blessing. If the worker allows himself to be drawn away from this, he will lose his spiritual power. Individually we are to walk and talk with God; then the sacred influence of the gospel of Christ will appear in all its preciousness. *14LtMs, Ms 169, 1899, par. 38*

A work of reformation is to be carried on in our institutions. Physicians, workers, [and] nurses, are to realize that they are on probation, on trial for their present life, and for that life which measures with the life of God. We are to put to the stretch every faculty, every nerve and muscle, in order to bring saving truths to the attention of suffering human beings. This work must be carried on in connection with the work of saving the sick. Then the work will stand forth before the world in the strength which God designs it shall have. Through the influence of sanctified workers the truth will be magnified. It will go forth as a lamp that burneth. *14LtMs, Ms 169, 1899, par. 39*

### **Exorbitant Fees**

Honesty, integrity, justice, mercy, love, compassion, and sympathy

are embraced in medical missionary work. In all this work the religion of the Bible is to be practiced. The Lord does not want any one to labor as His representative who follows the wrong customs and practices of worldly physicians in treating suffering humanity. Our physicians need to reform in the matter of making high charges for critical operations. And the reform should extend farther than this. Often an exorbitant sum is charged for even small services, because physicians are supposed to be governed in their charges by the practices of worldly physicians. There are those who follow worldly policy in order to accumulate means, as they say, for God's service. But God does not accept such offerings. He says, "I hate robbery for burnt offering." *Isaiah 61:8*. "Those who deal unjustly with their fellow men while professing to believe My Word, I will judge for thus misrepresenting Me." *14LtMs, Ms 169, 1899, par. 40*

As these things were presented before me, my Teacher said, The institutions that depend upon God and receive His cooperation must ever work according to the principles of the law of God. To charge a large sum for a few moment's work is not just and right. Physicians who are under the discipline of the greatest Physician the world ever knew must let the principles of the gospel regulate every fee. Let mercy and the love of God be written on every dollar received. *14LtMs, Ms 169, 1899, par. 41*

When our sanitariums are conducted as they should be, a large medical missionary work will be done. Every worker will do his work in such a way and with such a spirit that he will shine as a light in the world. *14LtMs, Ms 169, 1899, par. 42*

God calls for the doing of practical, Christlike work. The patients who come to our sanitariums are to see carried out the principles laid down in the *fifty-eighth chapter of Isaiah*. Those who have accepted the truth are to practice it because it is the truth. In the work of God in our institutions the truth is to be preserved in all its sacred influence. *14LtMs, Ms 169, 1899, par. 43*

The medical practitioner should in all places keep his religious principles clear and untarnished. Truth should be paramount in his practice. He is to use his influence as a means of cleansing the soul by the healing beams of the Sun of Righteousness. When a time

comes that physicians cannot do this, the Lord would have no more medical institutions established among Seventh-day Adventists. *14LtMs, Ms 169, 1899, par. 44*

### **The Tithe**

The men connected with the institutions of God's appointment are to be careful to acknowledge God in all their ways. They are to show that to Him they owe their intellect and all their capabilities. As did Abraham, they are to pay tithe of all they possess and all they receive. A faithful tithe is the Lord's portion. To withhold it is to rob God. Every man should freely, willingly, and gladly bring tithes and offerings into the storehouse of the Lord. In so doing he will receive a blessing. There is no safety in withholding from God His own portion. *14LtMs, Ms 169, 1899, par. 45*

The Lord says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." *Malachi 3:8-12. 14LtMs, Ms 169, 1899, par. 46*

### **Observance of the Sabbath**

Let no man, because he is a physician, feel at liberty to do those things which God has forbidden. He should not, because he is a physician, travel on the Sabbath unless this is a necessity in order to relieve suffering. He should plan his work so as to obey God's requirements. The Lord says, "Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations." *Exodus 31:13*. When there is real suffering to be alleviated, it is not a desecration of the Sabbath for physicians to travel upon it; but

unimportant cases should be deferred. God sanctified and blessed the seventh day, and it is to be kept as His sacred memorial. *14LtMs, Ms 169, 1899, par. 47*

God created the world in six days, and rested upon the seventh "Wherefore," He declares, "the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." *Exodus 31:16*. Those who keep God's commandments may claim the promises contained in *Isaiah 58:11-14*. *14LtMs, Ms 169, 1899, par. 48*

The instruction given in this chapter is full and decided. Those who refrain from labor on the Sabbath may claim divine comfort and consolation. Shall we not believe God? Shall we not call holy the day which He calls holy? Man should not be ashamed to acknowledge as sacred that which God calls sacred. He should not be ashamed to acknowledge as sacred that which God calls sacred. He should not be ashamed to do that which God has commanded. Obedience will bring him a knowledge of what constitutes true sanctification. *14LtMs, Ms 169, 1899, par. 49*

Let there be no robbery of God in tithes and offerings, no desecration of God's holy time. Man is not to do his own pleasure on God's day. He has six days in which to work at secular business, and God claims the seventh as His own. "In it," He says, "thou shalt not do any work." *Exodus 20:10*. The servant of God will call sacred that which the Lord calls sacred. Thus he will show that he has chosen the Lord as his Leader. The Sabbath was made in Eden, when the morning stars sang together, and all the sons of God shouted for joy. God has placed it in our charge. Let us keep it pure and holy. *14LtMs, Ms 169, 1899, par. 50*

### **The Important of Obedience**

Subtle, dangerous temptations will come to the physician who believes the truth for these last days. That which would be condemned in a worker of another class is supposed to be admissible in a physician. Thus a multitude of sins are covered up, sins which are registered in the books of heaven as a departure from Bible principles. These temptations the physician may resist if



he understands his peril and stands fast by his Saviour. If true to the Word of God, we are on the side of Christ, on the side of the loyal, holy angels; we stand under the shield of Omnipotence. Of whom, then should we be afraid?*14LtMs, Ms 169, 1899, par. 51*

There are those who cannot appreciate the gospel of Christ sufficiently to practice it in every line of their work. These will criticize. Those who are superficial and selfish do not know God or Jesus Christ by an experimental knowledge, and they are always faithless. In their eyes small obstructions appear as mountains. There is always a lion in the way.*14LtMs, Ms 169, 1899, par. 52*

The Lord requires truth in the inward parts. He will give the Holy Spirit to all who ask Him in faith. He calls for men to act as gospel ministers, to act as physicians, whom no flattery can cause to swerve from the truth. Ministers and doctors are to be under the rule of God. He in whose heart the Spirit of God bears rule will follow the example of Christ. The life, the character, will be so Christlike that it will roll back the unjust reproach from the pure truth of Christ.*14LtMs, Ms 169, 1899, par. 53*

There must be no failure in God's work. Every thought, every plan, must be in harmony with God's expressed will. He is our Creator, our Redeemer, our Counsellor. He is to be the first, the last, and best in everything.*14LtMs, Ms 169, 1899, par. 54*

In obedience to the commandments of God the soul will receive the best of everything. Every blessing may be enjoyed with the favor of God when heart, mind, and life are consecrated to His service. If men would accept Christ, and see the binding claims of the law of God, they would not take a neutral position, but would stand out in full confidence, and say, The Lord is my helper. He is the only true God, and Jesus Christ whom He has sent is the supreme and everlasting Good. Thus they would secure for themselves the grand promise of God.*14LtMs, Ms 169, 1899, par. 55*

This is an individual work. Every worker in God's cause should strive to become more and more efficient. There must be no careless disregard of God's expressed will. The laborer together with God must live by every word that proceedeth out of the mouth of God. Let us individually draw nigh to the mount, that we may

understand what the Lord commands, and then obey.<sup>14</sup>*LtMs, Ms 169, 1899, par. 56*

## Ms 169a, 1899

### Exorbitant Fees

#### NP

1899 and 1900

Compiled from letters and manuscripts in 1899 and 1900. Portions of this manuscript are published in *MM 125-127, 169-171*.

Honesty, integrity, justice, mercy, love, compassion, and sympathy are embraced in medical missionary work. In all this work the religion of the Bible is to be presented. The Lord does not want any one to labor as His representative who follows the wrong customs and practices of worldly physicians in treating suffering humanity. Our physicians need to reform in the matter of making high charges for critical operations; and the reform should extend farther than this. Often an exorbitant sum is charged for even small services, because physicians are supposed to be governed in their charges by the practices of worldly physicians. Some follow worldly policy in order to accumulate means, as they say, for God's service. But God does not accept such offerings. He says, "I hate robbery for burnt offering." *Isaiah 61:8*. Those who deal unjustly with their fellow men while professing to believe My words, I will judge for thus misrepresenting Me.<sup>14</sup>*LtMs, Ms 169a, 1899, par. 1*

As these things were presented before me, my teacher said, "The institutions that depend upon God and receive His cooperation must ever work according to the principles of His law." To charge a large sum for a few moments' work is not just. Physicians who are under the discipline of the greatest Physician the world ever knew must let the principles of the gospel regulate every fee. Let mercy and the love of God be written on every dollar received.<sup>14</sup>*LtMs, Ms 169a, 1899, par. 2*

When our sanitariums are conducted as they should be, a large medical missionary work will be done. Every one will do his work in such a way and with such a spirit that he will shine as a light in the world.<sup>14</sup>*LtMs, Ms 169a, 1899, par. 3*

God calls for practical, Christlike work. The patients who come to our sanitariums are to see carried out the principles laid down in the *58th chapter of Isaiah*. Those who have accepted the truth are to practice it because it is the truth. In the work of God in our institutions the truth is to be preserved in all its sacred influences. *14LtMs, Ms 169a, 1899, par. 4*

The medical practitioner should in all places keep his religious principles clear and untarnished. Truth should be paramount in his practice. He is to use his influence as a means of cleansing the soul by the healing beams of the Sun of Righteousness. When a time comes that physicians cannot do this, the Lord would have no more medical institutions established among Seventh-day Adventists. High prices are current in the world; but correct principles are to be brought into our work. The Bible standard is to be maintained. The way of the Lord, justice, mercy, and truth, is to be followed. No exorbitant bills are to be sent in for slight operations. The charges made are to be proportionate to the work done. *14LtMs, Ms 169a, 1899, par. 5*

The work done in our medical institutions is to be true to the name, "Medical Missionary Work." We do not want the Lord to think ill of us because we misrepresent the work of Christ. God has not given us permission to do a work which will not bear the investigation of the judgment. He does not want any institution established by His people to bear a reputation similar to that borne by Ananias and Sapphira. *14LtMs, Ms 169a, 1899, par. 6*

Desiring to gain a reputation for self-sacrifice, liberality, and devotion to the Christian faith. Ananias and Sapphira sold their property, and laid part of the proceeds at the feet of the apostles, pretending they had given it all. They had no been urged to give all they had to the cause. God would have accepted part. But they desired it to be thought that they had given all. Thus they thought to gain the reputation they coveted, and at the same time keep back part of their money. They thought they had been successful in their scheme; but they were cheating the Lord, and He dealt summarily with this, the first case of deception and falsehood in the newly formed church. He slew them both, as a warning to all of the danger of sacrificing truth to gain favor. *14LtMs, Ms 169a, 1899, par. 7*

We are not to misrepresent what we profess to believe in order to gain favor. God despises misrepresentation and prevarication. He will not tolerate the man who says, and does not. The best and noblest work is done by fair, honest dealing. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" "What is written in the law? how readest thou?" Christ asked. The lawyer answered, "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.] Upon these two great arms hang all the law and the prophets. *14LtMs, Ms 169a, 1899, par. 8*

We all need a far higher, purer, holier trust in God. Every physician should be true and honest. He is not in any case to defraud his patients. If he performs a simple operation, he is to charge a simple price. The charges made by other physicians are not to be his criterion. The diseased bodies over which he works are God's property. He has said, "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*. The exorbitant price often charged by physicians when called upon to attend suffering humanity is robbery, fraud. *14LtMs, Ms 169a, 1899, par. 9*

God gives physicians their wisdom and skill. It is not man who saves life; it is the Great Restorer. But poor men are often charged for services they never receive. Many physicians merely speak a few words to the suffering fellow being they are called to visit, doing nothing to relieve him, and they charge a large fee. This is dishonesty before God. They should go vigorously to work, as did the good Samaritan. God is not glorified as a Restorer when physicians demand such large sums for their services. *14LtMs, Ms 169a, 1899, par. 10*

In our sanitariums provision must be made for all classes. The Lord does not call upon our people to establish institutions where all who come, can receive food and lodging free, and where the peculiar points of our faith must not be introduced. The Lord has not laid this work upon any Seventh-day Adventist. To do this would be a misuse of time and means. *14LtMs, Ms 169a, 1899, par. 11*

The accommodation and treatment must be such that patients of the higher class will be attracted. Rooms must be fitted up for the use of those who are willing to pay a liberal price. But physicians are not to place too high an estimate on wealthy patients who can afford to pay high prices; neither is there to be an extravagant outlay of means with a view of gaining patronage. The charges for treatment and accommodations must not be so high that there will be a reluctance to keep to the simple, wholesome food that is essential to health. *14LtMs, Ms 169a, 1899, par. 12*

Ask a reasonable price for the treatment given. This course will recommend itself to all reasonable minds. To set your price above what is true and honest may be in accordance with the customs of worldly physicians, but it will not redound to the glory of God. It is not His plan, and will not gain His approval. It will have an unfavorable influence upon the world. The charging of such high prices will bring a rebound, and will have an influence altogether different from what is expected. Exorbitant prices should never be charged. *14LtMs, Ms 169a, 1899, par. 13*

I am commissioned to speak to all who are engaged as physicians in our institutions. A reformation is required in regard to the management of these institutions. They are not to be conducted as the world would conduct them. While many who cannot afford to pay, are treated free, others are charged exorbitant prices for operations which take but little time. The charges of worldly physicians are not to rule in our institutions. *14LtMs, Ms 169a, 1899, par. 14*

Many complaints have come to me regarding the high charges made for operations. Such charges greatly injure the medical missionary work. They bring it into disrepute so that it is bandied about and ridiculed as a scheme to get gain. This has been against us as a people, and has been a great burden upon my soul. *14LtMs, Ms 169a, 1899, par. 15*

Warnings and cautions have been given on these points from the Lord. He will not bless fraud in any phase of business transaction. The medical profession in general carries a heavy stock of unjust exactions, but shall we copy their sin? We are reformers. We are

supposed to be pursuing a course that will represent the character of perfect humanity, the pure, elevated character of Christ. When this is true of us, a well-established purpose of strict integrity in things that are least will be carried by us into the larger responsibilities. Sanctified hearts will always reveal sanctified principles.<sup>14</sup>*LtMs, Ms 169a, 1899, par. 16*

## Ms 170, 1899

The Avondale School Farm

NP

July 22, 1899

Drawn from *Ms 115, 1898*. This manuscript is published in entirety in *AUCR 07/31/1899*.

Sabbath Afternoon, July 22, 1899

Read by Ellen G. White at the Avondale Church

I have words of counsel for our brethren regarding the disposition and use of the lands near our school and church. I have been learning of the great Teacher. Many particulars regarding the work at Cooranbong have not been opened before me until recently, and not until now have I felt at liberty to speak of them. And even now I do not feel free to reveal all things because our people are not yet prepared to understand all that will be developed at Avondale in the providence of God.<sup>14</sup>*LtMs, Ms 170, 1899, par. 1*

At the beginning of the Sabbath I fell asleep, and some things were clearly presented before me. There were persons selecting allotments of land on which they proposed to build houses and establish their homes. But One stood in our midst who 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 land about the school is to be reserved as the school farm. It is to become a living parable to the students. The students are not to regard the school land as a common thing, but are to look upon it as a lessonbook which the Lord would have them study. Its lessons will impart knowledge in the spiritual culture of the soul."<sup>14</sup>*LtMs, Ms 170, 1899, par. 2*

"If you should settle this land near the school with private houses, and then be driven to select for cultivation other land at a distance from the school, it would be a great mistake, and one always to be



regretted. All the land near the building is to be considered the school farm, where the youth can be educated under well-qualified superintendents. The youth that shall attend our school need all the land near by. They are to plant it with ornamental trees and fruit trees, and to cultivate garden produce. The school farm is to be regarded as a lessonbook in nature from which the teachers may draw their object lessons. Our students are to be taught that Christ, who created the world and all things that are therein, is the life and light 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 while at school by the things which his eyes shall rest upon.”*14LtMs, Ms 170, 1899, par. 3*

### **The Work Before Us**

We need more teachers and more talent to educate the students in various lines, that there may go forth from this place many persons willing and able to carry the knowledge which they have received to many others. Orphan boys and girls are to find a home here. Buildings should be erected for a hospital; boats should be provided to accommodate the school; and we should have wise, energetic, and active men to act as superintendents of the several enterprises, men who will use their whole and undivided talents in teaching the students how to work. A competent farm manager should be employed, that before the winter school shall open again, the grounds around our school buildings may become a school farm.*14LtMs, Ms 170, 1899, par. 4*

Lads are to come in from different localities, and nearly all will take the industrial course. This course should include the keeping of accounts, carpenter’s work, and everything that is comprehended in farming. Preparation should also be made for the teaching of blacksmithing, painting, shoemaking, cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth equipped for the duties of practical life.*14LtMs, Ms 170, 1899, par. 5*

Cottages and buildings essential to the school work are to be erected by the students themselves. These buildings should not be

crowded close together, nor located near the school buildings proper. In the management of this work small companies should be formed who should be taught to carry a full sense of their responsibility. All these things cannot be accomplished at once, but we are to begin to work in faith. *14LtMs, Ms 170, 1899, par. 6*

### **The Land to be Reserved**

The Lord would have the grounds about the school dedicated to Him as His own schoolroom. We are located where there is plenty of land, and the grounds near the church should not be occupied with private houses. Those who believe the truth for this time are not all transformed in character. They are not all proper object lessons, for they do not represent the character of Christ. There are many who would be pleased to get close to the church and the school who will not be helps, but hindrances. They feel that they should be helped and favored. They do not appreciate the character and the situation of the work in which we are engaged. They do not understand that all which has been done at Avondale has been accomplished with the hardest labor and the use of money given with sacrifice or which must be paid back again to those from whom it was borrowed. *14LtMs, Ms 170, 1899, par. 7*

Among those who will desire to settle at Avondale there will be some who are filled with importance and anxiety about their own reputations. They are sensitive and cautious. These need to be converted, for they are far from standing where they can receive the blessing of the Lord. Satan tempts them to ask favors which will only injure them if granted, and thus they bring anxiety to their brethren. The living principles of the Word of God need to be brought into the lives of many who now find no room for these principles. Those who are learning in the school of Christ will count every favor from God as too good for them. They will realize that they do not deserve all the good things which they receive, and they will count themselves happy. Their faces will express peace and rest in the Lord, for they have the word of God that He cares for them. *14LtMs, Ms 170, 1899, par. 8*

“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 of a poor and a contrite spirit, and that trembleth at my word.” [Isaiah 66:1, 2.] During the last days of 1898 we had many experiences to teach us what these words mean. *14LtMs, Ms 170, 1899, par. 9*

My heart was greatly burdened, and matters were opened before me then in regard to the evils to arise from disposing of the land near the school to be occupied with 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 which He spoke were plain and decided: *14LtMs, Ms 170, 1899, par. 10*

“This land, by the appointment of God, is for the benefit of the school. You have had evidences of the working of human nature and what it will reveal under temptation. The more families that you settle around the school buildings, the more difficulties you throw in the way of teachers and students. The natural selfishness of the children of men is ready to spring into life if everything is not convenient for them. This land about the school is to be the school farm, and this farm is to occupy much more space than we have thought it would. Work in connection with study is to be done here according to the counsels given. Avondale is to be a philanthropic center. God’s people in Australasia are to be moved upon by the Spirit of the Lord to give sympathy and means to support and encourage many charitable and benevolent enterprises, which shall teach the poor, the helpless, and the ignorant how to help themselves.” *14LtMs, Ms 170, 1899, par. 11*

### **A Panorama**

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 out before me there was land planted with every kind of fruit tree that will bear fruit in this locality, also vegetable gardens, where seeds were sown and cultivated. *14LtMs, Ms 170, 1899, par. 12*

If the managers of this farm, and the teachers in the school will

receive the Holy Spirit to work with them, they will have wisdom in their management, and God will bless their labors. The planting and the sowing, the gathering of the harvest, and the care of the trees, are to be wonderful lessons for all the students. The invisible links which connect the sowing and the reaping are to be studied, and the goodness of God is to be pointed out and appreciated. It is the Lord that gives the virtue and the power to the soil and to the seed. Were it not for His divine agency, combined with human tact and ability, the seed sown would be useless. There is an unseen power constantly at work as man's servant to feed and to clothe him. The parable of the seed as studied in the daily experience of teacher and student is to reveal that God is at work in nature, and it is to make plain the things of the kingdom of heaven.<sup>14</sup>*LtMs, Ms 170, 1899, par. 13*

### **God and Nature**

Next to the Bible, nature is to be our great lessonbook. But there is no virtue in deifying nature, for this is exalting the thing made [above] the great Master Artist who designed the work, and who keeps it every hour operating according to His appointment. As we plant the seed and cultivate the plant, we are to remember that God created the seed, and He gives it to the earth. By His divine power He cares for that seed. It is by His appointment that the seed in dying gives its life to the blade, which contains in itself other seeds to be treasured and again put into the earth to yield their harvest. We may also study how the cooperation of man acts a part. The human agent has his part to act, his work to do. This is one of the lessons which nature teaches, and we shall see in it a solemn, a beautiful work.<sup>14</sup>*LtMs, Ms 170, 1899, par. 14*

There is much talk about the Lord in nature, as if God were bound by the laws of nature to be nature's servant. In this men do not know what they are talking about. Do they suppose that nature has a self-existing power without the continual agency of Jehovah? 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. 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.”*14LtMs, Ms 170, 1899, par. 15*

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 in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan’s work, the result of degeneration, introduced by him 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.*]*14LtMs, Ms 170, 1899, par. 16*

Let the lands near the school and the church be retained. Those who come to settle in Cooranbong can, if they choose, find for themselves homes near by, or on portions of, the Avondale Estate. But the light given to me is that all that section of land from the school orchard to the Maitland road, and extending on both sides of the road from the meetinghouse to the school, should become a farm and a park, beautified with fragrant flowers and ornamental trees. There should be fruit orchards and every kind of produce cultivated that is adapted to this soil, that this place may become an object lesson to those living close by and afar off.*14LtMs, Ms 170, 1899, par. 17*

Then let everything not essential to the work of the school be kept at a distance, and thus prevent any disturbance of the sacredness of the place through the proximity of families and buildings. Let the school stand alone. There must not be this one and that one claiming personal property near it. It will be better for private families, however devoted they may be in the service of the Lord, to be located at some distance from the school buildings. The school is the Lord’s property, and the grounds about it are His farm, where the great Sower can make His garden a lessonbook. The results of the labors will be seen, “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, and the produce gathered through the blessing of God is to be used as nature’s

lessonbook, from which spiritual lessons can be made plain and applied to the necessities of the soul. *14LtMs, Ms 170, 1899, par. 18*

### **An Object Lesson**

There are great things before us which we see must be done, and as fast as we obtain the means with which to work we shall go forward. There needs to be patient, painstaking effort made for the encouragement and uplifting of the surrounding communities, and for their education in industrial and sanitary lines. The school and everything connected with it should be object lessons, teaching the ways of improvement, and appealing to the people for reform, so that taste, industry, and refinement may take the place of coarseness, uncleanness, disorder, ignorance, and sin. Even the poorest can improve their surroundings by early rising and putting forth diligent, painstaking effort. By our lives and example we can help others to discern that which is repulsive in their characters or about their premises, and with Christian courtesy we may encourage improvement. *14LtMs, Ms 170, 1899, par. 19*

The question will often arise, What can be done where poverty prevails and is to be contended with at every step? Under these circumstances how can we impress minds with correct ideas of improvement? Certainly the work is difficult; and unless the teachers, the thinking men, and the men who have means will exercise their talents, and will lift just as Christ would lift were He in their places, an important work will be left undone. The necessary reformation will never be made unless men and women are helped by a power outside of themselves. Those who have entrusted talents and capabilities must use these gifts to bless their fellow men, laboring to place them upon a footing where they can help themselves. It is thus that the education gained at our schools must be put to the very best use. *14LtMs, Ms 170, 1899, par. 20*

God's entrusted talents are not to be hid under a bed or under a bushel. "Ye are the light of the world," Christ said. [*Matthew 5:14.*] As you see families living in hovels, with scant furniture and clothing, without tools, without books or anything indicative of refinement about their homes, will you become interested in them, and endeavor to teach them how to put to the very best use their

vital forces, that there may be improvement, and that their work may move forward? It is by diligent labor, by putting to the wisest use every capability, by learning to waste no time, that they will become successful in improving their premises and cultivating their land.*14LtMs, Ms 170, 1899, par. 21*

Physical effort, moral power, and intellectual achievements are to be united in our effort to regenerate and reform. We are to seek to gain knowledge both in temporal and spiritual lines, that we may diffuse it to others. We are to seek to live out the gospel in all its bearings, that its temporal and spiritual blessings may be felt all around us.*14LtMs, Ms 170, 1899, par. 22*

### **Missionary Effort the Highest Training**

The Lord will surely bless all who seek to bless others. The school is to be so conducted that teachers and students will be continually increasing in power through the faithful use of the talents given them. By faithfully putting to a practical use that which they have learned, they will constantly increase in wisdom and knowledge. We are to learn from the Book of books the principles upon which we are to live and labor. By consecrating all our God-given abilities to Him who has the first right to them, we may make precious everything that is worthy of our attention.*14LtMs, Ms 170, 1899, par. 23*

When entered upon with this spirit, the missionary work becomes an elevating and uplifting work, both to the laborer and to the person helped. Let everyone who claims to be a child of the heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in word, in spirit, and in works he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the manners of the citizens of the kingdom of God.*14LtMs, Ms 170, 1899, par. 24*

The students who will get the most good out of life are those who will live the Word of God in their connections and dealings with their

fellow men. Those who receive to give will feel the greatest satisfaction in this life. The members of the human family who live for themselves are always in want, for they are never satisfied. There is no Christianity in shutting up our sympathies to our own selfish hearts. We are to bring the brightness and the blessing into the lives of others, thus doing a good and holy work. The Lord has ordained channels through which He lets flow His goodness, mercy, and truth; and we are to be co-workers with Jesus Christ in communicating to others practical wisdom and benevolence. *14LtMs, Ms 170, 1899, par. 25*

If the Avondale school becomes what the Lord is seeking to make it, the missionary effort of teachers and students will bear fruit. Both in the school and outside, there will be willing subjects brought to allegiance to God. The rebellion which 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] all who believe in Christ may become sons and daughters of God, and laborers together with Him, that restoration may take place through the truth. 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. *14LtMs, Ms 170, 1899, par. 26*

Whatever may be the position or possessions of any individual who has the knowledge of the truth, the Word of God teaches him that all that he has he holds in trust. It is lent him to test his character. His worldly business in all its lines, his talents, his income, his opportunities, are all to be accounted for to Him to whom he belongs by creation and by redemption. When he uses every precious talent in carrying forward God's great work of education, when he strives to obtain the very best knowledge of how to be useful, how to labor for the salvation of souls ready to perish, God's blessing will surely attend his efforts. *14LtMs, Ms 170, 1899, par. 27*

God bestows His gifts upon us that we may minister to others, and thus become like Him. Those who receive His gifts that they may impart to others, become like Jesus Christ. It is in helping and uplifting others that we become ennobled and purified. This is the work that causes glory to flow back to God. We must become intelligent upon these points. Our souls must be purified of



selfishness, for God desires to use His people as representatives of the heavenly kingdom. *14LtMs, Ms 170, 1899, par. 28*

Our 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 much larger numbers of young people who need to have the advantages 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 our 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 and systematic lines that long experience and wisdom can plan and execute. *14LtMs, Ms 170, 1899, par. 29*

Let the teachers in our school wake up and impart knowledge they have in agricultural lines, and in the industries that it is essential for the students to understand. Seek in every line of labor to reach the very best results. Let the science of the Word of God be brought into the work, that the students may understand correct principles and may reach the highest possible standard. Exert your God-given abilities and bring all your energies into the development of the Lord's farm. Study and labor, that the best results and the greatest returns may come from the seed sowing, that there may be an abundant supply of food both temporal and spiritual, for the larger number of students that shall be gathered in to attend the school. *14LtMs, Ms 170, 1899, par. 30*

**Ms 171, 1899**

Discourse

Duplicate of *Ms 66, 1899*.

## Ms 172, 1899

Diary

NP

1899

Portions of this manuscript are published in *MM 159-161, 166-167; CD 75; 7BC 982, 985*. +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 slept until half past two, and I arise and prepare for my writing. I commit my ways to the Lord, for I am wholly dependent upon His mercy and grace to aid me in glorifying His name with pen and voice.<sup>14</sup>*LtMs, Ms 172, 1899, par. 1*

Warnings have been given me with reference to Dr. Caro. He is in danger of thinking that if he separated from Seventh-day Adventists, and walked with the world, he would receive more honor. He thinks that if he could follow his own plans, he would have greater influence. But if he gathers to himself the many responsibilities that he desires, he will certainly make a mistake; for he has not sufficient physical, mental, moral, or spiritual power to carry them. Why have I labored so hard to have Brother John Wessels come from Africa to unite with the sanitarium in Sydney? Because I know that he and the members of his family were in great peril through hereditary and cultivated tendencies, and that some would make shipwreck of the faith. And because we need the very best ability we can obtain in that institution.<sup>14</sup>*LtMs, Ms 172, 1899, par. 2*

Brother John Wessels has good capabilities. If he consecrates himself entirely to God, surrendering his will to Him, God will work with him. If he loves and fears God, he will be used to God's glory. He is not to be entirely bound up in sanitarium work; for he cannot endure a sameness of work, but is to take part in the conference work also, with advisers of judgment and experience. This will enable him to understand the situation. He must have the presence

of Christ with him in his work. Without this he can do nothing to win the approval of God. Christ said, "Without me ye can do nothing." [John 15:5.]*14LtMs, Ms 172, 1899, par. 3*

In the management of the sanitarium, we must guard against employing persons who are constantly watching for opportunities to serve themselves. No one must be given a position when this would be against the good of the institution. Those who are connected with the institution must be tried and proved. Those who are led by the Lord Jesus will bear this proving, and will be a blessing to the institution, for they will not betray God's work into the hands of the enemy. Everything cannot be adjusted just now, but let us seek the Lord, and as we advance, circumstances which will call for careful consideration will arise. Thus the qualifications and value of the worker will be developed.*14LtMs, Ms 172, 1899, par. 4*

One thing I shall not do. I shall not encourage Brother Morse to have any special connection with the interests of the sanitarium. His opinion of his own capabilities is altogether too high. He is not the man for the place. He needs greater humility, that every moment he may feel his need of God.*14LtMs, Ms 172, 1899, par. 5*

Brother Sharp has business experience. With his abilities he can serve the cause of God in the sanitarium. If he is a man who will be firm to principle, who will follow the principles God has revealed in His Word, who will not be swayed from the right, he is the man for the place. But in mercy to himself, he must not be given so many responsibilities. He is in danger of brain difficulty. I feel fearful that unless he is relieved, he will fail in brain power. He is inclined to gather too much to himself. Wherever he may work, he needs careful watchcare, that he may not become a mental wreck. He is not to be a leader, but is to bear responsibilities in connection with others. To every man God has given his work.*14LtMs, Ms 172, 1899, par. 6*

There is danger of Dr. Caro seeking to meet the standard of the world in his ideas and practice. He needs to seek the Lord at every step. He should keep in view, not his own glory, but the glory of the Lord. He is altogether too much inclined to keep Dr. Kellogg before his mind as his pattern, to try to do the things Dr. Kellogg has done,

when he has not the experience to warrant the doing of these things. He cannot carry responsibilities like those which Dr. Kellogg carries. And he is in danger of setting the medical missionary work first, making it the body instead of the arm. He will not succeed in this, and he must not attempt that which he cannot accomplish. He will be ambitious to do great things by separating the medical missionary work from the gospel ministry. But the Lord does not lead His physicians to separate the medical missionary work for the gospel ministry. *14LtMs, Ms 172, 1899, par. 7*

Truth, present truth for this time, is to be believed and acted upon in connection with the principles of health reform. The sanitariums which are established are to be closely and inseparably bound up with the gospel. The Lord has given instruction that the gospel is to be carried forward, and the gospel includes health reform in all its phases. Our work is to enlighten the world, for it is blind to the movements which are taking place, preparing the way for the plagues which God will permit to come upon the world. God's faithful watchmen must give the warning. *14LtMs, Ms 172, 1899, par. 8*

Dr. Caro has a desire to do large things. He is in danger of spending his energies outside the sanitarium, instead of devoting all his powers to making the institution a power in connection with the gospel message and the Sabbath reform. Dr. Caro needs to place himself where he will understand the truth for this time. This is his only safety as a physician. He needs to have his feet shod with the preparation of the gospel. *14LtMs, Ms 172, 1899, par. 9*

He is in danger of becoming confused and of failing to see the elevated, holy influence which the Sabbath question is to exert on the work for this time. He will consider it necessary to do on the Sabbath many things which should not be done on that day. If he seeks to embrace so many responsibilities, he will come to pay very little regard to the Sabbath. Such an influence will be a curse to the institution. Those who are connected with our sanitariums are to be taught to regard the Sabbath question as the great test for this time. God desires His people to bind medical missionary work up with the work of the third angel's message. This is the work that will restore the moral image of God in man. *14LtMs, Ms 172, 1899, par. 10*

If Dr. Caro walks and works under the supervision of God, he will realize that sanitariums have been established at great cost in order to show men and women the reformatory work that is to be done in order to prepare a people to receive the truth. Sanctification through the truth gives men grace and power, enabling them to be gospel workers. Such workers look up to Christ as the greatest physician the world has ever known. *14LtMs, Ms 172, 1899, par. 11*

Dr. Caro is not to study how he can best meet the requirements of the world. He is not to pattern after the world in his appearance and equipage, flattering himself that this is the way to meet the higher classes. The gospel forbids the cherishing of worldly ideas. You may ask, Where? I point you to the life of Christ. Think of what He was before He came to our world—Commander of all the heavenly intelligences. How did He come to this earth? We know Him as a poor man, who to the very close of His earthly history maintained His humility. *14LtMs, Ms 172, 1899, par. 12*

The idea that outward show gives influence to a man or his position is one of Satan's lies. Let no man climb above the methods and example of our Lord. There is no higher standard than the life of Christ. As a people we are to shun the pretense of the world, which has made men and women what they are today. We are not to copy the customs and practices of worldly-wise men in order to gain favor or influence. Christlikeness is true Christianity. In the truth there is a power which no outward appearance of display can give, which no worldly suppositions or opinions can change or alter. *14LtMs, Ms 172, 1899, par. 13*

*(Isaiah 41:17-20):* "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 a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shitta 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. That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." [*Verses 17-20.*] *14LtMs, Ms 172, 1899, par. 14*

Our physicians are to show Christlike simplicity in every line of their work. If they are clothed with the panoply of heaven—Christlike meekness and lowliness—they will be truly successful. But conformity to the world, to gain its favor and recognition, will bring weakness. No such concession is to be made. Our hope and strength do not depend on outside appearances. Those who are influenced against the truth by a lack of extravagance in house, in furniture, in dress, in equipage, show that they are incapable of understanding the merit of truth. They are not capable of appreciating the gospel of Christ. God is dishonored when those connected with the work, which is to prepare a people to stand the test of the time of trouble before us, forsake Him to follow the fashions of the world.*14LtMs, Ms 172, 1899, par. 15*

My Instructor said, “The great work of reformation is to be carried forward by the people whom the Lord has chosen. These are not to show their conformity to the world, but their separation from the world. They are to be a people who in the daily life represent Christ.”*14LtMs, Ms 172, 1899, par. 16*

“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.” [*Isaiah 40:9-11.*]*14LtMs, Ms 172, 1899, par. 17*

Our joy is in our Redeemer. He covers us with His righteousness. We are distinguished from the world because God has placed His seal upon us. “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.” [*2 Corinthians 6:17, 18.*] The Lord requires all who connect with Him to set a right example before unbelievers. “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we

have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [2 *Corinthians* 4:6, 7.]<sup>14</sup>*LtMs, Ms 172, 1899, par. 18*

Behold the churches claiming to be Christian! They have need of a thorough reformation. Plain, distinct and decided, the message must go forth: "Babylon 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 [hate]ful bird." [*Revelation 18:2.*] Said the Lord's messenger, "You are not to seek that popularity which has led far away from the simplicity of Christ. God is to be your Leader. Those who are Christians will stand in the strength of God. They will show in their lives the superiority which God gives to obedient subjects, those who are loyal to His commandments. This is to be the peculiarity of the workers connected with the sanitarium. Those who believe the truth will never be ashamed of the gospel of Jesus Christ. The principles of truth are to pervade our medical institutions. And then, as those who have followed the customs and fashions of the world shall in their suffering come to these institutions, they will see a simplicity that will charm their senses. They will feel the unseen presence of heavenly angels."<sup>14</sup>*LtMs, Ms 172, 1899, par. 19*

The furniture in our sanitariums is to be neat and tasteful, but not costly. Let nothing be purchased to represent the fashions of the world. The people of God, as His representatives, are to avoid giving the slightest impression that they think a certain kind of hat or coat, a costly house, or an elegant equipage necessary to success.<sup>14</sup>*LtMs, Ms 172, 1899, par. 20*

They are to remember that they 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, and that they are to take unto themselves the whole armor of God, that they may be able to stand in the evil day. The gospel message has been given to us to proclaim to a world dead in trespasses and sins. In practice, we are to separate from the popular churches and from the world. We are to stand face to face with the foe, remembering that our God-given inspiration of truth is as much more powerful than worldly customs as the heavens are higher than



the earth.*14LtMs, Ms 172, 1899, par. 21*

Just as surely as our physicians conform to the worldly customs of those who do not honor God by keeping His commandments, so surely will they dishonor God. They must reap the harvest of the seed they have sown by such a course of action. Workers who love and fear God, who are not in anyway inclined to worldliness, are to be connected with our medical institutions. The managers, who have a powerful influence over those with whom they are connected, are to strive constantly to reach the highest standard. There is a world to be saved, and those who accept the truth are to hold fast to its principles. As they represent the high, noble dignity of the truth, they will win the approval of God.*14LtMs, Ms 172, 1899, par. 22*

Why should we, though sorely pressed for means, work so hard to establish sanitariums? It is that men and women may be brought to a knowledge of the truth, that every influence may be brought to bear to advance the gospel. Sanitariums are established that they may stand as memorials of the gospel, that in men and women may be restored the divine image.*14LtMs, Ms 172, 1899, par. 23*

Let the workers in our health reform institutions exert every particle of their influence to make these institutions all that their name signifies. Let everything in our sanitariums be useful and comfortable. Let those connected with them find the chief physician one who makes God his efficiency, one who believes the truth and speaks with fervency of the blessings of the truth. The nurses are to learn daily that Christ is to be their Pattern.*14LtMs, Ms 172, 1899, par. 24*

Health reform is to stand out more prominently in the proclamation of the third angel's message. The principles of health reform are found in the Word of God. The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message. Our physicians are to be God's workers. They are to be men whose powers have been sanctified and transformed by the grace of Christ. Their influence is to be knit up with the truth that is to be given to the world. In perfect

and complete unity with the gospel ministry the work of health reform will reveal its God-given power. Under the influence of the gospel, great reforms will be made by medical missionary work. But separate medical missionary work from the gospel, and the work will be crippled. *14LtMs, Ms 172, 1899, par. 25*

The message in regard to the fall of Babylon must be given. God's people are to understand in regard to the angel who is to lighten the whole world with his glory, while he cries mightily, with a loud voice, "Babylon the great is fallen, is fallen." [*Verse 2.*] The solemn events which are now taking place belong to a series of events in the chain of history, the first link of which is connected with Eden. Let the people of God prepare for what is coming upon the earth. Extravagance in the use of means, selfishness, heresies, have taken the world captive. For centuries satanic agencies have been at work. Will they now give up without a struggle? *14LtMs, Ms 172, 1899, par. 26*

There are only two parties in our world, those who are loyal to God, and those who stand under the banner of the prince of darkness. Satan and his angels will come down with power and signs and lying wonders to deceive those who dwell on the earth, and if possible, the very elect. The crisis is right upon us. Is this to paralyze the energies of those who have a knowledge of the truth? Is the influence of the powers of deception so far-reaching that the influence of the truth will be overpowered? *14LtMs, Ms 172, 1899, par. 27*

The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings and Lord of lords, leads forth the armies of heaven on white horses, clothed in fine linen, clean and white. *14LtMs, Ms 172, 1899, par. 28*

John writes, "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him

upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.<sup>14</sup>*LtMs, Ms 172, 1899, par. 29*

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse.” [*Revelation 19:11-21.*]<sup>14</sup>*LtMs, Ms 172, 1899, par. 30*

## Ms 174, 1899

Diary/"Thoughts on Daniel and the Revelation."

Sunnyside, Cooranbong, New South Wales, Australia

1900

This manuscript is published in entirety in *1MR 60-65*.

The canvassing work is one of the Lord's appointed agencies for extending the knowledge of the truth for this time. Canvassers have an important work to do. The Lord can and will work through them if they will earnestly prepare themselves to do what they can. The effort made to circulate *Christ's Object Lessons* is demonstrating what can be done in the canvassing field. To those who are working with this book, I would say, After the immediate necessity is met, do not lose your zeal, feeling that there is no further need for special effort. Sell the book wherever you can, and bring our larger books to the notice of the people.*14LtMs, Ms 174, 1899, par. 1*

Especially should the book *Daniel and the Revelation* be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world. This book has had a large sale in Australia and New Zealand. By reading it many souls have come to a knowledge of the truth. I have received many letters expressing appreciation of this book.*14LtMs, Ms 174, 1899, par. 2*

Let our canvassers urge this book upon the attention of all. The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time. Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in *Daniel and the Revelation*, becoming familiar with the truth it presents.*14LtMs, Ms 174, 1899, par. 3*

Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find *Daniel and*

*the Revelation* an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. The great, essential questions which God would have presented to the people are found in *Daniel and the Revelation*. There is found solid, eternal truth for this time. Everyone needs the light and information it contains.<sup>14</sup>*LtMs, Ms 174, 1899, par. 4*

Those who are destroying the earth have had a long probation. For six thousand years God has borne with the ignorance and wickedness of men. In every possible way He has tested and tried them, seeking to lead them to return to their loyalty and be saved. But they refuse to listen to His entreaties. War and bloodshed have been, are still, and will continue to be. War is popular. To kill and destroy is in the sight of the world to be brave, worthy of a reward.<sup>14</sup>*LtMs, Ms 174, 1899, par. 5*

The time is near when Jesus will take the kingdom and possess the kingdom under the whole heavens. He will judge among the nations and rebuke among many people. Wars shall cease unto the ends of the earth.<sup>14</sup>*LtMs, Ms 174, 1899, par. 6*

Can we not see the corrupt condition of our world? Is not the terrible wickedness, which is continually increasing, sufficient to lead us to use every Christian activity in presenting to the world those books which contain the most beneficial instruction? God, the great moral Governor of the universe, desires His people to arouse and use their influence to lead others to understand what is coming upon our world. The Lord calls for workers to enter the canvassing field. He desires the books upon health reform to be circulated. Much depends upon the question of health reform. Unless our churches occupy a higher platform upon this subject, they will not be able to appreciate the truth for this time.<sup>14</sup>*LtMs, Ms 174, 1899, par. 7*

God desires the light found in the books of *Daniel* and *Revelation* to

be presented in clear lines. It is painful to think of the many cheap theories picked up and presented to the people by ignorant, unprepared teachers. Those who present their human tests, and the nonsensical ideas they have concocted in their own minds, show the character of the goods in their treasure house. They have laid in store shoddy material. Their great desire is to make a sensation. *14LtMs, Ms 174, 1899, par. 8*

The truth for this time has been brought out in many books. Let those who have been dealing in cheap sentiments and foolish tests, cease this work and study *Daniel and the Revelation*. They will then have something to talk about that will help the mind. As they receive the knowledge contained in this book, they will have in the treasure house of the mind a store from which they can continually draw as they communicate to others the great, essential truths of God's Word. *14LtMs, Ms 174, 1899, par. 9*

The interest in *Daniel and the Revelation* is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King? *14LtMs, Ms 174, 1899, par. 10*

Speaking of this great event Paul says, "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession: that thou keep this commandment with spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see; to whom be glory and power everlasting." [1 Timothy 6:13-16.] *14LtMs, Ms 174, 1899, par. 11*

Young men, take up the work of canvassing for *Daniel and the Revelation*. Do all you possibly can to sell this book. Enter upon the work with as much earnestness as if it were a new book. And remember that as you canvass for it, you are to become familiar with the truths it contains. As you ponder these truths, you will

receive ideas that will enable you not only to receive light, but to let light shine forth to others in clear, bright rays. *14LtMs, Ms 174, 1899, par. 12*

Now is come the time of the revelation of the grace of God. Now is the gospel of Jesus Christ to be proclaimed. Satan will seek to divert the minds of those who should be established, strengthened, and settled in the truths of the first, second, and third angels' messages. The students in our schools should carefully study *Daniel and the Revelation*, so that they shall not be left in darkness, and the day of Christ overtake them as a thief in the night. I speak of this book because it is a means of educating those who need to understand the truth of the Word. This book should be highly appreciated. It covers much of the ground we have been over in our experience. If the youth will study this book and learn for themselves what is truth, they will be saved from many perils. *14LtMs, Ms 174, 1899, par. 13*

We read in Peter, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." [2 Peter 2:1, 2.] *14LtMs, Ms 174, 1899, par. 14*

Many of these teachers who bring in heresies, and thus undermine the faith of some, are regarded as men of God, who walk in the light, and are seeking to deliver the church from wrong practices. But they are the servants of sin. *14LtMs, Ms 174, 1899, par. 15*

We need intelligent canvassers, who are also evangelists, canvassers who will do all the good they possibly can as they visit from house to house. Canvassers may do a good work for God. The Lord has given great light to the world in the books *Great Controversy, Patriarchs and Prophets, and Desire of Ages*. These books should be pressed in everywhere. Those who handle these books should educate themselves for the work. As canvassers dwell upon the precious truths contained in these books, seeking to get the light before as many as possible, they are letting the light

shine into many minds, and they may say, “We then, as workers together with him, beseech you that ye receive not the grace of God in vain. (For he said, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)”*14LtMs, Ms 174, 1899, par. 16*

“Giving no offence in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by the Holy Ghost, ... by the armor of righteousness on the right hand and on the left. By honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.” [2 *Corinthians 6:1-10.*]*14LtMs, Ms 174, 1899, par. 17*

Many who are serving as gospel ministers need to study the Word. Revelation means something revealed, which all are to understand. Dig deep for the truth. Plead with the Lord for an understanding of His Word. Those who feel their need of special help of God will ask Him who is the Source of all wisdom to supply their necessities. Ask Him to enlighten your understanding, that you may know how to give light to others. Put your mind to the tax.*14LtMs, Ms 174, 1899, par. 18*

Never rest satisfied with a partial knowledge of the truth, pieced out with some weak suppositions. “Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. ... For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.” [*Isaiah 51:1, 3.*]*14LtMs, Ms 174, 1899, par. 19*



## Ms 175, 1899

Diary

Summer Hill, Sydney, New South Wales, Australia

1899

See also Ms 28, 1902. This manuscript is published in entirety in *19MR 157-161*. <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.

(This contains something about signing agreements.)<sup>14</sup>*LtMs, Ms 175, 1899, par. 1*

I attended the morning service at Stanmore. There were a goodly number present. The Lord gave me freedom in speaking on the soon coming of our Saviour, and the preparation we must make in order to meet our record with joy and not with grief. Each one has a work to do for himself. "I beseech you, therefore, brethren, by the mercies of God, that ye present yourselves 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*. This entire chapter is an inspired outline of what constitutes true godliness. It calls for unreserved surrender to God. All unholy appetites and passions are to be cut away from the life. As a living sacrifice, holy and acceptable, the body is to be offered to God.<sup>14</sup>*LtMs, Ms 175, 1899, par. 2*

He who accepts Christ is to conform to the mind and will of Christ. By a changed life he is to show that the truth has changed his heart and mind. He is not to try to meet the his own standard nor the standard of the world, but the standard of God.<sup>14</sup>*LtMs, Ms 175, 1899, par. 3*

The gospel is to go to all nations, kindreds, tongues, and peoples. The Lord has a work for every one to do. The gospel message is to make its way in the earth. Medical missions are to be established,

and are to act as God's helping hand. But the medical missionary work is not to be made the body. This will surely be done unless there is constant watchfulness. *14LtMs, Ms 175, 1899, par. 4*

Christ did not copy any human model. He says to His servants, Break every yoke that men seek to bind upon you, and accept My yoke. Do not accept any yoke that will bind or hamper your movements in any way, now or in the future. To accept such a yoke would prove a snare to you. Stand free. Take Christ's yoke. When you are yoked up with Him, the truth will make its impress on your character. *14LtMs, Ms 175, 1899, par. 5*

The medical missionary work is to be recognized and carried forward, but always in connection with other lines of gospel work. Those who have opposed the medical missionary work do not know what they are doing. They need to come to their right mind. *14LtMs, Ms 175, 1899, par. 6*

Genuine medical missionary work is to be accepted, but every line of this work is to be carefully guarded from all wrong principles, that it may bear the searching test of God. The work done is to correspond with the name. If our physicians are going to charge worldly prices for the work they do, then let them drop the word missionary from the name they bear, that people may not be misled. Those who desire to unite with the great Medical Missionary, Jesus Christ, must change their manner of working, or they will meet reproach from the people of the world. *14LtMs, Ms 175, 1899, par. 7*

Plans that Dr. Kellogg has formulated for our people will need to be carefully and thoroughly examined. No threads of human devising are to be drawn into the web. We are to watch and pray and work diligently, else the enemy will come in and spoil the pattern. Dr. Kellogg's ambition leads him to embrace too much in his plans and arrangements. *14LtMs, Ms 175, 1899, par. 8*

No human being is to interpose between his fellow men and God. Dr. Kellogg is not infallible. He has made mistakes, and he will continue to make mistakes unless he humbles his heart daily before God. Not all his work bears the signature of heaven. *14LtMs, Ms 175, 1899, par. 9*

All cannot see the outcome of the propositions made. Seventh-day Adventists must not, by pen or voice, bind themselves to all the agreements proposed; for if they do this, they will be bound about in carrying [out] the work to be done in these last days. I am instructed to say, Move cautiously. *14LtMs, Ms 175, 1899, par. 10*

Sunday. I have written much today. May the Lord help me to trace words that are right to the point. *14LtMs, Ms 175, 1899, par. 11*

When the power of the truth is felt in the heart, when the truth is brought into the daily life, there will be a great movement of reform in the Battle Creek church. Then will be fulfilled the words, "I will turn and overturn." We know not now just when this will be accomplished, but the time will come when there will be a scattering from Battle Creek. Those who moved to Battle Creek with no call from the Lord will move away. Those who came to Battle Creek when they had a work to do in the church that they left lost their missionary spirit and their spiritual discernment in coming to Battle Creek. There they came in contact with a Pharisaism, a self-righteousness, that is always a snare. It is the form of godliness without the power thereof. *14LtMs, Ms 175, 1899, par. 12*

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Does Christ say, "He that will come after me, let him eat and drink and drink with the drunken. Let him practice the principles that are followed by Satan's agents"? No; no! The words of the Saviour are, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] Satan's agents have not been sparing of the blood of the saints. Christ's true followers are kind, tender, pitiful. They will realize the meaning of the work of the angel of *Revelation eighteen*, who is to lighten the whole earth with his glory, while he cries with a loud voice, "Babylon the great is fallen, is fallen." [*Verse 2.*] Many will heed this call. *14LtMs, Ms 175, 1899, par. 13*

We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of *Revelation eighteen*, the religious elements, good and evil, will awake from slumber, and the

armies of the living God will take the field.*14LtMs, Ms 175, 1899, par. 14*

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Last night I had a time of great suffering. My flesh seemed as cold as marble. I slept for a while without dreaming; then scenes in the work in America passed before me. Methods and plans were being formed into agreements to be presented to our people. In these agreements there were terms and conditions which must not be subscribed to by our people. Early next morning I warned Dr. Caro and Brother Sharp to be on their guard, because a letter would soon come to them containing certain propositions, and requiring their signature to these propositions before they should receive means to help them in their work.*14LtMs, Ms 175, 1899, par. 15*

Dr. Kellogg, and those united with him, framed these propositions, but God did not inspire them. And on no account must our brethren bind themselves to carry out these propositions. I was instructed that we know little of what is before us, and that God has forbidden us to bind ourselves by contract in order to secure means.*14LtMs, Ms 175, 1899, par. 16*

Thus saith the Lord: I have a work for Dr. Kellogg to do, but he is not to go beyond the work given him. The Lord loves him, and will save him if he will walk humbly with Him. But no yokes are to be framed by him or by any other man for God's people. Tell My servants, Brethren Sharp and Caro, that they must not give their signatures to the terms made. The future is in God's hands. He does not encourage any binding about of His workmen. Let man fear to place himself where God should be. Let him keep his hands off his fellow workmen. Strange things will take place. The Lord will turn and overturn. Sufficient unto the day is the evil thereof.*14LtMs, Ms 175, 1899, par. 17*

## Ms 176, 1899

Diary

Rockhampton, Queensland, Australia

November 4, 1898

This manuscript is published in entirety in *21MR 402-407*.

I thank the Lord for His great mercy and goodness to me. When I look at myself, I have not much courage, for I am compassed with infirmities; but I am trusting in a power out of an above myself. I do not doubt but that the Lord will help me. As my day is, so shall my strength be. The Lord is a strong tower, into which the righteous run and are safe. My present state of feebleness makes me feel the necessity of making the Lord my dependence, saying over and over again, In Thee will I trust. *14LtMs, Ms 176, 1899, par. 1*

There is not the least excuse for the church to be dwarfed and crippled. Our religious experience needs to be of a higher order, that we may see the greatness of the hope presented to us in the gospel. Christ offered Himself as a willing sacrifice in our behalf. He stooped from His high command in heaven to rescue man from the slavery of sin. The Son of God gave up His honor and glory and tasted the bitterness of death, that man might be a partaker of the divine nature. He died that everyone might have a second probation, another chance to choose God as their Leader. He has made every provision that men and women may have an experimental knowledge of the character and work of their Redeemer. *14LtMs, Ms 176, 1899, par. 2*

“When the fullness of the time was come, God sent forth His Son, made of a women, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” [*Galatians 4:4, 5*.] The star of hope rose upon our world, and its brightness increased as our Saviour increased in wisdom and stature, and in favor with God and man. *14LtMs, Ms 176, 1899, par. 3*

In the wilderness Satan came to Christ as an angel of light and

assailed Him with his specious temptations. But Christ failed not. He saw a world perishing in sin, and steadfastly and firmly He moved forward in the path of resistance. He had a world to rescue. He had come to seek and to save that which was lost.<sup>14</sup>*LtMs, Ms 176, 1899, par. 4*

Christ passed over the ground where Adam fell, overcoming in our behalf. He endured every test that man will ever be called upon to endure. He met all the temptations which man will meet in his life-experience. Christ has Himself travelled over the path in which He calls upon us to walk. He says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. As I endured the test and trial, so you may endure it." [See *Luke 9:23.*] He who is at last crowned conqueror, must depend, as Christ did, upon Deity. Every step Christ took was taken in full, entire dependence upon God. Had Christ transgressed the law of God in one particular, He would have been a sinner, and His offering would have been a failure, but not upon a single point did the enemy overcome Him. He declares, "Be of good cheer; I have overcome the world." [*John 16:33.*] "He 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.*]<sup>14</sup>*LtMs, Ms 176, 1899, par. 5*

God's Word is immutable. Jesus has proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] Today He stands in the heavenly courts as our High Priest and Advocate. By faith we may grasp the promise that His mediation secures for us all things. When God gave Jesus to our world He gave all heaven. This gift has secured for us our adoption into God's family. God's promise is Yea and Amen in Christ Jesus. Never will He falsify. Never will He alter the thing that has gone out of His mouth.<sup>14</sup>*LtMs, Ms 176, 1899, par. 6*

The clouds of uncertainty and unbelief were rolled back as the Saviour cried with a loud voice, "It is finished." [*John 19:30.*] No longer had the enemy any power to tempt and annoy Him. Holiness and justice united in the completion of the great work of redemption. On the cross mercy and truth met together, righteousness and peace kissed each other. Jesus had testified that God is true. Faith

demands no more. The doubting soul need not ask, Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies? The answer comes clear and strong, "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.*]<sup>14LtMs, Ms 176, 1899, par. 7</sup>

Human love is weak and changeable, but God's love is full and deep and unchangeable. Why then are our souls not aglow as we contemplate this love? Why do we close our eyes to it? God, who command the light to shine out of darkness, will shine into the hearts of all who believe, to give the light of the knowledge of His glory in the face of Jesus Christ. "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.*] O, what amazing love. Language cannot measure it. It is without a parallel. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [*Romans 8:32.*]<sup>14LtMs, Ms 176, 1899, par. 8</sup>

Christ's work did not bring Him any worldly glory. Through the prophet Isaiah He declares, "I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way which was not good, after their own thoughts; a people that provoketh me to anger continually to my face." [*Isaiah 65:1-3.*] Today the Lord Jesus employs every channel through which He can work. But many, by their self-exaltation and self-sufficiency, make it apparent that they are not controlled by the Holy Spirit. Instead, they magnify self into such large proportions that God is not revealed, God is not honored.<sup>14LtMs, Ms 176, 1899, par. 9</sup>

The church needs men today who, like Enoch, walk with God, revealing Christ to the world. Church members need to reach a higher standard. Heavenly messengers are waiting to communicate with men who have sunk self out of sight, whose lives are a fulfilling of the words, "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.*] Of such

men and women must the church be composed before her light can shine forth to the world in clear, distinct rays. *14LtMs, Ms 176, 1899, par. 10*

Our views of the Sun of Righteousness are clouded by self-seeking. Christ is crucified afresh and put to open shame by many who have had a wide experience and upon whom have rested important responsibilities. Through self-indulgence Satan gains control over heart, mind, soul, and strength. *14LtMs, Ms 176, 1899, par. 11*

To those who handle sacred things comes the solemn injunction, "Be ye clean, that bear the vessels of the Lord." [*Isaiah 52:11.*] The church needs men of devotion to bear to the world the message of salvation, pointing men to the Lamb of God, which taketh away the sin of the world, men who by their works of righteousness and their pure, true words can lift their fellow men out of the pit of degradation. *14LtMs, Ms 176, 1899, par. 12*

If Jesus were made the sum and substance of every discourse, sinners would be convicted. By the message borne they would know what they must do to be saved. Lift Him up, the Man of Calvary, higher and still higher. Who can declare the glory of the incarnate God? What language can describe it? It is not the men learned in this world's wisdom who have true eloquence. True eloquence is possessed only by those who have tasted of the love of Christ. The life renewed by divine grace and hidden with Christ in God is eloquent in its simplicity. *14LtMs, Ms 176, 1899, par. 13*

The orations and speeches made by apparently learned men are in God's estimation as a sounding brass and a tinkling cymbal in comparison with the words which come direct from a heart refined by belief in Christ as a personal Saviour. Those who are eloquent in God's sight are willing to walk in lowly paths. They are unappreciated by those who are constantly striving for the supremacy, who have no sense of what it means to walk in humble subjection to God's will and way; but God declares, "To this man will I look, even to this man that is poor and of a contrite spirit, and trembleth at my word." [*Isaiah 66:2.*] *14LtMs, Ms 176, 1899, par. 14*

"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.*] The time is coming when those who have wanted their own way, who have refused to wear the yoke of Christ, will see that they have failed to find the rest that Christ gives; but it will then be too late. He who wears Christ’s yoke sees constantly new beauty and loveliness in the Saviour. He counts self as nothing; for he keeps his eyes fixed on Jesus. He thinks of Jesus and speaks of Jesus. His soul is constantly reaching forward and upward for more distinct views of the One in whom all his hopes of eternal life are centered. Nothing is permitted to eclipse this view. Beholding as in a glass the glory of the Lord, he is changed into the same likeness from glory to glory, from character to character, even as by the Spirit of the Lord.*14LtMs, Ms 176, 1899, par. 15*

Church members cannot honor God till they arise and shine, because the glory of the Lord has risen upon them. I appeal to every church member to inquire, “Is my name written in the books of heaven?” There are those who, unless they are thoroughly converted, will crucify to themselves the Son of God afresh and put Him to open shame. This age is one of peculiar temptation, especially to the self-sufficient ones, who feel no special need of guarding the avenues of the soul. Unless they heed the warnings God has given, they will most surely be drawn away from the principles of the truth. They will stand among those who dishonor the faith and give heed to seducing spirits. They plead for indulgence of appetite. They enjoy those things which animalize the nature. They do not know what it means to be meek and lowly in heart. They take no delight in contemplating the character of the Saviour. The rebuke of Christ is upon them, because in thought and action they are corrupt.*14LtMs, Ms 176, 1899, par. 16*

Truth held in unrighteousness is the greatest curse that can come to our world. But the truth as it is in Jesus is a savor of life unto life. It is worth possessing, worth practicing, worth defending. Christ calls upon us to enter the pathway of self-denial, where every step means a denial of appetite and unholy lust. He calls upon us to stand upon the platform of eternal truth, and contend, yes, contend earnestly, for the faith once delivered to the saints. Paul wrote to Timothy, “Fight the good fight of faith, whereunto thou art also called, and hast professed a good profession before many

witnesses.” “Hold fast the form of sound words ... in faith and love which is in Christ Jesus.” [1 *Timothy* 6:12; 2 *Timothy* 1:13.]*14LtMs, Ms 176, 1899, par. 17*

There is need of a higher grade of spirituality in the church. There is need of heart-purification. God calls His people to their posts of duty. He calls upon them to purge themselves from that which has been revealed as the bane of the church—an exalting of the men placed in positions of trust. There is earnest work to be done. Upon their knees men are to seek God in faith; and then go forth to speak the Word with power sent down from on high. Such men come before the people direct from the audience chamber of the Most High, and their words and example promote spirituality. Their work in families is elevating and corrective. When they come in contact with wrong principles they plant their feet firmly upon the word, “It is written.”*14LtMs, Ms 176, 1899, par. 18*

He who draws nigh to Christ need not try to shine. As he beholds the Saviour, he catches the divine rays of light from the Sun of Righteousness, and he cannot help shining. The light that is in him shines forth in clear, bright rays, in words and works of righteousness. Christ’s grace dwells in him richly, and heaven’s light shines through him. He honors Christ by complete obedience. He is stimulated to more vigorous action in the cause of God as he imparts that which the Lord gives him. He is a light bearer to the world, shedding light on those who are in the darkness of error.*14LtMs, Ms 176, 1899, par. 19*

He does not walk away from Christ, but keeps close by His side, conversing with Him, gathering divine principles from His Word. He goes about doing good, comforting the downcast, guiding wandering footsteps into the narrow way, sweetening the cup of bitterness which many drink as a result of their own course of action. There are those who need the guidance of a firm, steady hand to lead them to the feet of the Master. Those who are truly successful in the work of overcoming will help others to fight manfully the battles of the Lord.*14LtMs, Ms 176, 1899, par. 20*

Man has nothing in himself wherein to glory. Tell it in clear strong language. All he has, his talent of reason, affection, speech,

spiritual discernment, come to him through the mercy of the Son of the Infinite God. These are to be surrendered to God again. Self-annihilation is a hard process, for self struggles for existence and dies hard. But prayer and faith place the weakest sinner on vantage ground, where the hand of faith can grasp firmly the hand of the Saviour. In and through Christ we may come off more than conquerors. *14LtMs, Ms 176, 1899, par. 21*

God has given us instruction that every child of His has a work to do. To every one is given talents according to their several ability. To minister for Christ, it is not necessary for a man to be a preacher. There are many who, though they do not feel that they have been set apart for the special work of preaching, are, nevertheless, ministering for Christ. The Sun of Righteousness shines upon them, and they reveal that they are one with Christ. The Word of God is the man of their counsel. As they study the Scriptures they are enabled to understand what they read. They work in unity with one another. There will be no discordant opinions among those who are taught by God. True saints are one in Spirit and action. The Holy Spirit binds them together, and all the power of satanic agencies cannot break this union. *14LtMs, Ms 176, 1899, par. 22*

“The pure in heart shall see God.” [*Matthew 5:8*.] The impure cannot see Him. All upon which they look is tarnished for them by their impurity. Those who search the Scriptures with a heart which hungers and thirsts to know God and Jesus Christ will be rewarded. They will understand the words spoken to Daniel, that man of prayer. To Daniel many wonderful things were presented in vision. “I heard, but I understood not,” he said; “then said I, O my lord, what shall be the end of these things?” The angel answered, “Go thy way, Daniel; for the words are closed up and sealed till the time of the end. ... Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased. ... Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand. ... Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.” [*Daniel 12:8, 9, 4, 10, 13*.] *14LtMs, Ms 176, 1899, par. 23*

The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history. *14LtMs, Ms 176, 1899, par. 24*

Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. They are of infinite worth in God's sight; for they are one with Christ. To them the Word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key which unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will not be able to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus will see light in God's light. *14LtMs, Ms 176, 1899, par. 25*

## Ms 177, 1899

### The Medical Missionary Work

NP

May 10, 1899

Portions of this manuscript are published in *WM 253-254; Ev 523; 4MR 412; 9MR 129; MR311 47.* +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 people of God are to act a prominent part in connection with angelic agencies who flood the earth with their glory. In establishing His church in the world, God designed that this agency, united with the heavenly, should accomplish the work He would have done. But the people did not keep up with the advanced light. They were not awake to their opportunities and privileges. He gave them light in medical missionary lines. This branch of the work was to be to the ministry of the Word what the right hand is to the body. *14LtMs, Ms 177, 1899, par. 1*

But the right hand became the whole body and could no longer rightly represent the gospel ministry. Then there came a warning, cautioning men not to make this line of work an all-absorbing power, not to bind up the Lord's means in sanitariums and school buildings, so that foreign fields could not have the message which God designed should go to them. The message He sent was to be proclaimed to the world, not cut off from it by creating large interesting and exacting costly buildings in one portion of the field. *14LtMs, Ms 177, 1899, par. 2*

My soul is troubled, exceedingly troubled. I must continue to write on that which impresses my mind. A deep sadness hangs over me. I see trouble, perplexity, and threatened bankruptcy before the work in America. And why? Because of the unfaithful stewardship of past years. God has sent warning after warning in regard to not adding building to building. He has given instruction that plants should be made in different fields, that the standard should be planted in

towns and cities which have not heard the truth.*14LtMs, Ms 177, 1899, par. 3*

I have light from the Lord that Dr. Kellogg needs to be guarded. He is leaving a wrong impression on minds. He has made a mistake in supposing that the medical missionary work has an importance above every other work. Medical missionary work has its place; but it has been made disproportionately important. Had Dr. Kellogg's brethren stood with him in the first of his experience in connection with health reform, the present condition of things would not now exist. Dr. Kellogg has carried a very heavy burden in addition to his legitimate work. I now appeal to him to unload. While this class of work is magnified as it is now being magnified, and glowing descriptions which are not true are given of it, the counsel given to restrain it will be regarded as a resistance of the Spirit of God.*14LtMs, Ms 177, 1899, par. 4*

In the night season I seemed to be in a meeting, where precise lines of work, which all were to follow, were being laid down. One stood among us and spoke words of solemn import. He said, In thus making a definite program, you are making a mistake. There is no need of all these preliminaries. What is needed is the Spirit of God. Let this Spirit have free course and be glorified. Do not try to work the Holy Spirit. The time spent in arranging a definite program might better be used in seeking the Lord with humility and contrition. It is God's way we should follow, not our own. Give the chance for the Lord to work upon whom He will.*14LtMs, Ms 177, 1899, par. 5*

Precautions must be taken in this last work that mortals shall undertake. There is danger of so working upon the imagery of the mind that persons who are wholly unfitted to engage in the sacred work of God will consider themselves appointed by heaven to work for the outcast and fallen. If all the experiences, pleasant and unpleasant, were depicted, there would not be so many drawn to this class of work. Many enter the work because they love that which is sensational and exciting. But unless they throw all their energies into this grand, soul-saving work, they reveal that they have not the true missionary spirit.*14LtMs, Ms 177, 1899, par. 6*

The medical missionary work is an eventual work, and to those who engage in it many doors of temptation are opened. The worker knows that it will please the doctor to hear of great things being done, and in relating his experiences, he will often bring in a large stock of the marvelous. Some items of truth he may have with which to frame his statements, and on these he enlarges until his story grows to fabulous dimensions. A few young men and women will endure the trying of their faith in this respect, but in many cases this temptation will break down every barrier. I give the note of warning. Let every soul understand himself, and before he begins to labor be assured that he has been called by God to this work. The Lord will give His grace to those who keep the faith once delivered to the saints, who will not exchange the truth for erroneous theories, or presumptuously venture on the enemy's ground when God has not called them there. *14LtMs, Ms 177, 1899, par. 7*

The worker who rushes on in self-confidence, scorning all warnings and that which he terms cowardly precaution, will never become a workman that needeth not to be ashamed. He may not intend to lose his virtue, or succumb to intemperance or any other evil habit, but he is in peril because he feels that he can walk securely through every scene of temptation unaided from above. Men and women placed under the best of influences have to struggle continually against evil, and yet this self-confident one, who is daily exposed to the iniquity found in the lowest dens of vice, feels secure in his own strength. He will not receive the warnings sent, but rushes heedlessly along the edge of the precipice, where one false step might plunge him into an abyss of woe. *14LtMs, Ms 177, 1899, par. 8*

But a change comes. Gradually he loses his modesty, and in its place an unholy boldness comes to him. His self-control, self-restraint, and discernment become like threads of silk, on which he can place no dependence. He is adrift, and what power can be brought to bear upon him to save him? With bitter, unavailing remorse he remembers how he has disregarded God's appointed agencies. Over and over again his experience is repeated. Repenting of his wrongs, he seeks in his own strength to reform, only to sink to still lower depths of degradation. Then he loses confidence in God's instrumentalities, and comes to regard them as

deceptive as his own course of action. He judges those who have never been guilty of the sins he has committed as putting on a cloak of piety. What power can save such a man? He can have no true elevation of character or morals until in the strength of Christ he refuses to yield to temptation, and makes God his dependence.*14LtMs, Ms 177, 1899, par. 9*

In every effort to keep the soul with all diligence, man needs the keeping power of God. There is danger, constant danger of contamination in the work among the fallen and degraded. Why, then, do men and women place themselves in contact with this danger who are unprepared to resist temptation, and who have not sufficient strength of character for the work?*14LtMs, Ms 177, 1899, par. 10*

Upon the mind of many a young man engaged in the so-called medical missionary work an altogether different effect is produced than the doctor or any of his associates imagine. He is not careful to watch the designs of Satan toward him in his new and exposed career, and gradually he separates from the homelife and healthful influences. Before every such youth the danger signal needs to be uplifted. In every place where men and women are working for the degraded, some one must bear grave responsibilities or the workers will become cheap in their attitude, their words, and their principles.*14LtMs, Ms 177, 1899, par. 11*

Many will unite in this work, thinking that by so doing they will be helped from their life of sin, and when occasion arises, these will think it right to prevaricate, to be dishonest, or to commit any of the sins of which they have been guilty in the past. Beholding this, the workers who are not living in close connection with God will be changed, not from good to a greater good, but from defective to a still more defective character. They will take up with the ways and manners of the open sinner. They will join the evildoers in magnifying every evil report, and in time will lose all love of refinement of speech or manners. Their fear of God and love of righteousness becomes mingled with a kind of religious fever, which is not acceptable in the sight of God.*14LtMs, Ms 177, 1899, par. 12*

The youth need to take heed to themselves, or the wrong ideas with



which they come in contact will be engrafted in their minds, and it will be difficult for them to form pure, noble characters. Those who engage in this work even for a short time need to be young men and young women of prayer, wise with the wisdom which God alone can give. They need to have characters which have a measure of precaution. And as they arm themselves for the battle, they need to pledge themselves before God to resist every temptation to evil, and to keep their morals pure. The insidious approaches of the enemy who would lead them to disregard their solemn vows must be steadfastly resisted.*14LtMs, Ms 177, 1899, par. 13*

We have all a right to know all that it is possible for us to know regarding the relation of the so-called medical missionary work to the gospel ministry. Is it something to discourage and take the place of the proclamation of the truth for these last days? No; its only solidity is in being the right hand of the ministry. Good cannot result from it unless it is bound up with the work of the gospel. God has instructed me that the work of caring for the outcast is not to take the place of the ministry of the Word.*14LtMs, Ms 177, 1899, par. 14*

Medical missionary work is not to take the place of the ministry of the Word. It is not to absorb the means which should be used to sustain the Lord's work in foreign fields. From wheresoever the money in the treasury shall come, it is the Lord's, and it is not to be used so largely in erecting buildings in America. The donations of the people are not to be sunk in lines of work which show little results. The truth is to be proclaimed, that the way of the Lord may be prepared. The trumpet must give no uncertain sound.*14LtMs, Ms 177, 1899, par. 15*

Jesus was the Sent of God. Through all the cities and towns of Palestine He went preaching the gospel of the kingdom. Before He left His disciples to return to His heavenly home, He commissioned His disciples to go forth and preach repentance and remission of sins among all nations, beginning at Jerusalem. "All power is given unto me, in heaven and in earth," He said. [*Matthew 28:18.*] "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 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.]*14LtMs, Ms 177, 1899, par. 16*

From the light which the Lord has been pleased to give me, I know that the work in America is not being carried forward in a way that will bring the greatest honor to God or give the best experience to the workers. There is to be no disparaging of the sacred work of the ministry, which calls for separation from the world. Let no one speak lightly or slighly of those whom God has called to open the sacred oracles to the people. The world will speak lightly of God’s people, because the truth they advance does not suit their ideas. Let not those who claim to believe the truth do this work, for in so doing they disparage Christ in the person of His saints. Slightings enough will be offered to the servants of God without being offered by those in our ranks. Those who love Jesus will respect the ministry of His Word. Those who truly cast in their lot with Him will strive to bring all they can into the kingdom of Christ.*14LtMs, Ms 177, 1899, par. 17*

Medical missionary work must leave room for the ministry of the Word. Contempt is never to be expressed in regard to the promulgation of God’s Word. The third angel’s message must not be smothered to death. Do not encourage those who have fallen so low in degradation, and who have been rescued, to exalt themselves. Let them understand that the Lord has not given them the work of disparaging the ministers, whom He has used and will continue to use. The Lord will not long sustain those who criticize and slight His servants. Let God reprove the erring. Let not human voice be heard criticizing and accusing.*14LtMs, Ms 177, 1899, par. 18*

The words of those who do not respect the work of the ministry are of no value, for God is not with them. I have heard words spoken against our ministers which God never prompted. In heaven these words are registered as spoken against Jesus Christ. There are many who in the day of judgment will not be able to vindicate or justify their actions. Some who have not a ray of light on the subject of self-denial and self-sacrifice have hurt the ministry by their unguarded words. They have acted in this matter the same as

those belonging to other denominations. Never allow inexperienced men—in the past a blot on God’s fair creation—who have been rescued by medical missionary work, to make a tirade in their speeches against those who are ministering in word and doctrine. This has been done, and it will be done again, unless more solid, intelligent moves are made in the work. Let the men rescued from the depths of degradation understand that God says to them, “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.*] Every truly converted man will find Christ’s yoke easy, and His burden light.<sup>14</sup>*LtMs, Ms 177, 1899, par. 19*

Those who claim to believe the truth, and yet spend their time in making political speeches, are changing leaders. They cannot claim the privilege of being subjects of the heavenly kingdom. May those who are so ready to speechify be led to take Christ’s yoke upon them, and learn His meekness and lowliness of heart. Only thus can they find rest. God requires His subjects to stand under the true colors. They are to behave as citizens of heaven, identifying themselves with Christ. Never are they to disgrace their divine citizenship. Never are they to fail to render to God the honor that is due to Him. When the blessing of the Lord comes upon His people, the work of fitting laborers for the various mission fields will be taken up. We all need the heavenly endowment. God’s ways are not the ways of men. Less speechifying and more humbling of the soul before God will bring His blessing.<sup>14</sup>*LtMs, Ms 177, 1899, par. 20*

Truly converted men will respect the ministry of the Word. There are those who are ignorant of experimental godliness. They are not well-balanced. They carry too much sail. The Lord calls for men like those specified in the *sixth chapter of Acts*, “Men of honest report, full of the Holy Ghost and of wisdom.” [*Verse 3.*] The truth as it is in Jesus will reveal the line of demarcation between him that serveth God and him that serveth Him not. The Sword of the Spirit, which is the Word of life, is sharper than any two-edged sword. In spirit and action we must separate from the world. This does not mean that we are to exclude ourselves from the world. Nor need we wear a badge to signify that we are set apart for sacred service. At all times

and in all places we are to show that we are striving to make ourselves worthy of the blessings of heaven. With hearts imbued with heavenly love, we are to go forth to give food in due season to the flock of God.*14LtMs, Ms 177, 1899, par. 21*

I have laid out the matter as it has been presented to me. The third angel's message, in the place of swelling into a loud cry, is being smothered. Discouragements have come in. But the work is not to stop thus. It is to increase in the power of the Spirit of God. The time has come when the whole earth is to be lightened with the glory of the angel which came down from heaven. A decided work is to be done in presenting the truth for this time, the truth that will sanctify the soul, for we are in that age of the world's history which Christ declared should be as the days of Noah were. Two great armies are engaged in warfare. Satan with his great army is in conflict with Christ and God and the heavenly host.*14LtMs, Ms 177, 1899, par. 22*

Satan has come down with great power, for he knows that his time is short, and he is working with all deceivableness of unrighteousness in them that perish. Then let the people who believe present truth understand that there is a work to be done in our world. If we are laborers together with God, we have many fellow laborers with whom we should unite with heart and mind and strength. Our success depends upon our unity. Our efficiency and the power of our influence depends upon our wise and unreserved cooperation with one another and with God. We are to advance the work in new territories, sustaining pure principle at every step. We are to cooperate with the angel that is flying in the midst of heaven, who also is in harmony with the two former angels in forwarding the solemn event of the second appearing of Christ in the clouds of heaven with power and great glory.*14LtMs, Ms 177, 1899, par. 23*

In the *sixth chapter of John* the Saviour teaches us how important are the truths of His Word. "I am the living bread," He says, "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 shall give for the life of the world. ... Verily, verily, I say unto you, Except ye eat the flesh, and drink the blood of the Son of God, 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 51, 53-57.] Eating the flesh and drinking the blood of the Son of God, we become one with Him. Unity of purpose and harmony of action marks our work. This mutual love and confidence constitutes a moral force which is a convicting power to the world. When absolute homage is paid to the Word of God in matters of doctrine and principle, there will be no easy fellowship with the world. There will be no slipshod religion. When the Bible and the Bible alone is the rule of our faith and practice, the influence of our lives will have a telling power on the world. *14LtMs, Ms 177, 1899, par. 24*

It is time we kept in step with our Leader. Light is sown for the righteous, and truth for the upright in heart. Let ministers of God stand in their lot and place. They are His chosen men, and therefore let all respect and honor them. Let no words of bitterness be spoken against those who love and serve God. Unity must prevail in the work of God. "Love as brethren, be pitiful, be courteous." [1 Peter 3:8.] Heart must be bound with heart. Every one must let his light shine forth. It is not two or three only who are to be bound up in the work of the Lord. God will reckon with His servants individually. In the great, grand review the reward given to each will be proportionate to the use made of the talents. *14LtMs, Ms 177, 1899, par. 25*

## Ms 178, 1899

The Needs of the Work

Maitland, New South Wales, Australia

November 11, 1899

Portions of this manuscript are published in *TSA 56-57*.

I may soon be called to lay off my armor, and I wish to say some things that I think some would hardly bear to hear now. Why should the funds from the Wessels family have been transferred to America, where our work has already so large a representation in churches, sanitariums, school buildings, and publishing houses? This was the question presented before a body of people by One who is commissioned of God to take cognizance of all that transpires in our world. Were there not in other lands fields to be worked, fields that have not yet received the last message of warning?<sup>14</sup>*LtMs, Ms 178, 1899, par. 1*

There was a time when in America the cause of God was in distressing need of help to work the new fields. The work struggled against difficulties and opposition of every type. Wherever it was received, the entrance of truth was a blessing. The truth elevated the debased, reformed the wrongdoer, educated the ignorant, comforted the mourner, restrained the tyranny of slavery, and liberated those that were bound. It introduced reforms in varied lines. The truth presented as it is in Jesus won a place in the world's confidence, and it should have gone forward, attaining victory after victory.<sup>14</sup>*LtMs, Ms 178, 1899, par. 2*

The present truth for the time made its way by teaching men to search the Scriptures. It attracted the attention of scientific inquirers, of seekers for truth in all lines. Physical reforms, intellectual and moral advantages, were presented in rays of divine light.<sup>14</sup>*LtMs, Ms 178, 1899, par. 3*

Wherever the light of truth has penetrated from America to other countries, and souls have been converted to the truth, the same results have been seen. The evidence will follow the entrance of

truth into new territories. The truth makes its way against human prejudice and the hostility of the clergy and rulers whose course of action needs to be regulated, purified, cleansed, as when Christ cleansed the temple at His first advent. Those only who improve the light which they have already received are prepared to receive with unprejudiced mind the message from heaven, "Prepare to meet thy God." [*Amos 4:12.*] In every place where the truth is introduced there will be men raised up who will be converted and will advance the truth.<sup>14</sup>*LtMs, Ms 178, 1899, par. 4*

This is the work to be carried forward in new territory. The means, which in the providence of God was in the possession of some who in foreign lands received the truth, was not to be transferred to America. It was to be used in working new territory, in annexing new fields to be enlightened. And when enlightened, the converts of these fields were also to engage in the same grand work. They were to aid in carrying the message of truth to the regions beyond.<sup>14</sup>*LtMs, Ms 178, 1899, par. 5*

In all these fields the medical missionary work was to be connected with the gospel ministry. In new portions of the Lord's vineyard, the foreign countries where prejudice is strong and the habits of the people have become stereotyped, the truth could not at first be presented in all its decided points. The medical missionary work must prepare the way for the truth to find entrance. Then the Bible truth should be presented by judicious men, men who are fitted to carry the work because they themselves are worked by the Holy Spirit. Then reforms would be seen. The working of truth will be manifest in elevating the debased, restraining tyranny, liberating the bond men, and reforming public administrations.<sup>14</sup>*LtMs, Ms 178, 1899, par. 6*

Had the work in Africa been carried forward as it should have been, the present war would not have been as it now is. The presentation of Bible truth, accompanied by the medical missionary work, would have found favor with the people, who if properly treated are not treacherous and cruel. The truth received by them would have worked changes more decided than have been revealed in a so-called Christian nation that have had the gospel preached to them. The treachery of the enlightened nations has been after the satanic

order. Their slave dealing and their treatment of the natives in Africa have caused the African people to abhor the white man. *14LtMs, Ms 178, 1899, par. 7*

Far more than America, Africa had a claim on the means of the believers of that country. And the needs of Australia also should have been considered. Australia was as a new world, and the truth was to find a place in hearts that would feel the burden of the necessities in far distant lands. Thus the work would be carried and centers of interest created at different points. *14LtMs, Ms 178, 1899, par. 8*

Australia presents a large field, and means is needed for establishing schools not after the habits and fashions of any other schools in the world. There must be a new class of people to be worked. Great changes are to be made. The Word of God is to stand as the first, the last, the best in everything. Men are needed who can devise and plan under the divine enlightenment. *14LtMs, Ms 178, 1899, par. 9*

God abhors all selfishness. He will not sanction it in the use of His means in carrying forward even a good work. He has given light showing that it is our duty constantly to advance, adding territory to territory. This has been but feebly done. In America certain enterprises have been worked as if they were all important, when they constituted only one of the lines of work to be carried in connection with the special truth for this time. The last message of mercy is to be the great leading interest. The work of presenting this message must go forward until it shall belt the world. This was the plan given by Lord Jesus Christ just before His ascension to heaven. But if men's supposed wisdom is allowed to control, the so-called medical missionary work will demand such an outlay of means as to cut away the very foundation of the gospel plan. *14LtMs, Ms 178, 1899, par. 10*

The ministry has not been regarded as God designed it should be. It has been treated as of secondary importance. God designed that it should hold the very first place among the human agencies in His work. The minds of men must be called to the Scriptures as the most effective agency in the salvation of souls. *14LtMs, Ms 178,*



1899, par. 11

The ministry of the Word is the great educational force; by its aid men are to be prepared to act wisely in the lines of work connected with it. Those who disparage the ministry and try to conduct the medical missionary work independently are trying to separate the arms from the body. What would be the result should they succeed? We should see hands and arms, flying arms, dispensing means without the direction of the head. The work would become unbalanced, disproportionate. It would unsettle minds and bring confusion. Many portions of the Lord's vineyard would be left unworked. That which God designed should be the hand and arm would take the place of the whole body. The ministry would find no standing room. *14LtMs, Ms 178, 1899, par. 12*

Every word spoken to discourage the ministry has grieved the heart of Christ and has greatly pleased the adversary. The medical missionary work, disconnected from the ministry, would soon become a strange medley of disorganized atoms. It would consume, but not produce. Instead of proving [to be] the entering wedge for the truth of God, it would sap all the life and force from the ministry. Against men ordained by the will of God and doing the work of God, tirades have been made which these persons no more deserve than did the one who censured them. Methods have been adopted and work has been done that bears not the signature of the divine. The medical missionary work conducted independently will not only consume means needed in other lines; but in the very work of helpless, apart from the ministry of the Word, it will place men where they will scoff at Bible truth. *14LtMs, Ms 178, 1899, par. 13*

The truth for this time embraces the whole gospel. Rightly presented, it will work in man the very changes that will make evident the power of God's grace upon the heart. *14LtMs, Ms 178, 1899, par. 14*

Men need not feel that they must devote several years to the study of Greek, Latin, or Hebrew before they can preach the gospel. Many whom God calls to preach His message will never understand these languages. But if they are learning of the great Teacher, they will be wide awake, earnest, effective workers, able to fill their place

either in the pulpit or with the pen. And they can speak in regard to the needs of the physical structure, presenting the matter in plain, simple terms. Thus the ones who most need instruction will not be shut out by the use of a language which they cannot understand.*14LtMs, Ms 178, 1899, par. 15*

Physicians in their advice and prescriptions often use terms that are not understood by the common people. Is this a necessity? Not at all. Their meaning can be expressed in plain, simple words. If the education for medical missionary [work] leads men, in their dealing with the common people, to use terms that only an educated physician can understand, then the first duty of our educators in this line is to study the simplicity of Christ.*14LtMs, Ms 178, 1899, par. 16*

Christ was the greatest Physician, as well as the greatest Teacher, the world has ever known. He was in Himself a divine college. He expressed truth in the most simple words in order that the poor people might know just what to do. I advise all who are engaged in medical missionary work to take a full term, which is a life time, in learning lessons in the simplicity of Christ. Then their teaching would benefit the common people.*14LtMs, Ms 178, 1899, par. 17*

Physicians above all others need to cultivate simplicity of speech. In giving instruction to the people, they should not employ the professional vocabulary which they themselves have learned, for but few will pass through the drill or have opportunity even to consult a dictionary in order to learn the meaning of strange words.*14LtMs, Ms 178, 1899, par. 18*

I am writing that which has been presented to me by the Lord. Let not our young men think it an evidence of deep knowledge to use words that need to be interpreted. Bear in mind that Christ was the Majesty of heaven, the King of glory, and in His teaching He could have used the language familiar to Himself, even the language of heaven. But at all times He kept a restraint upon Himself, that the people whom He addressed might not misunderstand even one word that proceeded from the mouth of God. By His words He was scattering the heavenly grain of His doctrine, which it requires skillful and patient labor to gather up. He was sowing the seed of

truth which concerns both the present and the future life.<sup>14</sup>*LtMs, Ms 178, 1899, par. 19*

This seed, planted in other minds, was to be cultivated, that its fruit might be continually imparted. Through the ministry of the apostles and their successors, the work was to be carried forward. They were to be continually sowing the seed which would yield an abundant harvest unto eternal life. The Lord in His teaching in both the Old and the New Testaments desired to put the world in possession of every essential truth. These truths are to be searched out. Precious developments are yet in reserve to reward the diligent seeker.<sup>14</sup>*LtMs, Ms 178, 1899, par. 20*

**Ms 179, 1899**

The Work of Elder W. C. White

Refiled as *Ms 6, 1913*.

**Ms 180, 1899**

Re Elder Haskell

Refiled as *Ms 199, 1898*.

**Ms 181, 1899**

Experiences in Medical Missionary Work

August 1899

Copied from *GH 10/1899*.

## Ms 182, 1899

Diary, January 1899

Hamilton, Newcastle, New South Wales, Australia

January 1-5, 1899

Previously unpublished.

January 1, 1899

Hamilton, New South Wales

1898 has passed into eternity. Sabbath and Sunday have been interesting days to us. We have never seen the interest among the people on this wise before. Sabbath morning I spoke in the early morning meeting; also on Sunday morning the Lord gave me something to say to our people in regard to harmony and unity among believers if we expected to see the salvation of God. This period of time was of large importance to ever one of us. We need the deep moving of the Spirit of God. We need now to have a living connection with God. We need to clear all the rubbish away from the door of the heart and open the door to invite the heavenly Guest to abide with us. We know that the angels of God are upon this encampment. We have never seen larger congregations assembled upon any campground in any location.<sup>14</sup>*LtMs, Ms 182, 1899, par. 1*

There was a large number on Sabbath afternoon and the Lord was truly in our midst. I spoke from (*Luke 10*), the question of the lawyer, "What shall I do to inherit eternal life?" And the answer Christ threw back upon the lawyer, "What is written in the law? how readest thou?" The lawyer said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Christ said, "Thou hast answered right: this do, and thou shalt live." [*Verses 25-28.*] It is not the mere assent to the evidence of truth, but it is the carrying out of every principle God requires.<sup>14</sup>*LtMs, Ms 182, 1899, par. 2*

The people listened with intense interest. Then we had a social meeting and the whole congregation was invited to be free and

unite with us in testimony meeting. There were many testimonies borne, good and spirited, by those who had attended the meetings. This was indeed a spiritual meeting. The Lord Jesus was in our midst indeed and in truth. After the meeting closed Dr. Caro spoke well on the health question. *14LtMs, Ms 182, 1899, par. 3*

Sunday afternoon there were about twelve hundred people out to hear. There was most perfect order on the ground and in the tent. There was no strolling about. All were interested to hear, and they did hear. In the afternoon I spoke to the people. In the evening there were about two thousand people out to hear. *14LtMs, Ms 182, 1899, par. 4*

In the afternoon, as I was leaning on the arm of my son, about to enter my hired room, a man came hurrying up saying, "I must speak with Mrs. White. I have wanted to say to her it was her writings in *Patriarchs and Prophets* and *Great Controversy* that saved my life. She was very sick and knew she must die. She could obtain no help from physicians or ministers, but she searched your books I had purchased from canvassers and she found out what she must do to be saved. She is now dead, but it was in these books she found just what she needed. The Lord gave her peace and happiness; and now I am searching them just as she did, and I shall be helped as she was." And he repeated again, "It was those books that made everything so plain to my wife. She seemed to understand how to believe, how to take God at His Word. She had great peace and comfort and joy in her sickness and died in hope, rejoicing in Christ." *14LtMs, Ms 182, 1899, par. 5*

January 2, 1899

Hamilton, Newcastle, New South Wales

I met quite a number of ministers—those men who composed the board. After a praying season I read important matter in regard to harmonious action, and a deep impression was made upon all present. Then we talked in reference to many plans for carrying forward the work. All the forenoon was thus occupied. Then we had an interview with Dr. Caro, he setting forth their situation as a sanitarium. Then Brother Salisbury had some talk with me in reference to Brother Palmer leaving Melbourne, which Brother



Palmer was anxious to do if another man could be found to stand in his place in Melbourne. He seems to feel that they will be left without suitable help if Brother Palmer leaves.<sup>14</sup>*LtMs, Ms 182, 1899, par. 6*

Brother Nichols called to see me in reference to his duty to give himself to the work. Brother Goodheart and his sister and mother called upon me to say good-bye before leaving for Adelaide. Brother and Sister Tenney had an interview with me with reference to their making their home in Melbourne. We rode out in the evening and met many, many carriages full of people. It is the last day of the holidays, and certainly it has been the most successful camp meeting we have ever held.<sup>14</sup>*LtMs, Ms 182, 1899, par. 7*

January 3, 1899

Hamilton, Newcastle, New South Wales

I slept well last night. I was up at quarter past two o'clock. I have every reason to be thankful to our heavenly Father for the precious meetings we have had on these grounds. The attendance of the people has been remarkable. I spoke this afternoon and we hope some good was accomplished. I tried to present in clear lines the duties of mothers in training their children. Here is the great neglect.<sup>14</sup>*LtMs, Ms 182, 1899, par. 8*

January 5, 1899

Hamilton, Newcastle, New South Wales

Spoke to mothers. *Proverbs 2:1-9.*<sup>14</sup>*LtMs, Ms 182, 1899, par. 9*

I spoke this afternoon to one hundred and fifty people, mostly women, in regard to the training of children. And it seemed after I have talked one hour that I had talked but twenty minutes upon the education and training of children. "Ye are laborers together with God." [*1 Corinthians 3:9.*] Mothers and fathers have a great work to do. The Lord will work with our efforts to accomplish a work for ourselves, that in meeting the divine requirements we can accomplish a work for others. If parents could only see that which God sees in the human agents, and would treat the children as

younger members of the Lord's family, they would feel their great responsibility of teaching them to be true and faithful to God who gave His life for them. *14LtMs, Ms 182, 1899, par. 10*

## Ms 183, 1899

Diary, February 1899

Cooranbong, New South Wales, Australia

February 13-28, 1899

Previously unpublished.

Monday, February 13, 1899

Sunnyside, Cooranbong

I awoke at one o'clock and thought of the letters I ought to write. Rose and I dressed and, committing myself to God, began my work. Wrote six pages letter paper to Sister Henry; two pages to my sister Mary P. Foss, West Minot, Maine; three pages to Edson White. *14LtMs, Ms 183, 1899, par. 1*

Sara took Brother and Sister Hare to Morisset station in my phaeton, which would make it comfortable for Sister Hare. Sister Nellie Starr and I went in another carriage to Dora Creek for Brother Starr. We met the constable riding horseback, coming to our place, stating he had a draft for use of Mr. Rucker's estate. We drove on and left him to see W. C. White. This made it a little late. We met Brother Starr in a carriage with Brother Robb's son. He changed to our carriage so that we could converse in regard to interest at Newcastle. *14LtMs, Ms 183, 1899, par. 2*

Brother Starr related some interesting circumstances concerning the meetings. Several more have taken their stand to obey the next Sabbath and the interest continues unabated. The Sabbath question is now being presented. *14LtMs, Ms 183, 1899, par. 3*

Vancouver mail brought me one hundred dollars—a letter order from a young lady in America for the building of the hospital. Thank the Lord for this. I can see we can advance and will advance to build up the work here in this new field. We see souls eager, hungering and thirsting for the Bread of Life. *14LtMs, Ms 183, 1899, par. 4*

Tuesday, February 14, 1899

[Sunnyside, Cooranbong]

Tuesday I was up at two o'clock, and prepared for writing.<sup>14</sup>*LtMs, Ms 183, 1899, par. 5*

The proposition has been made that W. C. White, his family, Brother and Sister Starr, Sister Graham, and Sara and I go to Mount Vincent. The weather promised showers, but we went nevertheless, leaving our home about nine o'clock. There have been pleasant showers. There is no dust; this is favorable. The road is up, up steep mountains and hills. We passed several forsaken huts. Families have once lived here but for some reason left. Surely the land is good, and if cultivated would make nice fruit farms. Why it is forsaken remains a mystery. The hills are steep; the roads are not bad. After travelling twelve miles we came to a little cottage and here lives Brother Heaton's mother and sister and her little lad, twelve years old. The mother is sixty-eight years old.<sup>14</sup>*LtMs, Ms 183, 1899, par. 6*

Friday, February 17, 1899

Sunnyside, Cooranbong, New South Wales

I arose this morning at three o'clock. I found a paper under my door. It proved to be a telegram from Battle Creek. "Will raise five thousand dollars in sixty days." Signed, Kellogg.<sup>14</sup>*LtMs, Ms 183, 1899, par. 7*

I thank the Lord for this. I praise His holy name. Our work will not stop now. We will advance as fast as possible, but we need more than twenty thousand dollars to invest in a sanitarium in some favorable location. We pray the Lord to be favorable to us and to work in our behalf.<sup>14</sup>*LtMs, Ms 183, 1899, par. 8*

We now have in Newcastle a branch sanitarium—a plant we may call it. There are two offices in the best location—one for giving baths and another for examinations and helping in different health lines. There is a branch to be opened in Sydney at once, and we must make a plant in Brisbane. Thirty are organized into a church

there, and twelve more are prepared for baptism. A meetinghouse is going up and the work is advancing. The interest does not diminish but is still increasing. *14LtMs, Ms 183, 1899, par. 9*

Friday, February 24, 1899

Sunnyside, Cooranbong

I awoke at two o'clock. Tried hard to sleep, but at half past two I dressed, committed the keeping of my soul to God, and commenced writing for American mail, which must leave for office in Cooranbong at nine o'clock a.m. I have one hundred and five pages for the mail. I am so brain weary I scarcely know what to do with myself, but I do feel grateful to my heavenly Father for restoration from my illness. I have not laid aside my pen one day amid it all. I have written some pages during my illness every day. Important matter has been sent to Africa and large mails to America. May these communications be accompanied by the Spirit of the Lord to do His work upon human hearts and minds is my prayer. *14LtMs, Ms 183, 1899, par. 10*

I have presented before them at Battle Creek again and again the will of the Lord that there should have been plants made in all the cities in America. Had there been wise generalship there would now be a special work of soul saving in running order in every city. The leaven of truth has been introduced into the meal, and its work of absorbing the meal would have been seen decidedly. When one plant is set up and doing its work, strength is brought into the general cause and work. Stronger beams of light will be shining through the surrounding darkness and shedding their light afar off. As a result, other lights will be kindled in many places. There will be the working of the Holy Spirit upon human minds. *14LtMs, Ms 183, 1899, par. 11*

There has been and still is a great and serious neglect. It is displeasing to God that so many interests have been centered in Battle Creek, leaving other portions of God's moral vineyard unworked. God will scatter. *14LtMs, Ms 183, 1899, par. 12*

Brother Tenney just called. I had an interview with him. He is on his way to Brisbane to help Elder Haskell. We had a profitable

interview. Elder Daniells left for Sydney, hoping to be able to get means to advance the work that is suffering to be done on the school grounds, and for the working of Newcastle; and to see if anything can be done for the better equipping of the sanitarium—The Health Home—and to advance the work in different lines.*14LtMs, Ms 183, 1899, par. 13*

I must not for a moment lose sight of the Lord Jesus. He must be inquired of to do these things for us. Is not this His field? Are not the people His people? Is not the work His work? Is not the gold and silver the Lord's? Are we not laborers together with God? We will keep on doing our best.*14LtMs, Ms 183, 1899, par. 14*

February 25, 1899

Sunnyside, Cooranbong

After Sabbath. I awoke early and thanked the Lord I am improving in health. I begin to feel more natural. I thank God for His love and His goodness. I rested this day, Sabbath. The chapel was full of students that have come in, and continue to come in, until we know not where to place them. It appears now we may have to enlarge our chapel. Elder Colcord spoke to the people.*14LtMs, Ms 183, 1899, par. 15*

Brother Lords was here from Newcastle. We learn the interest there has not abated. Thirty have taken their stand and many, many are convicted and know not what they shall do when they lose their position because of obeying the truth. We pray that the Lord will open the way, for most have large families and are dependent on their daily labor.*14LtMs, Ms 183, 1899, par. 16*

We have meetings now at Dora Creek, two miles and half from Cooranbong. About forty and fifty usually assemble there. We must buy land and arise and build a small house of worship. There was not a Sabbathkeeper at Dora Creek or Cooranbong when we came to this place. The father of one family, now converted to the truth, was a fisherman, smoking and drinking. He has good natural abilities, but uncultivated. The fishing business is now very poor and uncertain, and few can sustain their families. This brother went out in the bush, after selling his boat, and commenced to clear land. He

was a boat builder, and yet he could not support his family. He is at work and has raised vegetables enough to keep them. He has raised melons and other things. Things in the bread line he has to buy, also clothing, but they are doing as well as could be expected. He is trying to win souls to the truth.*14LtMs, Ms 183, 1899, par. 17*

I hear a whole family at Ingleburg are now about to keep the truth. They are an interesting family and will be a light to shine to others. Ingleburg is six miles from Cooranbong. Awaba is eight miles from Cooranbong. There is one family who are intelligent, excellent people. I have spoken in their little church once. Brother Pallant speaks there today. So there are little stations where the truth is shining. We shall free that little church from debt.*14LtMs, Ms 183, 1899, par. 18*

Sunday, February 26, 1899

Hamilton, Newcastle, New South Wales

Sunday I went in my carriage to Dora Creek. Waited a short time for cars to take us to Newcastle. Took dinner in my room, set apart for me. At three o'clock, accompanied by Sister McEnterfer, I went only a short distance to the tent, and there we were pleased to see an intelligent congregation which I addressed for one hour.*14LtMs, Ms 183, 1899, par. 19*

I crowded in the most important Bible truth in confirmation of the seventh-day Sabbath that I could get in. The Lord helped me to speak. I was obliged to leave the tent directly. It was a very warm day and my clothing was wet with perspiration. Returned to the mission home, took sponge bath, changed my hot garments for dry, rode a short distance to the cars, and was soon passing rapidly to Dora Creek.*14LtMs, Ms 183, 1899, par. 20*

At Awaba there were Brethren Constandt and Redwood, who with several others had met with a little company to help them. Two men only in the place are Sabbathkeepers, but they report a good meeting. Brother Pallant spoke to those assembled. We hope to so present the light that the truth will be accepted by this little company. Brother and Sister Heaton and Brother Wood have received the truth and are seeking to teach others also the way to

life and salvation. *14LtMs, Ms 183, 1899, par. 21*

We want to find entrance to every station on the railroad from Newcastle to Morisset and from Morisset to Queensland. A great work is opened before us, which must be done. There is no drawing back, brethren. Put on the armor and do justice to the work. The workers have been in Newcastle since the camp meeting, earnestly at work. Thirty souls have embraced the truth; many more are convicted and afraid they shall have to accept the Sabbath. May the Lord make such impressions upon minds and hearts that they cannot resist the truth. We hope and pray for the power of the Holy Spirit that many may be converted from transgression of God's law to righteousness and to the obedience God requires. In the evening I met Sister Tuxford, from Wellington, New Zealand, whom I had not seen for seven years. *14LtMs, Ms 183, 1899, par. 22*

Monday, February 27, 1899

Sunnyside, Cooranbong, New South Wales

I could not sleep after one o'clock a.m. I arose and commenced to use my pen. I could not sleep much last night. The excitement of the day, the confusion of passengers getting upon the cars at the station, the speaking above one hour, the getting to the station, and then at Dora Creek we found Sister Peck waiting the arrival of the train, with Jessie and a phaeton to take us three miles to our home. All these changes in one afternoon are not favorable to sleep. *14LtMs, Ms 183, 1899, par. 23*

I thank the Lord for the good work being done at Newcastle. A church will have to be built very soon, and I was so much pleased to see the people before me listening interestedly, with tears in their eyes, as I tried to impress upon them the necessity of obeying the "Thus saith the Lord" in *Exodus 31:12-16*. "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations." *Verse 13. 14LtMs, Ms 183, 1899, par. 24*

Sister Wilson—the widow of our dear Brother Wilson who has died recently—came [to Cooranbong], and another Sister Wilson who has come from Queensland with her son to see the school and to leave him at the school. She reports she is pleased with the sight of



her eyes and she feels that which many have expressed—as though this was a sacred place. She is going to see if she cannot leave her home, rent her house, and come to Cooranbong to live. She is a lady fully in the truth and in good circumstances.<sup>14</sup>*LtMs, Ms 183, 1899, par. 25*

We also had Sister Tuxford and Sister Graham come to our home. We have an open house, to allow brethren and sisters who choose to do so to come. This is as it should be in every place. There should be no discrimination in entertaining our brethren and sisters, and we should be willing to be put to inconvenience for the sake of friendly intercourse in love for Christ and His people. I rode with Sister Tuxford from New Zealand and Sister Graham, with our horse and phaeton, to post office and to the convent to notify Brother Colcord to remain to have council meeting in evening. Went with Sister Tuxford to Dora Creek. Brother Hare and Willie rode with us to the station to take cars for Newcastle to make out deed for land just purchased.<sup>14</sup>*LtMs, Ms 183, 1899, par. 26*

We went again with two teams—one from the school and my conveyance, horses and phaeton. Brother Daniells took two of the men, and Sister May White, W. C. White, and the two little boys rode back with us.<sup>14</sup>*LtMs, Ms 183, 1899, par. 27*

Tuesday, February 28, 1899

Sunnyside, Cooranbong

I feel very thankful to my heavenly Father for a good night's sleep. I did not awake unto half past four. Wonderful this is to me—to sleep so long! I am improving in health but must be careful and not be imprudent in anything.<sup>14</sup>*LtMs, Ms 183, 1899, par. 28*

**Ms 184, 1899**

Diary, March 1899

Cooranbong, New South Wales, Australia

March 1-31, 1899

Portions of this manuscript are published in *4Bio 416-417*.

Wednesday, March 1, 1899

[Sunnyside, Cooranbong]

I thank my heavenly Father this morning that I am as well healthwise as I am. Returned at nine o'clock from Newcastle and slept until five o'clock. *14LtMs, Ms 184, 1899, par. 1*

Thursday, March 2, 1899

Sunnyside

I slept until half past one. I sought the Lord in prayer. Oh, that the Lord would increase my faith and let light shine into my mind and soul. I wrote some things and I am trying to say those things that the Lord would have me say to our people. W. C. White came in very early with Dr. Caro. We had some important things to say in reference to the work in Sydney and in reference to the favor that is being obtained in Sydney. *14LtMs, Ms 184, 1899, par. 2*

Doctor related most interesting cases he has treated. Last Friday he treated a case which was considered perfectly hopeless. She had gone to the most experienced physicians and they told her she could not live six hours. She must have help. Doctors were called in and did not attempt to do anything. Said they would call another physician. She said, "No; take me to the sanitarium at Summer Hill. I can but die." It took some time, so precious to her, but when Dr. Caro examined her he told her she could not live two hours, but he would try and do this best. She could but die. Dr. Caro asked God to help him and commenced the dangerous operation. It was successful. This was one week ago last Friday. This is marvelous in

the eyes of the physicians. She is doing well and is full of gratitude to God that she survived the process essential.<sup>14</sup>*LtMs, Ms 184, 1899, par. 3*

This is marvelous in the eyes of the most exalted men, and this will give worldly physicians confidence in the men who are Seventh-day Adventists. God's covenant is with His people. He will bless those who have cultivated faith and love for truth. Those who have cultivated all the powers God has given them will have increase of powers, holding them as a sacred trust to do service for God. We have the assurance that the Lord will help us as we move forward in faith.<sup>14</sup>*LtMs, Ms 184, 1899, par. 4*

Sister Starr conducted a cooking class of two hundred women, and that successfully. This is one of the moral forces that is to be put in exercise to instruct the people till prejudice will be removed and we may win souls to Christ. Dr. Caro was much pleased.<sup>14</sup>*LtMs, Ms 184, 1899, par. 5*

Friday, March 3, 1899

Sunnyside

I thank the Lord I have rested well during the night. It is two o'clock. I can sleep no more. I arise and dress and, seeking the Lord in prayer, I commit our case to Him who is too wise to err and too good to do us harm.<sup>14</sup>*LtMs, Ms 184, 1899, par. 6*

We see more and more the necessity of calling upon the Lord for special help. He owns the whole world and why should we not call upon Him for means to do His work? He says, Ask and ye shall receive; seek and ye shall find. We want means to carry forward the work of God in our world. We feel in deep earnest to make a success, if we can do anything to open the eyes of those who are in the darkness of error.<sup>14</sup>*LtMs, Ms 184, 1899, par. 7*

Dr. Caro called upon us, returning from Newcastle. Dr. Caro addressed the people who came to hear, filling the tent full. He said he had profound attention. The doctor feels and teaches that life is for wise purposes and earnest action.<sup>14</sup>*LtMs, Ms 184, 1899, par. 8*

We—Elder Daniells, Dr. Caro, W. C. White, Brother James, Sara, and I—rode over the school ground and selected a place to build a hospital. We shall call for nineteen acres of land. We shall clear the land at once for there must be no delay. This will be a branch hospital called Health Retreat. *14LtMs, Ms 184, 1899, par. 9*

Saturday, March 25, 1899

Sunnyside

I attended meeting at the chapel and spoke to a large congregation. *14LtMs, Ms 184, 1899, par. 10*

Monday, March 27, 1899

Sunnyside, Cooranbong

I could not sleep after one o'clock a.m. I am thankful to the Lord I can write, although my left eye continues to trouble me. That gnat must have left something of itself in my eye. After writing until four o'clock I lay down and slept about thirty minutes. W. C. White touched me on the shoulder and I was awake in a moment. He said he wished me to go with him and Sara and meet parties on the ground where the hospital is to be. *14LtMs, Ms 184, 1899, par. 11*

We made our preparations and were off, and met a party on the grounds—Elder Daniells, Brother Palmer, Brother Thomson, Brother Hare, and others. A proposition was made that we locate the hospital nearer the school buildings. Many supposed advantages were laid before me, showing why it would be best, but I could not understand; I was then unable to take it all in. But we looked the ground over carefully and I told our brethren I saw fewer advantages than in the place we had already selected, but if I was the only one of the party who thought thus I would not urge the matter of the first location, although I saw no reason to change my mind. I then found there was not one of the party who looked with favor upon the proposition. They thought our first selection, not far from the church, the best. *14LtMs, Ms 184, 1899, par. 12*

That matter decided, it was also decided that the land on the side of the road to the meetinghouse and school buildings could not be

given in exchange for Brother Worsnop's place. His location must be on the opposite side of the road and he should have fifteen acres for five of his land. After taking refreshments we went to view the land beyond Brother Thomson's. We found excellent land and thought the exchange could be made to satisfy Brother Worsnop. *14LtMs, Ms 184, 1899, par. 13*

In the afternoon there was a board meeting. Brother Pocock came to work in painting the buildings. By conversing with him we found the situation of his family and advised him to return at once and bring his wife and five children to Cooranbong. His wife's father and mother will come after he finds a place, for they would suffer where they are. We were made acquainted with their situation through Brother and Sister Starr. It is not right to allow one of the Lord's children to remain in that place any longer. Our brother has felt too delicate to make known his necessities. When we searched into the matter we knew our duty was to go ahead and take the matter right in hand. We had no money, but we were fortunate to borrow three pounds and place in his hands to pay the fare of himself and family and freightage on their goods. The work where was so that Brother Pocock could be spared to go and move his family. *14LtMs, Ms 184, 1899, par. 14*

Tuesday, March 28, 1899

[Sunnyside, Cooranbong]

I could not sleep this morning past thirty minutes after two. Brother Pocock returns to his place for his family on this morning's train. If Providence favors, he will return next Sunday. Ten years ago, I think it was, he selected him a place which would cost very little money. It was right amid the rocks. He was obliged to build or make land on the rocks in which to plant a little passion fruit and a few other fruit trees. His home he built himself. He ascends the steep hill, right up a rocky mountain. He carried all his lumber on his back, and has injured his back by so doing. I shall get particulars and write them, for I would have our people know how some poor people live. *14LtMs, Ms 184, 1899, par. 15*

This man is a gentleman in appearance. We first became acquainted with him when our houses were being built. Someone

told me of a Brother Pocock, an excellent man, very poor and in need of work, which he failed to find. We employed him for some months. He was a coachmaker and a builder and we thought him one of the excellent among the children of God. When he left our place he asked if I would give him some of our books that he could read and help his neighbors to get up a Sabbath school. The nearest neighbor was about three miles away. *14LtMs, Ms 184, 1899, par. 16*

I gave him a large amount of reading matter. Gave him *Great Controversy, Patriarchs and Prophets*, and several of my writings. He did not lisp a word of his home, and I thought he had a little farm he had taken up, but while he had to pay for that little spot of earth he had carried up a mountain and put on the rocks, he building his own home himself, he paid two pounds per year for this rocky spot and last year made only three pounds from the land. We sent him, from our family clothing, a box every year and this has kept his family in clothing. He has a wife—an excellent woman—and they have five pretty children. The oldest is ten years, I think. When I learned the particulars, I felt so sorry that I could not have been informed before. They have lived on almost a starvation diet. He is a gentlemanly-appearing man, has a noble forehead and is refined in manners; he is one of God's precious jewels. *14LtMs, Ms 184, 1899, par. 17*

After we had taken them three miles to the station, Sara McEnterfer and I on the way tried to secure an old shanty for the family, but the owner asked three shillings per week. We knew that was exorbitant. There was only battens and boards, no finishing. There were cracks that you could put your hand through—and winter is coming on. We continued to search. Mr. Hughes at Cooranbong had just built him a home and he generously let him have a two-roomed cottage free. It was comfortable although small. *14LtMs, Ms 184, 1899, par. 18*

Wednesday, March 29, 1899

[Sunnyside, Cooranbong]

I arose at three o'clock and commenced writing. I earnestly beseech the Lord to give us wisdom and grace and His salvation. We cannot trust in our own judgment or our own wisdom. We must

have help from God. We must know that God is our Counsellor, and our whole dependence must be upon God. I prepared manuscript for my workers. *14LtMs, Ms 184, 1899, par. 19*

There is much planning to be done and we wish to move understandingly. There is the case of Brother Worsnop. We wish him to have another piece of land. We will pay him in triple acres if he will be satisfied to move on the other side of the road. This he has not been willing to do, but the advantage for him is great, although he does not now see it to be thus. The Lord will help him. *14LtMs, Ms 184, 1899, par. 20*

We can see a spot of land, joining the piece selected for Brother Worsnop, that will serve Brother Pocock, and this is, as my son said, the very best thing we can do with the land. One farmer wished to purchase thirty acres of this land but we did not feel free to dispose of the land to a farmer who already had a farm and was doing well. We must have this land, not to make money from its sale, but to be held in reserve for just such occasions as will arise. Here is Brother Lord with his large family. We must furnish him a chance to build a sort of a house for himself and family. The man has lost his situation because of the Sabbath. Here is Brother Pocock. He must have him a place. This land is just such as will serve these families nicely. They can plant fruit trees, and then the lower portion is excellent for raising vegetables. Oh, I thank the Lord for this land to be apportioned out to those who are turned adrift! *14LtMs, Ms 184, 1899, par. 21*

We now feel deeply the dearth of means. May the Lord help us is my daily prayer, then as I pray there comes light in my mind—from America we shall see of the salvation of God. But our poor must be helped. Those having good trades are thrown out of work and we must utilize these men. I feel deeply for every soul taking his stand for the truth, and we must have something to help them to help themselves. God will help us and that right early. *14LtMs, Ms 184, 1899, par. 22*

We must have means to build our hospital. I know they can help us in America. We do the very work that should have been done when we first came to this new world. The Lord calls for means. The Lord

calls for workers established in the truth who will not hoard their means but keep it in circulation to help.*14LtMs, Ms 184, 1899, par. 23*

Thursday, March 30, 1899

[Sunnyside, Cooranbong]

This morning I slept until nearly day. Wonderful for me! Word came that I was expected to take Dr. Caro with my team to see a sick man, Mr. Barnes, who has been very near death with typhoid fever. Rode six miles and a half—W. C. White, Dr. Caro, and I. We improved this opportunity to visit and had important conversation in regard to the medical missionary work and especially in reference to the Health Home—the work to be done, and who shall represent the medical missionary work in its several lines in Melbourne, and in Adelaide. We need men of clear minds, who can reason from cause to effect, who will not move impulsively but solidly and in faith and firm trust in God.*14LtMs, Ms 184, 1899, par. 24*

Friday, March 31, 1899

[Sunnyside, Cooranbong]

I could not sleep past one o'clock. I thank the Lord that I am much improved in health. My mind is clear and I have freedom in writing. I take my pen this morning with a grateful heart that I am as well as I am. I received telegram that Elder Starr would be here, with Mr. and Mrs. Holland, who were coming to see the school land. Our horses and phaeton must go for these.*14LtMs, Ms 184, 1899, par. 25*



## Ms 185, 1899

Diary, April 1899

Cooranbong, New South Wales, Australia

April 1-25, 1899

See also *Ms 66, 1899*. Previously unpublished.

Saturday, April 1, 1899

Sunnyside, Cooranbong

Elders Daniells and Starr attended the meeting and took the services. I was much pleased to have them do this. There was meeting in the morning or at eleven o'clock—preaching—and in the evening. In the afternoon there were the ordinances of feet washing and of sacrament. The meetings were interesting and profitable. We had conversation with Elder Daniells in regard to the necessities of special work being done in Melbourne and in Adelaide.<sup>14</sup>*LtMs, Ms 185, 1899, par. 1*

Sunday, April 2, 1899

[Sunnyside, Cooranbong]

We met Brother Pocock and his family at the station. It is a very hot day. His little son, four years old, is sick, and he was taken in hand at once by Sara McEnterfer. The child walked in the heat three miles, and it is feared he had a sunstroke. He seemed much better and we moved them into the little two-room cottage, hoping they would now do well. But in the night at twelve o'clock a messenger came for Sara McEnterfer to come and see what could be done for the child. He was very, very sick. She found the child a great sufferer, in very much pain, and she thought the appearance manifested was of acute poisoning. The discharges were dark green. He has not been able to eat. Can retain nothing in his stomach; throws it up. A telegram was sent for Dr. Rand.<sup>14</sup>*LtMs, Ms 185, 1899, par. 2*

This day I walked out with W. C. White and Brother James, my farmer, to see a piece of land which it is for our interest to secure, and which has been offered by the woman who owns it—one hundred acres for one hundred pounds. If it can be secured we shall have a place to build houses as close as possible to the school lands, but reserve the land all around the school buildings free from cottages. The land is not the best, but will be good for orchard. We set on foot inquiries in regard to this piece of land.*14LtMs, Ms 185, 1899, par. 3*

It has been raining this day, very gently, but it is gratefully received. We feared we should have to empty our underground cistern to accommodate the school, for there is a dearth of water. Oh, how thankful we ought to be to our heavenly Father for this rain. It helps every family. The tanks were all empty but our own. We are very careful in such a time to have no water wasted.*14LtMs, Ms 185, 1899, par. 4*

We took two long sheets of iron roofing to Brother Lord to put on his house, or shanty, he now occupies. Two sections have been taken off.*14LtMs, Ms 185, 1899, par. 5*

Monday, April 3, 1899

[Sunnyside, Cooranbong]

It has been raining today. All day the rain has been falling, in gentle showers at first, but soon it was a downpour and our men, Brethren Constandt and James, have been very busy. Brother Lord received telegram to meet the Parliamentary emissaries and our team had to take him to the station. The team was going through the heavy rain and it had increased to a tempest, blowing down trees and flooding all our lower garden land many feet deep.*14LtMs, Ms 185, 1899, par. 6*

The perilous condition of the child kept us all in commotion. We feared it would not live until Dr. Rand should come. It makes a wonderful trouble in this country if a doctor is not present to give his deposition and sign a certificate.*14LtMs, Ms 185, 1899, par. 7*

But they can keep their liquor houses doling out the liquid poison to

all who shall pay them the money for liquor, selling their reason and meeting with accidents—being thrown from carts, run into by trains, and every conceivable accident. But the sale of the liquor goes on just the same. Oh, consistency, thou art a jewel!<sup>14</sup>*LtMs, Ms 185, 1899, par. 8*

Evening. What a strange day this has been. Nearly all the time some members of my family have been hurrying, driving out in the rain. How furiously the wind has been blowing! I pity those who are on the high seas at such a time as this.<sup>14</sup>*LtMs, Ms 185, 1899, par. 9*

The sick boy is relieved but is in a most critical condition. It is something we cannot solve. The appearance is that the boy is poisoned; but how, we cannot imagined. Sara was called to the sick home and Sister Peck accompanied her. Sister Robb is solicited to take the children for the night. Sara has had scarcely any rest or sleep. This beautiful little lad must be saved if possible. We are doing all that human skill can do. I have given up Sara and Sister Peck to do all they possibly can to save the child. There is no letting up. The child seems to be poisoned, and how, we can not understand.<sup>14</sup>*LtMs, Ms 185, 1899, par. 10*

Tuesday, April 4, 1899

Sunnyside, Cooranbong

I arose and dressed at quarter before three o'clock. It is raining quite hard. We do long for the sunshine once more.<sup>14</sup>*LtMs, Ms 185, 1899, par. 11*

Wednesday, April 5, 1899

[Sunnyside, Cooranbong]

I awoke at a quarter before two o'clock. I can only lie and think if I do not rise and dress. This I have done. My soul is drawn out after God. I must have heavenly wisdom that I may know when to speak and how to speak intelligently, at all times to reflect light. I must draw my strength from God every hour. He is my wisdom, my sanctification, and my righteousness.<sup>14</sup>*LtMs, Ms 185, 1899, par. 12*

Thursday, April 6, 1899

[Sunnyside, Cooranbong]

I awoke very early and my soul was weighed down with a burden of perplexity. We obtain no relief in the financial question, but we seem to be full of anxiety and sorrow for the family of Brother Pocock. It will be a miracle if the child recovers. If we only knew what he had been eating; but we cannot know this. I asked the mother to find out from the oldest children in regard to the matter.<sup>14</sup>*LtMs, Ms 185, 1899, par. 13*

At noon received an American mail—not many letters, but I am greatly relieved by the encouragement given of sending us financial help. Letters came from Dr. Kellogg, which relieve my mind greatly.<sup>14</sup>*LtMs, Ms 185, 1899, par. 14*

Friday, April 7, 1899

Friday, in early morning, commence to write.<sup>14</sup>*LtMs, Ms 185, 1899, par. 15*

Sabbath, April 8, 1899

Sunnyside, Cooranbong

I thank the Lord I am better than I was yesterday. I shall attend the meeting. Elder Colcord is sick; is recovering, but not well.<sup>14</sup>*LtMs, Ms 185, 1899, par. 16*

We took Sara down to the afflicted family. We learned that the little lad died a few moments before. His funeral would be next day at three o'clock. He had no struggle. He just breathed his life away. It was a painful ordeal for the father and the mother, but they knew everything that human care and skill could do had been done. We knew also that we had done all that we could do. We could only say, The will of the Lord be done. "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." *Job 1:21.*<sup>14</sup>*LtMs, Ms 185, 1899, par. 17*

We had an important meeting. We brought up Brother Colcord and

his wife and baby in our carriage to the meeting. The house of God was well filled. Brother Palmer led out in the meeting, giving some of the experiences of the last few months—our financial embarrassment, and no way out of the difficulty. Could get no help from the banks. They would not lend us money. Then he related how Elder Daniells had to disconnect from his work in the school—his teaching in Bible lines—and go to Melbourne, visit Ballarat and Adelaide, and see if he could not arrange to obtain some means so essential for us at this time. The last night before he left, he was out in the bush all night in prayer, and assurance and comfort and the peace of Christ came into his heart, and he went on his way of good courage with assurance that help would come.<sup>14</sup>*LtMs, Ms 185, 1899, par. 18*

And when we were all tied up on every side, every avenue closed, still we prayed on and believed, and the Lord had help for us on the way. Before the Sabbath the *Bulletin* gave the relief and encouragement we needed. Our honor was at stake, and when we knew not what to do the word came, “Go forward.” [*Exodus 14:15.*] We had come apparently to the Red Sea, and then the waters opened before us. He then read the circumstances of that meeting of the General Conference in South Lancaster, Massachusetts, and the donations made.<sup>14</sup>*LtMs, Ms 185, 1899, par. 19*

One captain not of our faith was present at this meeting in a providential way, and pledged five thousand dollars. This revealed the hand of the Lord. I spoke to the people on the same line in the meeting in the afternoon.<sup>14</sup>*LtMs, Ms 185, 1899, par. 20*

Sunday, April 9, 1899

[Sunnyside, Cooranbong]

I was able to sleep until three o'clock a.m. This day will be quite filled up with responsibilities. The afflicted Pocock family are to lay their darling little boy, four years old, in the grave, and everything is to be prepared for suitable clothing for the mother and children. I wish I could describe the way the dear little child was simply but so nicely cared for in his last sleep, in his little bed. Everything was simply prepared. A box was made in which to lay the little body. The rough boards were covered with material that was not costly but

everything was tasty and very neat and nice, and I should think no more could have been done than was done to make this severe affliction as light as possible, by giving the greatest attention and devoted care to alleviate the sufferings of the dear child and to save his life. Sister Robb and Sara McEnterfer watched and worked and rested not until the breath left the body, and then the body had to be cared for properly. Appropriate remarks were made at the funeral by Brother Hughes. *14LtMs, Ms 185, 1899, par. 21*

W. C. White and I were obliged to fill an appointment three miles away at Dora Creek. We had an open-air meeting. There were about ninety present. I had freedom in speaking to those assembled. The fishermen grouped together at a little distance, while the congregation grouped together—some sitting on the grass, some standing. *14LtMs, Ms 185, 1899, par. 22*

The Lord gave me words for the occasion. W. C. White also was very free in speaking to those assembled. Had we understood the child would die and the funeral be at the same hour, we would have arranged our appointments so that I could have been at the funeral. There was quite a congregation in the chapel at the funeral services. The school children, the younger class, sang the favorite hymns of the little lad, and everything was appropriate. These two meetings held at the same time were important occasions and with the blessing of God will certainly make a right impression upon the minds of all present. *14LtMs, Ms 185, 1899, par. 23*

Monday, April 10, 1899

Sunnyside, Cooranbong

I awoke about two o'clock a.m. and prepared my letters to send to Africa and America. While I was busily writing Brother Lord came to see me. There is a great desire that his wife shall be made comfortable before he shall undertake the canvassing work. His son and his son's wife are now attending the funeral of his son's wife's mother—the woman who a few weeks since, when her daughter was baptized, tried to prevent her from going forward in baptism. The constable had to interfere and tell her to desist. *14LtMs, Ms 185, 1899, par. 24*

The mother and sister disown her, and called down all the judgments of God upon Mrs. Lord, the mother of the son who married the daughter. Then the mother of the daughter and her own brother tried to force her that she should not go forward in the ordinance of baptism, charging her with disgracing the family. Finally the mother cursed her daughter and cursed Mrs. Lord, her [daughter's] mother-in-law, charging her with being the one who had influenced her daughter. Then she knelt down and offered a blasphemous prayer that her daughter and her mother-in-law should be sick and never get well and die. These curses, so blasphemous, recoiled on her own head. Only a few weeks had passed when she was taken suddenly ill, and her daughter, with her child and with her husband, attended the funeral of the mother.<sup>14</sup>*LtMs, Ms 185, 1899, par. 25*

But the judgment of God did not soften the hearts of the other members of the family. When the one who had been baptized was seated at the table to partake of food, her brother and wife would not eat with her but declared they would not sit at the table with her and would not sleep in the house where she and her family were. They left the wicked, exasperated family to find accommodations with Brother and Sister Starr. What a history is this—in the year 1899, religious animosity against those who follow the convictions of their own conscience!<sup>14</sup>*LtMs, Ms 185, 1899, par. 26*

I had an interview with our brethren. What could we do with Brother Lord and his family? I could not bear the responsibilities that came upon me. I had done all for them I could. I had hired three of the boys, boarded them, paid them—some earn one pound per week—and all would not accomplish as much as one able-bodied man—but this is their only resource and we must do this.<sup>14</sup>*LtMs, Ms 185, 1899, par. 27*

Tuesday, April 11, 1899

[Sunnyside, Cooranbong]

I slept until half past two o'clock a.m. American mails goes today before daylight. I have written six pages of letter paper. Call up my copyists and they send this letter off.<sup>14</sup>*LtMs, Ms 185, 1899, par. 28*

And now the preparations are to be made to feed those who have been invited to donate their work on the land. Sara and my farmer, Brother James, have been soliciting donations—workers to clear the land for the hospital. For two days there has been this work of inviting help.*14LtMs, Ms 185, 1899, par. 29*

Brethren Belden and James and Lord went to look at a place that Hardy had been occupying, but there is no show for them there. The place they have is unfit to be occupied and something must be done, for this large family must not become discouraged. This is our work, to try to save them.*14LtMs, Ms 185, 1899, par. 30*

We had dinner on the grounds near the chapel, then as it was misting strongly, went into the chapel and several speeches were made. Over one hour was occupied, and then as the mist and gently falling rain had lightened, something more was done in taking out the trees. There has been quite a work done in taking out the trees. A proposition was made to donate more than fifteen acres to the hospital. This would mean more land to clear, but would give a chance for those who were brought to the hospital to have light work to do on the land. We see this hospital must go up at once, for it is greatly needed.*14LtMs, Ms 185, 1899, par. 31*

Wednesday, April 12, 1899

I awoke at two o'clock a.m. This day is to be the preparation day to clean the building. Tomorrow the dedication of the largest school building takes place.*14LtMs, Ms 185, 1899, par. 32*

Thursday, April 13, 1899

[Sunnyside, Cooranbong]

Thursday at six o'clock the first meeting was held in the main school building. This early hour was chosen as appropriate to accommodate those who had worked with decided interest on the building.*14LtMs, Ms 185, 1899, par. 33*

There was assembled the entire company of students and principal, preceptor, and teachers. W. C. White, and Brethren Palmer and Hughes spoke. I then spoke to the students and all present thirty



minutes. At the close of the exercises there was the dedicatory prayer. The Lord gave freedom as we invited His presence to preside over the entire school through the term just now commencing. *14LtMs, Ms 185, 1899, par. 34*

Friday, April 14, 1899

[Sunnyside, Cooranbong]

This is preparation day for the Sabbath. I wrote a letter of several pages to Elder Haskell and Elder Tenney, who are engaged in the work at Brisbane. We thank the Lord that a chapel has been erected and dedicated free from debt one week ago last Sunday. The last letter from Elder Haskell reports fifty souls converted to the truth, and now they are at work in another locality where there has been a deep interest, five miles from where the church building has been erected. They are now contemplating engaging in the medical missionary work and the food manufacturing business if they can obtain money to do this work. Our hospital is not yet advanced in the building. The land is being cleared preparatory to building. *14LtMs, Ms 185, 1899, par. 35*

We need a hospital so much. Sara McEnterfer was called Thursday to see if she could do anything for Brother Palmer's little son, eighteen months old. For several days he has had painful swelling on the knee, supposed to be from the bite of some poisonous animal. Pulverized charcoal, mingled with flaxseed, was placed upon the swelling. This poultice gave relief at once. The little lad had screamed with pain all night. This gave relief and the child slept. Today she attended to the afflicted little one, visiting him twice, and seeing the condition of the knee, she opened the swelling in two places. A very large amount of yellow matter and blood discharged freely and the child was relieved of its great suffering. Thank the Lord that we may become intelligent in using the simplest things within our reach to alleviate pain and successfully remove the cause of the pain. *14LtMs, Ms 185, 1899, par. 36*

Sister McEnterfer had been at home only a short time from the medical missionary work when a Mr. Johnson, living miles away, came in great distress of mind for his three suffering children to

receive treatment. He had sent for a doctor but he gave them some mixture of magnesia and water, which gave no relief. He was unable to restrain himself in his great anxiety while Sara was getting her treatment facilities ready to be used. He said the children had eaten green, unripe fruit and he thought they would die before he could bring them help. He had come in a boat on Dora Creek. *14LtMs, Ms 185, 1899, par. 37*

Sabbath, April 15, 1899

Sunnyside, Cooranbong

Sabbath was a very solemn and interesting day to those who love and fear the Lord. We have many fears that many who have had the light of truth and do not practice the truth will gradually lose all knowledge of the truth. Their light will go out in darkness. *14LtMs, Ms 185, 1899, par. 38*

Sunday, April 16, 1899

[Sunnyside, Cooranbong]

We attended a meeting in the open air. I had special freedom in speaking from *John 3:1-4*. There were sixty people—more than we expected. We are trying to draw these people. We have as good singing as we can obtain without an instrument, and we think it is quite as interesting. The effort had been made to obtain seats. They arranged them in a half circle and my voice was clear and all could hear. Some women and children were seated upon the ground upon our laprobes. *14LtMs, Ms 185, 1899, par. 39*

We feel well pleased with the perfect order. Some in their carriages were stationed close by the fence that enclosed the paddock. We are sure that some seed fell upon good ground. There is Mr. Pringle and Mr. Conley who are about ready to decide to obey the truth. They listened with great attention. Some of the number were Catholics and would not have entered one of our churches. We thank the Lord [that] for the first time we had the opportunity of speaking to Martinsville. *14LtMs, Ms 185, 1899, par. 40*

We shall be obliged to speak in the open air at Morisset station, for

there is no house that could contain the people. We feel deeply for this people. We are on missionary soil.<sup>14</sup>*LtMs, Ms 185, 1899, par. 41*

We wish to have all who can cultivate their voice for speaking and for singing. There is altogether too little interest taken in voice culture, and the voice is a sacred gift of God. All the conditions and circumstances of life are very solemn and bring us under obligation to God to use every talent to the glory of God. All our powers are for use—not for waste, but to be educated and trained for the glory of God. We are to do Him service in every season of worship. There is to be the cultivation of the [voice], overcoming all harshness, all strange accents. Speech is a great talent. We advise every student in our school who has an ear for music to make the most of every opportunity of learning how to improve the voice, both in music and in singing. The Lord expects every one to do his best.<sup>14</sup>*LtMs, Ms 185, 1899, par. 42*

Wednesday, April 19, 1899

Wednesday has been a very busy day with us.<sup>14</sup>*LtMs, Ms 185, 1899, par. 43*

Thursday, April 20, 1899

[Sunnyside, Cooranbong]

We awakened at half past two o'clock. Oh, how we long for the Holy Spirit of God to be with us on all occasions, but especially at this time when means is being raised to carry forward the work of God. We long to see it moving and extended more than it now is.<sup>14</sup>*LtMs, Ms 185, 1899, par. 44*

There are many places that need work done in them.<sup>14</sup>*LtMs, Ms 185, 1899, par. 45*

We met at the school building to consider the plan drawn by our builder, Brother Thomson. We worked with all our ingenuity to diminish the outlay of means, but there then comes to mind several things that have been outlined before me that makes me feel we will make a mistake if we attempt to curtail the expense by cutting out

four feet of the plan, which diminished in both stories amounts to eight feet of room. There come to my mind things that have been deeply impressed upon me in the necessity for much better facilities in the bathrooms—conveniences in room, a massage table, and a cot on which to give packs. There is where the impressions will be made upon all minds. *14LtMs, Ms 185, 1899, par. 46*

All these things make their impression. Conversation will sometimes arise. Words will be spoken that will open a flood of light to the patient as to methods of caring for the body, the temple of God. There must be the greatest care to preserve decency and strict purity in conversation and in every action. A small, crowded bathroom leaves impressions on the mind of cheapness and commonness, which should not be. Everything that pertains to the human structure should be spoken of, if at all, as God's property. He made it and He will care for the body. "Ye are the temple of the living God." *2 Corinthians 6:16*. You are not your own. "Ye are bought with a price;" therefore the solemn injunction is given, "Glorify God in your body, and in your spirit, which are God's." *1 Corinthians 6:20. 14LtMs, Ms 185, 1899, par. 47*

In no case should women nurses give treatment or massage and packs to men, or men to women. Let everything in the bathroom be done decently and in order. *14LtMs, Ms 185, 1899, par. 48*

The Lord would have Seventh-day Adventists ever consider that they bear the badge of loyalty to God in the observance of the Sabbath. He has sanctified and blessed and hallowed it. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between men and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." *Exodus 31:12, 13*. The Sabbath was to be Israel's sign, stamped with the government mark. *14LtMs, Ms 185, 1899, par. 49*

Friday, April 21, 1899

We left Cooranbong accompanied by Maggie Hare and Sara McEnterfer for Newcastle. We went directly to Newcastle. Waited for a train. Brother Connell was waiting for us and he carried our luggage to the train. I wrote a number of pages of letter

paper. *14LtMs, Ms 185, 1899, par. 50*

Saturday, April 22, 1899

Spoke in forenoon to a goodly number of people. The Lord gave me a message for them. *14LtMs, Ms 185, 1899, par. 51*

Sunday, April 23, 1899

Sunday at three p.m. I had an appointment at Wallsend. I spoke to a goodly number assembled in the hall. The people seemed interested, and they need labor. We rode in train ten miles, then rode after the meeting three miles to Cockle Creek. Took the cars for Dora Creek—only two passengers, Sara and myself. We had a severe shaking up. We found teams waiting for us at the station and were glad to be at home again. *14LtMs, Ms 185, 1899, par. 52*

Monday, April 24, 1899

[Sunnyside, Cooranbong]

Awoke at two o'clock, and commenced my writing at three. I have important matter which I wish to give to the doctors in our institutions. I hear Dr. Caro and Brother Morse are to be here early this morning before breakfast to hear what I have to say to them. *14LtMs, Ms 185, 1899, par. 53*

I spoke to them about one hour upon the principles which should be brought into our institution, and they felt the Lord had given me the message to them. We then conveyed them to the Morisset station with our horses and carriage, and after we came back we took Brother Rand to the station at Dora Creek. *14LtMs, Ms 185, 1899, par. 54*

We have many perplexities to meet. We see everything pressing in upon us, and we have no money to handle these things. Dr. Kellogg sent us two hundred fifty pounds, but this had to go at once to pay workmen on the school building. We did suppose our statement of our necessities would have brought immediate relief, as the money was raised when the *Bulletin* came to us. But the matter has gone into the papers so that it is considered a sure matter that we are

well supplied with funds. We are supplied with anticipations, and that is all, with the exception of the draft from Dr. Kellogg.*14LtMs, Ms 185, 1899, par. 55*

I was saying, "W. C. White, You must take hold of my writings. I can delay no longer. It is supposed you are helping me, but you are not doing this. Now I need your help and must have it."*14LtMs, Ms 185, 1899, par. 56*

He gravely told me he must go to Sydney at once. There was only one hour for him to get to Morisset station to see if Elder Daniells, just [back] from Melbourne, had not means for the school which will let us out of this pressure. Oh, how we are hampered! Every one [is] congratulating us, and we are pressed under the load of financial embarrassment which our brethren in America seem not to comprehend! I am left with a very great burden on me, and I must have help. Brother Colcord is not well and he cannot help me. W. C. White is constantly trying to keep things going that they shall not quite stop.*14LtMs, Ms 185, 1899, par. 57*

I wish to say the light given is that the stations from Morisset to Sydney must be worked, and from Cooranbong to Newcastle, Maitland, and Singleton where there is a decided interest to hear, and on to Queensland and on to West Australia. The word comes, Who shall go for us, and whom shall we send? We have no light who shall and can do this work. But it must be done.*14LtMs, Ms 185, 1899, par. 58*

Tuesday, April 25, 1899

[Sunnyside, Cooranbong]

It is clear and cold this morning.*14LtMs, Ms 185, 1899, par. 59*

I awakened at half past three. We see many perplexities, but if we trust in the Lord He will work in our behalf. We will not look at the things which are seen but at the things that are unseen, for the things which are seen are temporal but the things which are unseen are eternal.*14LtMs, Ms 185, 1899, par. 60*

It is supposed by the people in Australia and America, because of

the things that have been published in the *Bulletins* and *Review and Herald*, which have a large circulation, that the Lord will go before us to continue to work the new fields and to open before us new fields that have never yet been worked. But we are in just as great perplexity and real want and close pressure as ever we have been. The workmen, seeing these facts published, now come with importunate solicitations for us to pay them for their work, and we have not a pound to do it with. *14LtMs, Ms 185, 1899, par. 61*

We keep three young men, unused to labor, and give them half a crown each per day. They do as well as boys unused to physical labor can be expected to do. We could better hire one able-bodied man, but here is a large family of seven hearty children and they need food. What can they do if we stop paying them? It is cutting off every source of supply for that family. *14LtMs, Ms 185, 1899, par. 62*

Why did not our brethren in America be as zealous to send the means they had raised as to publish the fact and we be in no wise helped? The president of the California Conference publishes he had sent Sister White fourteen hundred dollars, as though it were a gift. It was my own money, that fourteen hundred dollars, invested to save the Healdsburg school, through Mrs. Scott. I agreed to settle the indebtedness of Mrs. Scott to me by taking shares in the Healdsburg College, with assurance that they would help me to take other shares off my hands. Then comes a notice from the Pacific Press that they had ordered one thousand dollars sent. But we have not seen the one thousand dollars. I wish we had it. If our brethren in America could have had any idea of our situation, a portion of that money that has been raised would come into our hands, for we are in a great strait—tied up fast for want of money. Why did not our brethren send the means and not keep us bound about? How long this stress will last we cannot tell, but God forbid His name should be dishonored. *14LtMs, Ms 185, 1899, par. 63*

**Ms 186, 1899**

Diary, May 1899

Cooranbong, New South Wales, Australia

May 12-30, 1899

Previously unpublished.

Friday, May 12, 1899

[Sunnyside, Cooranbong]

The Sabbath, the day which the Lord has sanctified and blessed, has come. We thank the Lord with heart and soul. As we welcome the Sabbath all our family assemble in our little parlor and read and pray. We feel indeed that we have the Lord Jesus in our midst saying, "Peace be unto you." [*Luke 24:36.*] As we all unite in prayer we realize more decidedly that we have the presence of God.<sup>14</sup>*LtMs, Ms 186, 1899, par. 1*

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." *Exodus 31:12, 13.* It is the privilege of every soul who keeps the Sabbath to have this assurance of the sign that God accepts us and sanctifies us to Himself to do Him service. What is true sanctification? Obedience to the law of God. He who claims to be sanctified and is not receiving the sign of perfect obedience is not sanctified. He cannot possibly know that which the Lord invites him to know—true sanctification as distinguished from the spurious, so-called sanctification.<sup>14</sup>*LtMs, Ms 186, 1899, par. 2*

I spoke in the chapel, reading from (*Exodus 31:12-18*) and the entire chapter of (*Isaiah 58*), explaining some in regard to the Sabbath. Then, after making some earnest appeals, I read important writing of testimony upon home religion and practical godliness. I then invited all those who wished to commence the service of God, and to leave their life of sin, to commence now to



become Christians and engage in the warfare against the enemy in the place of warring against righteousness and truth, for they could not know what they were about. I then asked them to come to the front seats and thus show their purpose to turn from all their sinful pranks and no longer consent to be sport for the enemy. Twenty-five came forward. We had a season of heartfelt seeking of the Lord. We could not have dismissed the congregation, for it had been pouring down rain. The Lord gave me the spirit of intercession. *14LtMs, Ms 186, 1899, par. 3*

Friday, May 19, 1899

Sara McEnterfer accompanied me to Newcastle. We took the train for Hamilton and this left us very near the mission home of Brother Starr. He himself was in Sydney. We partook of refreshments and then took the train for Wallsend. *14LtMs, Ms 186, 1899, par. 4*

We found Brother and Sister Haskell, Sister Wilson, and Sister Walker in a large establishment, once a clothing store, rented now for only ten shillings per week. There were abundant rooms to accommodate a large business. These rooms had not been used for years and needed repairing very much. This was being done, and we thought it in the providence of God that this could be converted into a dwelling and the large salesroom into a hall for meetings, all for ten shillings. *14LtMs, Ms 186, 1899, par. 5*

May 21, 1899

We attended meeting Sabbath at Hamilton under the tent, which was still our meetinghouse. There was a good representation of Sabbathkeepers. The Lord gave me freedom in speaking to the people. *14LtMs, Ms 186, 1899, par. 6*

Brother Haskell spoke to the congregation in the forenoon and my appointment was at three p.m. We had a social meeting. Many took part and the presence of the Lord was with us. I read to them the *thirty-first chapter of Exodus*, dwelling especially upon the words spoken by Christ enshrouded in the billowy cloud, (*verse 12*), to the close of the chapter. *14LtMs, Ms 186, 1899, par. 7*

Elder Haskell spoke to an interested audience in the evening. This

was wearisome but he enjoyed the presentation of the truth. *14LtMs, Ms 186, 1899, par. 8*

In the afternoon, Sunday, I had again much freedom in speaking and I knew the Lord Jesus was in our midst to set home the words spoken. We see a large work to be done in Sydney. May the Lord open the way. The suburb of Wallsend is now to be worked. Elder Haskell is located in the most favorable position in that suburb. The Week of Prayer is an important period for the churches. May the Lord indite the petitions offered. *14LtMs, Ms 186, 1899, par. 9*

Friday, May 26, 1899

Summer Hill, New South Wales

Sara McEnterfer accompanied me to Sydney. Elder Haskell was on the train. He came from Newcastle. We had an opportunity to just speak with him. He was going on to Sydney, while we stopped off at Summer Hill and were guests at Sister Tuxford's. *14LtMs, Ms 186, 1899, par. 10*

In the evening, by invitation, I spoke to the nurses and helpers and those carrying the burdens of the institution. The Lord helped me to pray and to give them a short talk; then I think all bore their testimony. It was a profitable meeting. I felt indeed that the Lord was hearing prayer coming up to Him, for we were in great need of wisdom and the rich current of grace from the Source of all power. Oh, that the Lord will come and teach and lead and guide us by His Holy Spirit. *14LtMs, Ms 186, 1899, par. 11*

Dr. Caro is doing a good work. Brother Richie and his wife are doing all they can. May the Lord bless them. I am burdened as a cart beneath sheaves to see and have to sense the great lack of facilities to carry forward the work. We are waiting for help from America. We have used every extra dollar to put into the work somewhere in the aggressive warfare going on in Sydney and in Newcastle, but especially we have been forced to work in the Avondale tract of land to prepare school buildings to accommodate the teachers and the students who now number one hundred and twenty-five. The workers employed to do this work have to be accommodated with homes to stay in, and preparations for

boarding while erecting these buildings. The Lord is good, the Lord is gracious. He sees what we are doing and He can work out His will and His purpose according to His own mind.<sup>14</sup>*LtMs, Ms 186, 1899, par. 12*

The encouragement of donations from America we anxiously wait to receive. It does not seem to me to be a reality, and I think I feel more severely the results to our own commandment-keeping people than if it had not have been. Something urges itself upon me. Put not your dependence in man or the son of men, for they will disappoint your expectations. Can it be that there is to be selfishness in the appropriation of this means which will make it a curse to the cause? Will our people in America settle down and do nothing themselves?<sup>14</sup>*LtMs, Ms 186, 1899, par. 13*

Saturday, May 27, 1899

Summer Hill, Sydney, New South Wales

I find myself comfortably resting in Sister Tuxford's pleasant room, but it pains me to see every space filled with little knickknacks and pictures of faces. Oh, I wish it were not so. I wish it were otherwise. We had our season of prayer in the parlor and the Lord was very nigh unto us. Elder Haskell spoke to the people at Summer Hill in the forenoon. A horse and carriage was hired for us, that we could attend the meeting one mile and a half from Summer Hill without my being under the necessity of riding in the train. I was surprised to see the house full at Summer Hill, and the Lord helped me to speak. I read (*Ephesians 1*) and portions of the *second chapter* and the Lord gave me words to speak to the interested listeners. I am thankful, so thankful, that the Lord manifests His power and His grace unto His commandment-keeping people. Many testimonies were borne and the Spirit of the Lord was in the meeting. A solemn sense of the presence of God was in the meeting.<sup>14</sup>*LtMs, Ms 186, 1899, par. 14*

Sunday, May 28, 1899

Summer Hill

Spoke in the church in \_\_\_\_\_. Sunday was raining, but there were

more out to the service than I expected to see. After speaking most earnestly upon practical godliness and the preparation essential for the coming of the Son of man in the clouds of heaven, I was much burdened because there was not that living out the faith in practicing the truth.*14LtMs, Ms 186, 1899, par. 15*

I invited all who had been feeling their great need through the Week of Prayer to come forward, and we would ask the Lord to pardon our transgressions and forgive our sins and impute unto us His righteousness. Quite a number came forward, and we united with them in earnest prayer. The blessing of the Lord rested upon us. I felt the assurance of the Spirit of the Lord that He did accept our prayers offered up in faith.*14LtMs, Ms 186, 1899, par. 16*

Monday, May 29, 1899

Summer Hill

Several of us rode out to Stratford and visited a location upon a side street—a beautiful location upon a hill. We saw only the desirability in the location, but the money donated, which we hoped soon to receive, must not be invested in any such grand buildings or expensive lands. The premier lived in this location, but as I beheld the grandeur I said we could not expend means in any such buildings.*14LtMs, Ms 186, 1899, par. 17*

Tuesday, May 30, 1899

Summer Hill

Last night I was in an assembly where many things were to be considered and some very important matters were introduced. We were talking of different ways and plans—how we should understand and how the institution should be arranged so as to meet the design of God. While we were speaking one of dignified bearing [not finished].*14LtMs, Ms 186, 1899, par. 18*

**Ms 187, 1899**

Diary, June 1899

NP

June 14-30, 1899

Previously unpublished.

Wednesday, June 14, 1899

I thank the Lord for a good night's rest. I slept until half past two o'clock a.m. It was a cold morning but I did not build a fire. After three o'clock I took my pen in hand and employed it earnestly until quarter to seven.<sup>14</sup>*LtMs, Ms 187, 1899, par. 1*

Dr. Caro called upon me soliciting an interview. We conversed together in regard to the future prospects of the sanitarium. The *General Conference Bulletin* gave us great encouragement that something would be done, but at the present time we can only say our disappointment is great and we only trust in God. He can and will work for us. I feel the most severely over the disappointment of our faithful workers in the sanitarium, who are working under great inconvenience. We are telling the whole story to the Lord. Although He knows all about the matter, yet it is our duty to ask counsel of the Lord and not to be in any way discouraged.<sup>14</sup>*LtMs, Ms 187, 1899, par. 2*

I devoted some time to conversation with Doctor Caro, but the future seems cloudy. May our Lord be gracious and help us to do Him service acceptably. The sanitarium in this country, in New South Wales, will, if we can establish it, be a means of bringing light to many souls who are now in darkness and know not the truth as it is revealed in the Word.<sup>14</sup>*LtMs, Ms 187, 1899, par. 3*

We see in every church there must be a true line of education in all points. The trumpet must give a certain sound, proclaiming the gospel message for this time. The ministry of the Word is essential. As the truth takes hold of the heart and character, it beautifies and elevates and ennobles individuality of character; and yet, like the

branches of the true vine, the creative wisdom of God has a marked variety in nature and there will be a variety in the work the church is designed to accomplish. Diversity of talent will be seen because the Word of God speaks, instructing in every age but no less so in 1899. The great and important work is the missionary work to be done in building up the structure of the human habitations, and the restoration will go forward in the divine lines and by diversity of instrumentalities. There are sharp, strong messages to be borne. There are to be sons of consolation, but the message of the third angel must be carried, the banner of truth uplifted, for conversion is in it. The law of the Lord is perfect, converting the soul. *Isaiah chapters 59, 60.14LtMs, Ms 187, 1899, par. 4*

Tuesday, June 27, 1899

We arose early, half past two. We must consider the case of Brother and Sister Paap. They are searching for a place in which to locate. We found them in Brother Palmer's house. Brother Palmer was going to Morisset to see Mr. Healer, the owner of land. They desired to purchase twenty acres, and on this land build houses to rent. We took Sister Paap to Dora station. Her husband would meet her there. It seemed to be best, they thought, to locate in Maitland. In thus doing there would be a plant in that beautiful place. Camp meeting will be in that place the coming season, and we hope to see a good work done in Maitland. *14LtMs, Ms 187, 1899, par. 5*

Wednesday, June 28, 1899

I was blessed with sleep last night, for which I am very thankful. My heart was drawn out to God in earnest prayer for the Lord to visit us and teach us how to advise and how to give wise counsel. We need wisdom from God. "Let not then your good be evil spoken of: for the kingdom of God is not meat and drink." Oh, that every family might consider this, and hunger and thirst for "righteousness and peace, and joy in the Holy Ghost. For he that in these serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify one another." *Romans 14:16-19.14LtMs, Ms 187, 1899, par. 6*

Thursday, June 29, 1899

I praise the Lord for His goodness and mercy to me, that my mind is clear. There are many things I wish to do while my life lasts. O Lord, I pray Thee to help me, to strengthen me, and give me wisdom this day. My soul longs after God, the knowledge of the living God, and Jesus Christ whom He hath sent. *14LtMs, Ms 187, 1899, par. 7*

Sara and I rode in our carriage to the school to see Brother Palmer and give him the letter sent me from Sister Check in reference to her son. The principal was compelled to send him home to his mother. He did not dare go home until he had seen his mother. She was very sorry he had come back and wished him to return to the school. She wrote us a good, sensible letter, but we have not the least hope of benefiting the poor lad. He is not converted as his mother supposed. He had no respect for the principal or the managers in the school. He is a spoiled child. May the Lord pity the mother and the poor, foolish boy. We returned from the school building and from the disagreeable errand. *14LtMs, Ms 187, 1899, par. 8*

Friday, June 30, 1899

I slept until three o'clock, then commenced my writing and also reading of Testimonies written in 1894, which are just the subject needed for the present emergency in planning how the school shall be run in America. Their plans are to have the several teachers take classes, each teacher carry through the class assigned him wholly, and not one teacher educate in one line of study and then another teacher take the same class and educate in another line of study. One teacher is to take the charge of the whole education in all lessons. My advice is, This is not wisdom. The plea is, Christ taught upon every subject and we are to teach as Christ taught. But there is something to be thought of in this important plea. *14LtMs, Ms 187, 1899, par. 9*

Christ was the perfection of wisdom, and while we may all learn in the school of Christ we have not all, or any one of us, perfection of wisdom. We fall far short, and we need constantly to be learning of Christ how we can grow up to full stature in Christ Jesus. We are in constant danger of being one-sided in character. All cannot be teachers in every line of study and be perfection as was Christ in

every respect. We can, through the Holy Spirit's power, become complete in Christ Jesus, but there is not one we can lay our hand upon and say he can teach as Christ taught. He may make it his earnest effort to teach the truth as it is in Jesus, and through watchfulness and prayer advance—for the Christian life is a life of progress, looking unto Jesus who is the author and finisher of our faith. Each step forward is a step in advance heavenward.<sup>14</sup>*LtMs, Ms 187, 1899, par. 10*



## **Ms 188, 1899**

Diary, July 1899

NP

July 1-26, 1899

Previously unpublished.

Saturday, July 1, 1899

This is the Sabbath of the Lord. It is a very pleasant sunshiny day, but clear and cold. I did not attend meeting this day. I wish to consider many things. *14LtMs, Ms 188, 1899, par. 1*

Sunday, July 2, 1899

It is again clear and cold. My soul goes out for God, the living God. We are living amid the perils of the last days. *14LtMs, Ms 188, 1899, par. 2*

Monday, July 3, 1899

Monday is clear and cold. I did not sleep after two o'clock a.m. My mind is exercised in regard to our people who stand at the head of the work. *14LtMs, Ms 188, 1899, par. 3*

Wednesday, July 5, 1899

I awoke at one o'clock a.m. I have a season of searching my own heart, for "the end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging." *1 Peter 4:7-9. 14LtMs, Ms 188, 1899, par. 4*

Saturday, July 8, 1899

Sabbath I was indisposed and did not attend meeting. It rained on Friday and on Sabbath. *14LtMs, Ms 188, 1899, par. 5*

Sunday, July 9, 1899

Sunday attended meeting at ten o'clock a.m. Talked and read an article upon higher education to a large congregation in the chapel. *14LtMs, Ms 188, 1899, par. 6*

Monday, July 10, 1899

I could not sleep past two o'clock. I arose, dressed, and committed myself to God, praying for His Holy Spirit to take possession of me, that soul, body, and spirit may be under the Holy Spirit's guidance. *14LtMs, Ms 188, 1899, par. 7*

Friday, July 21, 1899

This morning awakened at two o'clock. I could not sleep. I dressed, and lifted up my heart to God for wisdom, grace, and strength. I then trusted the Lord to do for me those things I could not do for myself. I am feeling so great a responsibility. I fear and tremble lest my pen shall not tell all the things that it should trace. *14LtMs, Ms 188, 1899, par. 8*

Saturday, July 22, 1899

I am surprised I slept well through the night. I praise the Lord for His mercy and His blessing. Elder Haskell spoke in the forenoon. I spoke in the afternoon, reading from a testimony things which the Lord had revealed to me in reference to the Avondale farm. There was a large congregation. *14LtMs, Ms 188, 1899, par. 9*

Sunday, July 23, 1899

The early morning meeting was an excellent meeting it is reported. I did not attend. In the forenoon, also afternoon, there were conference business meetings. I did not attend. *14LtMs, Ms 188, 1899, par. 10*

Had an interview with Brother Salisbury, then a long interview with John Wessels. In afternoon attended meeting by request of the people, who desired me to speak. I spoke one hour upon faith, then the exercises changed and the crowd came in. Extra seats were

brought in all through the evening. There was a very interesting social meeting after I had occupied the time, and many testimonies were borne. Then, after the change in the program, remarks were made in reference to the separation of Brother Haskell and wife from New South Wales Conference to go to America by special request of Elder Irwin. We shall miss Elder Haskell sorely, and we shall again rejoice that in America they may have his valuable service. The ministers who had best knowledge of Elder Haskell spoke fully and freely.*14LtMs, Ms 188, 1899, par. 11*

Wednesday, July 26, 1899

Last night was a night of great trial to me. I could not sleep until eleven o'clock p.m.*14LtMs, Ms 188, 1899, par. 12*

I felt oppressed. I felt I had really taken responsibilities which were urged upon me, which I could not avoid; and yet my heart was troubled. I felt that I had not left the burden upon the company present in the council meeting, but had kept it on my soul. Will any one take a position that will press my burdens heavier upon me?*14LtMs, Ms 188, 1899, par. 13*

In the contemplation of the matter I feared my words would be misinterpreted and misstated.*14LtMs, Ms 188, 1899, par. 14*

In the night season I obtained sleep. Then instruction was given me in reference to making the Health Home and the medical missionary work just that which God designed it should be.*14LtMs, Ms 188, 1899, par. 15*

## Ms 189, 1899

Diary, August 1899

NP

August 12-19, 1899

Portions of this manuscript are published in *4Bio 400*.

Saturday, August 12, 1899

Very rainy. I did not attend meetings. Many things are upon my mind which I cannot lay by. My mind is sorely troubled. I see not how I am to get this work done that needs so much to be done.<sup>14</sup>*LtMs, Ms 189, 1899, par. 1*

There have been many things that needed to be done, which could not be delayed, and while in an assembly we were taking up the question of church school, there were cautions given in regard to dangers before us in engaging in too many plans, such as they have entered into in America. We must not gather responsibilities that will involve large time and large means, and large care and perplexities to keep in running order.<sup>14</sup>*LtMs, Ms 189, 1899, par. 2*

There was then presented the many unfinished things which called for much wisdom to finish up and get in working order. There were several things enumerated which were at loose ends, needing to be bound off. But to divert the minds now to create new responsibilities would be working unwisely and would accumulate more care and perplexity. This gathering upon the workers more things to plan for would be unwise. Let the Lord lead the way, and let the Lord lay out the work that should be done.<sup>14</sup>*LtMs, Ms 189, 1899, par. 3*

The sanitarium should now be entered upon. A site should be selected, the building plan made, and the cost of such a plan be estimated. When everything is prepared that men can do, trust the Lord fully that He will lead the way and provide the means, after we have done to the uttermost of our capabilities. But one thing must not be rushed upon another without some clearly defined plan and estimating the cost of the work, lest confusion should be the result.

This must be avoided.*14LtMs, Ms 189, 1899, par. 4*

The statement has been made that “God is never in a hurry.” But if the human agent will step in to be the Lord’s minute man, to be His helping hand, then the work will move promptly without rushing and friction. We need to walk calmly in a perfect way, yet be diligent in business, fervent in spirit, serving the Lord.*14LtMs, Ms 189, 1899, par. 5*

Tuesday, August 15, 1899

Unable to sleep past one o’clock. I am trying to cast all my burdens upon the Lord. This is the last day to prepare our letters for mail. Some cannot be written to as I desire. W. C. White has not given me help for some time. The long meetings in succession here, and then the meetings following the Avondale Union Conference, have taken my time and W. C. White’s time, and everything is left unfinished. There are letters to get ready for the mail. Important letters are coming from America. They need to be carefully read and prayerfully considered and wisely answered.*14LtMs, Ms 189, 1899, par. 6*

We feel so sorry that Willie was held so long in Sydney. Then he was urged to go to Melbourne. Brother Daniells felt he must have his help, but he said, “No, mother needs me. I must attend to the writings.” Here is my constant perplexity—how to keep W. C. White [with me,] to help me by selection of the most essential things to come before the people in print. It is a constant battle, and it is a strain upon me to be constantly urging and being unable to succeed in having W. C. White to lift the load from me.*14LtMs, Ms 189, 1899, par. 7*

For years resolutions have been passed to give up W. C. White to help me in my writings, but the resolutions amounted to nothing, as they sent for him and relied upon him, and he thought he must comply with their requests. Just now [we have had] only a day or two to examine and adjust important matters. I have not time to explain my own writings and cannot do this. Often many things must be left undone, and I am wearied out with contemplating the many important things. I lose my courage and my strength and cannot call to mind the very things I ought to say and many things I

ought to write. I have a letter—two, yes, three—written for Dr. Kellogg, but I am so afraid of being misunderstood that I dare not send them. I feel intensely, and want to help his mind in many things but how can I do it? My words are misapplied and misunderstood, and sometimes appear to be so misunderstood by humans that they do more harm than good. This has been the case with Dr. Kellogg. *14LtMs, Ms 189, 1899, par. 8*

I have just had to lay down my pen and do nothing, for I feel quite sick and very much discouraged. The Lord help me and strengthen and bless me is my prayer day and night. Oh, what could I do without the thought, Thou, O Lord, knowest it all. *14LtMs, Ms 189, 1899, par. 9*

Wednesday, August 16, 1899

This morning I rose at half past three o'clock. I wrote a letter to Elder Haskell and A. T. Jones. It was copied and prepared for mail, and I must say some things to my son W. C. White. After talking with me and knowing my mind from light given me of the Lord, he worked this matter out and placed it in plain, clear lines; and after reading three letters, I was pleased with the statement so definitely expressed in the wording of them. *14LtMs, Ms 189, 1899, par. 10*

The mail went this morning. There are the letters to Dr. Kellogg, uncopied, unsent. Perhaps it is well. I do not think we see things alike, and he feels sure his work has been under the leading of the Lord. I see his dangers, which he does not see. The Lord has presented his case before me and the result must, I fear, come upon him. He is carrying the responsibilities he has been accumulating for years. If he falls under the load he has piled upon himself, he will leave the impression it is because he was left without the cooperation of those who ought to have helped him. May the Lord have compassion upon Dr. Kellogg is my prayer. May the Lord help him to see he is accumulating too many responsibilities in the medical missionary work. I cannot but speak to him the truth, and therefore I have spoken and it has not harmonized with his mind and has not had a good effect upon the doctor. He does not style me his friend. *14LtMs, Ms 189, 1899, par.*

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Wednesday night I came upon a letter which was written in 1893. Here lie the letters written to him more recently, unsent. I must, if I speak, tell him the truth—which he says is not truth. There is not a word I can take back, and I will leave matters just as they are for the Lord to heal the wounds that my testimony to him has made. *14LtMs, Ms 189, 1899, par. 12*

The Boulder Sanitarium should never have been created at the time it was, by drawing heavy sums from the General Conference when he knew that if these draughts are continually made there will be no funds in the treasury to carry on the work of God in missionary lines in foreign fields. Men cannot see afar off. These things worry me. *14LtMs, Ms 189, 1899, par. 13*

Thursday, August 17, 1899

This morning I could not sleep past twelve o'clock. I am drawn out in prayer to God in behalf of my infirmities. My left cheek bone was injured three years ago and at times threatens me. My left eye is also weak. I have men praying most earnestly to the Lord, who is the mighty Healer, to remove the difficulty. I do believe I receive the things I ask of the Lord in and through the name of Jesus. I have always found great comfort and relief in telling Him all my difficulties. He has promised in (*John 14*), "Whatsoever ye shall ask in my name, that will I do." [*Verse 13.*] Ask in My name, and I will do it. Oh, how precious is this promise! We will not dishonor God by doubting its truth. Christ our Redeemer hath said it. *14LtMs, Ms 189, 1899, par. 14*

The Lord help me to offer this prayer in simplicity and unfaltering confidence. I cast my helpless soul upon Thee. Thou wilt answer my prayer although I feel unworthy to receive these precious evidences of good. The Lord will restore the sight to enable me to write. God will work in my behalf. I rest my whole case on the promise, and it will be fulfilled. I am truly needful of this blessing. In His goodness and mercy and liberality He will deal with His child that loves Him. *14LtMs, Ms 189, 1899, par. 15*

"If ye shall ask anything in my name, I will do it." [*Verse 14.*] I believe I receive the things I ask for. Then saith my Saviour, "If ye love me, keep my commandments." [*Verse 15.*] This is the way we

are to show our love—by obedience. This obedience is not pretension, but it is practice. “He that hath” the knowledge of “my commandments, and keepeth them, he it is that loveth me.” [*Verse 21.*] This is the true test. To do His specified commandments is the genuine evidence that we love God. Obedience is the fruit of true love. “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” *John 14:23.14LtMs, Ms 189, 1899, par. 16*

Saturday, August 19, 1899

After the Sabbath. The Lord gave me rest in sleep last night. I awoke about twelve o'clock, but I prayed the Lord to give me more sleep. For several nights my mind has been burdened. After lying awake until the clock struck two, I fell asleep and did not wake up until past four o'clock. I feel very thankful for this precious sleep.*14LtMs, Ms 189, 1899, par. 17*

My mind was burdened. Some warning is given me in regard to not taking many more things which must be created and will necessarily tax the minds of those who have been already overtaxed.*14LtMs, Ms 189, 1899, par. 18*

I did not attend meeting today. It has been rainy and very unpleasant. We have had rain most of the month of July, and thus far in August there has not been much sunshine. I have not seen it thus rainy any winter in Australia. I am praying for sunshine. We are all well, as a family. My heart is longing for the fullness of God. I do greatly desire that all of our people shall pray for the Lord to work in our behalf.*14LtMs, Ms 189, 1899, par. 19*

We are trying to build a meetinghouse at Hamilton. The tent will now be taken down, for a hall is hired. The tent must get dry before it is taken down. It has been the meetinghouse in Newcastle since the camp meeting there was closed. We need means, in this locality as well as in Hamilton, for the building of this house. I am seeking the Lord in prayer and I think many are praying. The Lord has said, “Ask, and ye shall receive,” (*John 16:24*), and “whatsoever ye ask in prayer, believing ye shall receive.” *Matthew 21:22*. I shall hold fast the promise.*14LtMs, Ms 189, 1899, par. 20*



We want to build this house of worship, that it shall lift up the standard. The seventh day is the Sabbath of the Lord thy God. Oh, the people ought to know what we believe! Many are demanding instruction in the special line: Why do you keep the Sabbath? We want the students to fit up to be teachers in church schools. We have not means and workers. I do wish I had both, and could urge our way onward. *14LtMs, Ms 189, 1899, par. 21*

**Ms 190, 1899**

Diary, September 1899

Hamilton, Newcastle, New South Wales, Australia

September 29, 30, 1899

Previously unpublished.

Friday, September 29, 1899

Hamilton, Newcastle, New South Wales

I thank the Lord He has given me strength to come to this place. I arose in the morning feeling relieved. Was quite weak after taking my bath in the evening. My heart labored heavily and painfully and I could not find any position in which I could lie to find relief, but I was very glad that I fell asleep. Awoke several times, but fell asleep again and did not leave my bed until four o'clock.<sup>14</sup>*LtMs, Ms 190, 1899, par. 1*

I was trying to think of a few things that I could place in my satchel, for I was to go to Newcastle on the noon train. Some things were introduced to me in the line of explanation. All at once a severe pain took me in my heart, and then such exhaustion I could not eat my breakfast. I felt for a time I was losing my hold on life. The pain, sharp and keen, was in my heart and then beneath my right shoulder blade and on the upper line of the shoulder. It cut me down so very quickly.<sup>14</sup>*LtMs, Ms 190, 1899, par. 2*

I thought, This decides the matter. I cannot now fill my appointment on Sabbath and Sunday at Newcastle. I was appointed to give the first talk in dedication of the church. W. C. White was to offer the dedicatory prayer. If I remained at home W. C. White would also remain. He came in to see me the second time and I said, "W. C. White, I cannot venture to Newcastle." "Well, Mother," he said, "just you quietly rest in God and do not worry at all. I will remain at home with you." We had a season of prayer over the matter and I felt while praying that hope and faith came into my heart, and I said to Willie, "I dare not remain at home. I will do as I have done many

times, go forward trusting in the Lord.” W. C. White, my son, said, “I think, Mother, we must go, for I feel all clear in the matter and I will go with you and stand by you.”*14LtMs, Ms 190, 1899, par. 3*

I was very weak. We could get no room in the second-class cars. All were full. We stepped into the first-class car and I had good rest and endured the journey well. I slept very well that night.*14LtMs, Ms 190, 1899, par. 4*

During the day we looked into the new church. Every one was at work closing up for the Sabbath. I rejoice to say the home is plain but neat and tasty. It is a model of economy. Brother Hare has done nobly. He has completed the building in five weeks. Every worker has done his best, and believers and unbelievers were all engaged cheerfully to make every stroke tell. All were paid off and heartily thanked before the Sabbath. Some got through two hours or more before the Sabbath, others had about three quarters of an hour, and all felt they had been working zealously for the Lord.*14LtMs, Ms 190, 1899, par. 5*

Sabbath, September 30, 1899

Hamilton, Newcastle

It is a beautiful day. I was considerably weary and did not go down to prayers in the evening. Attended prayers in the morning. We feel thankful to God we have the promise that He will meet with us this day.*14LtMs, Ms 190, 1899, par. 6*

I was so glad to enter into the church and see the seats all well filled. It was difficult for all to find a seat. The singing was good. We have a new musician at the organ. She is the wife of a sea captain who has recently embraced the truth. Her sister and brother are just on the point of deciding.*14LtMs, Ms 190, 1899, par. 7*

W. C. White opened the meeting with prayer. Surely the Spirit of the Lord was upon him. He poured out his petition with great fervor, making his supplications unto God to receive this humble home of worship from His people, who had done what they could to aid in building it with money and work. Surely the Lord did manifest Himself to us and His blessing came upon us in rich currents of

love. I spoke to the people from *Ephesians*. The Lord gave me freedom.<sup>14</sup>*LtMs, Ms 190, 1899, par. 8*

In the afternoon a goodly number assembled to bear their testimony. Brethren Starr, Hickox, and W. C. White all bore excellent testimonies. Then the church members bore their testimonies. There were several who had just begun to keep the Sabbath. There are many who are convinced, but have not the courage to decide fully to be on the Lord's side. We are sure this meetinghouse being finished, and the meeting held in the church for the first time, will have their influence on many minds.<sup>14</sup>*LtMs, Ms 190, 1899, par. 9*

All expressed themselves that this was the very best meeting they ever enjoyed. Everything was without one bit of censure, but all was commendation and thankfulness. Thus this gift of God to us has been passed back again with thanksgiving, dedicating it to Him to take it from our hands as a gift to God which He alone could make us able to return to Him. It was His own.<sup>14</sup>*LtMs, Ms 190, 1899, par. 10*

**Ms 191, 1899**

Diary, October 1899

Hamilton, Newcastle, New South Wales, Australia

October 1-16, 1899

Previously unpublished.

Sunday, October 1, 1899

Hamilton, Newcastle

Brother Starr secured an excellent carriage and faithful horse from a man interested in the truth, but who has not taken his position. He is convinced of the truth, but his wife keeps him back. We hope he may be converted to the truth. He was our coachman. He knew just where to take us, and showed us the better portions of Newcastle. *14LtMs, Ms 191, 1899, par. 1*

No one would ever suppose that Newcastle and Maitland were such important places. The suburbs are locations of different degrees of importance. Labors are now going on in Lambton and Adamstown and Wallsend. The giving of Bible readings extends a long distance. The seed is being sown and the Lord alone can give the increase. *14LtMs, Ms 191, 1899, par. 2*

There is one suburb where the more wealthy reside, and in this suburb are the residences of Arnott and his sons, the great biscuit manufacturer. He has, with his sons, become rich in this business. They are dwelling in good, wholesome, excellent houses. Their surroundings are attractive indeed. But I thought as I looked at the fine buildings, All this will pass away. We are pilgrims and strangers on the earth, seeking a better country, even an heavenly. Arnott sends his son to the school at Avondale. *14LtMs, Ms 191, 1899, par.*

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I spoke to the people in afternoon. We had an excellent class of people, and we have our souls drawn out after this part of the Lord's moral vineyard. We are trying to accomplish the work with a

great dearth of means. We will keep trusting and praying and believing, and the Lord will send us means to carry forward His own work. He will not leave us to plan and devise and be unable to finish.*14LtMs, Ms 191, 1899, par. 4*

I expect Sara to leave that night for Cooranbong, but the Lord helped me to speak to the people one hour. In the evening Elder Daniells spoke with great clearness and power. The chapel was full as it could hold.*14LtMs, Ms 191, 1899, par. 5*

These meetings have been, I know, a blessing to the people. One who had embraced the truth seemed to be losing his faith, but he is attending the meeting. Brother Miller has never been in the habit of giving. He was converted to the truth and took his position after the camp meeting. Brother Miller is helped. He paid his long back tithe Sunday. Thank the Lord for this.*14LtMs, Ms 191, 1899, par. 6*

Monday, October 2, 1899

Hamilton, Newcastle, New South Wales

It is very cold this morning. The arrangements were made last evening that we should take the first train to Sydney and devote the day to viewing the place that was thought might be the chosen spot for a sanitarium. W. C. White came in and conversed with me in my room. A meeting was to be held for counsel in the early morning. We repaired to the chapel meeting. Brethren Hickox, Daniells, Starr, Caswell, and Hare, and Brother London and his wife [were present]. It was quite cold. Some had rugs; others had none and tried to warm their hands by the sun's rays coming in at the window.*14LtMs, Ms 191, 1899, par. 7*

We talked in reference to the carrying on of the work while the meeting was going forward in Toowoomba. It was thought that the work should be zealously carried forward in the suburbs—Wallsend and Lambstown and Adamstown—all places being worked at the same time. After the Toowoomba meeting shall close, in about ten days, Maitland will be worked. A camp meeting will be held in that place. We decided, after important questions were discussed, that to satisfy Brother Starr, W. C. White would first spend a day with him in the interest of the Avondale school, appointing the work for a

number of the students during vacation. *14LtMs, Ms 191, 1899, par. 8*

All day Monday was fully occupied in real work. American mail was received, and all were deeply interested in its contents. This gives us work to do; we must write several letters for next mail. In one week and two days we must be on our journey to Toowoomba, Queensland. *14LtMs, Ms 191, 1899, par. 9*

We read our interesting letters from Brethren Haskell and Irwin and Sister Haskell. They are doing all in their power to secure means for us to work here in Australia. Brother Irwin sent six hundred dollars. This is good, very good. Brother Haskell had money raised but thought he would wait until he reached Battle Creek, for he could not obtain a draft before the mail went, so next mail I shall expect more means. These men feel the situation we are in, and are laboring with all their powers to relieve the situation and bring in means to relieve the pressure. *14LtMs, Ms 191, 1899, par. 10*

Dr. Caro sent a letter for W. C. White and myself to be at Hornsby station by Monday morning train, and his trap would be there to meet us, to see the land they had been looking at ten miles from Sydney in a suburb they think the best in which to locate the sanitarium. *14LtMs, Ms 191, 1899, par. 11*

Tuesday, October 3, 1899

Sunnyside, Cooranbong, New South Wales

I could not sleep after twelve p.m., and I dressed and prepared to relieve my mind of a burden in writing to Brother Morse. I wrote nine pages. *14LtMs, Ms 191, 1899, par. 12*

Wednesday, October 11, 1899

Sunnyside, Cooranbong

I cannot sleep after half past one o'clock. The African mail closes this morning. I have much upon my mind concerning my friends in Africa. I take a number of pages to be added to the pages already prepared for Tuesday morning's mail. I have written under great

burden of soul, both for the people in America [and in Africa].*14LtMs, Ms 191, 1899, par. 13*

Saturday, October 14, 1899

Toowoomba, Queensland

I spoke in afternoon. About one hundred persons were present. Spoke from *John 14:1-4*. The Lord gave me freedom to represent the ascension of Christ, and His announcing that His going away was to prepare mansions for them, and He would come again and receive them unto Himself, that where He is there they may be also. We are to expect the soon coming of our Lord and Saviour Jesus Christ the Lord.*14LtMs, Ms 191, 1899, par. 14*

Sunday, October 15, 1899

Toowoomba, Queensland

This afternoon there were about two hundred present. We were glad to see quite a large number of hearers on the outside of the tent. There was no confusion or noise. I followed on the same line as on Saturday. The love of God which passes knowledge. I read verses from *John 14*.*14LtMs, Ms 191, 1899, par. 15*

Monday, October 16, 1899

Maitland, New South Wales

It is a most oppressive day. All in the house feel the letting down influence of the atmosphere. I cannot write; I cannot read. May the Lord help me is my prayer.*14LtMs, Ms 191, 1899, par. 16*



**Ms 192, 1899**

Diary, November 1899

Maitland, New South Wales, Australia

November 3-14, 1899

Previously unpublished.

November 3, 1899

Maitland, New South Wales

We left Sunnyside, Cooranbong, at half past five in the morning. It was cloudy and threatening to rain. It sprinkled a few drops and then there was a soft little shower. The sun did not come out all day and this made it pleasant for us—Sara and myself.<sup>14</sup>*LtMs, Ms 192, 1899, par. 1*

The road for the first part of the way was very hilly, until we had ascended the highest mountain range. Workmen were blasting the rocky mountain to get through this deepest mountain. Sara went on ahead and inquired in regard to blasting. One blast was made and they told us to hurry up before the next blast. We made quick work of getting through the pass above where the blasting was going on. This steepest ascent Sara and I both walked, but it was too heavy a tax on me. It seemed to hurt my heart. We had a very pleasant trip, and it did not commence raining in earnest until we entered East Maitland. Then the rain came down steadily all day.<sup>14</sup>*LtMs, Ms 192, 1899, par. 2*

We were taken to a house of six rooms, but only one room that was at all proper for me. The homes at West Maitland are built in the very earth—no elevation. Then the yard is full and trees are close up to the house, making the premises sunless and damp and unhealthful.<sup>14</sup>*LtMs, Ms 192, 1899, par. 3*

Sabbath, November 4, 1899

Maitland, New South Wales

Sabbath was cloudy and showers came. There was a smaller company because of the threatening of rain. I spoke from (*John 14:1-3*), from (*Acts 1:4, 11*), and *Acts 2:1-7*. Those present listened with earnest interest. There were a goodly number not of our faith. *14LtMs, Ms 192, 1899, par. 4*

I tried to present before them the necessity of preparation in this time of probation which the Lord had graciously granted and could obtain for them only at the expense of His own life. Then how important that the very best of knowledge shall be obtained as to how to reach the mansions which Christ has gone to prepare for those who love Him. They are to keep His commandments. They are to exemplify the life of Christ in their individual life, and be His witnesses that Christ Jesus was the Son of God, saying this from an experimental knowledge of God. The Lord would have them faithful and true in Him, that He can through them make known His divine manifestations and the power and majesty of heaven. *14LtMs, Ms 192, 1899, par. 5*

The Lord will reveal Himself to His people who believe on and fear His name. He would have the transforming energies of the Holy Spirit be a living testimony to the world. "We are laborers together with God: ye are God's husbandry, ye are God's building." *1 Corinthians 3:9*. The Lord works for the building up of characters that shall be symmetrical, after the divine Pattern. *14LtMs, Ms 192, 1899, par. 6*

Christ is knocking at the door of your hearts, saying, If any man hear My voice, and open the door, I will come in to him, and make My abode with him. Then open the heart to receive the heavenly Guest. We must have practical, experimental godliness, for this is the spiritual strength of the church. Let the shepherd of the flock, whose work it is to feed the sheep, first talk with the Lord Jesus in prayer—in secret prayer and in the pulpit. Let all trust in Jesus Christ as their efficiency. God cooperating with the human agency can give success. *14LtMs, Ms 192, 1899, par. 7*

Sunday, November 5, 1899

Maitland, New South Wales

I attended the six o'clock morning meeting. There was but a small company out. Several prayed, but so low we could not hear them. I presented my petition to the Lord and He did hear. His Holy Spirit brought peace and comfort to my heart. *14LtMs, Ms 192, 1899, par. 8*

Our brethren desired me to speak, and I did speak words of faith and tried to make all feel that we must not look on the dark side, but on the bright side. We must talk faith and encourage faith if we would have our faith confirmed. We must have that faith that works by love and purifies the soul. The transforming energies of the Holy Spirit will not come to persons who present the form of prayer—lip service—but do not take God at His word. We had a precious season. Several bore testimony and seemed to be strong for transformation of character. The inward working of the Spirit of God will be revealed in outward evidence. *14LtMs, Ms 192, 1899, par. 9*

In the afternoon at three o'clock the large tent was crowded, and there was a large company standing on the outside, as it was not possible to accommodate the people. A separate meeting was held daily in the tent appropriated for the children's meetings. When the crowd of children was gone, the vacant seats were immediately filled. Chairs were brought from the tents, and then the discourse which had been interrupted was continued. I spoke from *1 John 3:1-5*. I had perfect liberty, and I knew the Holy Spirit of God was sustaining me. For one week before coming to the meeting I had been enfeebled with exhaustion and debility. The inability to sleep was wearying me, nevertheless Sara McEnterfer and I came with my own horse and carriage, twenty-seven miles. *14LtMs, Ms 192, 1899, par. 10*

Monday, November 6, 1899

Maitland, New South Wales

The weather is cloudy and it is raining some, yet the appointments are the same. I have very much to be thankful for. The Lord gave me special strength, and the very best interest was manifested. I had not a moment's doubt but that the angel of the Lord stood by my side and gave me the words I should speak. I was imbued with the Spirit of God. *14LtMs, Ms 192, 1899, par. 11*

Tuesday, November 7, 1899

Maitland, New South Wales

There is much to be done in this place. We have come just where there are members of the church who are wanting light. This work being done here is of the Lord. It is carried on without excitement, but upon a great gospel plan of salvation. This the community recognizes. It is not after the noise and parade of the Salvation Army, but it is after the special working of the Holy Spirit of God.<sup>14</sup>*LtMs, Ms 192, 1899, par. 12*

Sara McEnterfer and I were riding out to see May Lacey White. We took her in the carriage to ride with us. The boys also were to go with us. We were some time waiting for May to do some shopping, when the clouds which had been threatening seemed to be very portentous, as if a heavy storm was coming. We deposited May and her boys at the cottage they were occupying and hastened toward the cottage we were occupying. We had some way to go. We knew it was a question whether Jasper would out travel the gathering, traveling clouds. The large drops began to fall as we drove into the gate.<sup>14</sup>*LtMs, Ms 192, 1899, par. 13*

I was out of the phaeton with my wraps as fast as possible, and in the house. Sara and Maggie were unharnessing the horse. Elder Starr and Maggie got the phaeton under the shed, and then a cyclone struck and the rain and hail and wind, which was as a roaring tempest. I was alone in my room. Sara was with the horse in the stable. The hail pelting down on the iron roof, the thunder rolling, the lightning flashing, made such a scene as I had not witnessed in this country before. Sara had to remain under the shelter with the horse in the stable. Brother Starr and Maggie were with the carriage under the shelter of the carriage house. But in the minds of us all was, What has it done to the camp? The rain has poured in through a window partly open in the very top of the room. None of us can reach it. We can only look to God and trust in preserving care. The Lord will be our Preserver.<sup>14</sup>*LtMs, Ms 192, 1899, par. 14*

After the storm, word came that the people were in a sad condition at the camp. Tents were torn down, some old tents riddled to

ribbons, and the big tent badly torn. The books in the book tent were somewhat damaged, and the typewriter smashed to pieces. It was a pitiful looking scene. Now was the opportunity for the true friends to be revealed. Doors were thrown open and invitations came from merchants and tradesmen. All cordially acted the good Samaritan, and took the drowned-out people in and cared for them free. Thank the Lord for friends in time of need!<sup>14</sup>*LtMs, Ms 192, 1899, par. 15*

Wednesday, November 8, 1899

Maitland, New South Wales

I thank the Lord for His great goodness and loving kindness to me. I close up the American mail this morning. May the blessing of the Lord attend the words written is my prayer. My heart panteth after the living God. The mail off my hands, and now I must rest my brain.<sup>14</sup>*LtMs, Ms 192, 1899, par. 16*

I see a great work to be done in Maitland. This field seems to open before us as the most favorable of any field we have entered in Australia. There are many churches of all orders, but the spiritual life and health seems to have departed from them. The ministers entertain their people with the African war. This people was presented to me as a people hungry for that spiritual food they did not receive. One year ago companies were presented before me. There were large companies and small companies, and some of these companies seemed to be the most intelligent and earnest people, and I was informed by my teacher that the Lord loved all of these souls. Of some He said, "They shall be witnesses of the truth. They will receive light to impart light." I was shown small settlements and a poorer class of people, humble laborers, and they must have help. Some were trying to search the Scriptures, but were perplexed and could not understand, and they were saying, "Come over and help us." [*Acts 16:9.*]<sup>14</sup>*LtMs, Ms 192, 1899, par. 17*

Thursday, November 9, 1899

Maitland, New South Wales

I spoke in the morning to a little company upon faith, from the *15th chapter of John*. Meeting was at six o'clock. I see we all must have the baptism of the Holy Spirit. The heavy slumber is upon the church members. There needs to be an awakening. The Lord helped me to bear my testimony to encourage all our people to pray in faith. The promise of the Holy Spirit is not really sought after, and is deemed to be a matter to be neglected, for consideration at a more favorable opportunity. This impartation of the Holy Spirit is for the church who have had light, and if sought after—cutting away every other needless thing that hinders—it will flow in rich currents to the soul and will bring all other blessings in its train. Many good testimonies were borne. But, oh, how evident it is we are not receiving the falling of the Spirit of God it is our privilege to have! In the afternoon I had words to speak to the people.*14LtMs, Ms 192, 1899, par. 18*

Friday, November 10, 1899

Maitland, New South Wales

I attended the morning meeting. The Lord gave me words to speak to the people—words of encouragement in the exercise of faith.*14LtMs, Ms 192, 1899, par. 19*

Sabbath, November 11, 1899

I spoke in the afternoon in regard to keeping the Sabbath. May the Lord bless the words spoken. I presented the subject from *Exodus 31:12-18*.*14LtMs, Ms 192, 1899, par. 20*

Sunday, November 12, 1899

Maitland, New South Wales

There was a large attendance on Sunday. The tent was crowded to its uttermost capacity. All extra seats were brought in, and two good-sized tents were in use for the kindergarten children and the children from ten years old and upward to fifteen. These meetings are made very interesting for the children and youth. I spoke one hour to a deeply interested audience. There was a wall of people outside the tent and there was some confusion, but not enough to

deserve attention. My subject was temperance. My soul was drawn out intensely to those who are in need of Christ and who are walking on in blindness. *14LtMs, Ms 192, 1899, par. 21*

Monday, November 13, 1899

Maitland, New South Wales

I am not feeling as well as usual. My head troubles me. This is a rare thing. I was sick through the night. I do not get proper food to strengthen me. It seemed through the night that my life forces would give way. *14LtMs, Ms 192, 1899, par. 22*

Sunday I had a lengthened conversation in regard to the laborers in the field. How should they be distributed? Where were the fields most appropriate for our brethren ministers? This drew upon me tremendously, because many things upon this question had been laid out before me, and I felt the burden of the matter much—as I cannot express. Words are tame to give expression to the feelings. My heart and soul had felt with intensity the weakness of our dear brethren in some things. Hereditary and cultivated objectionable traits of character, woven into the work, were doing harm to their influence and the precious cause of God. Self was not under discipline to God. I felt intensely that the sanctification of the Holy Spirit of God through the truth was essential, else the precious cause of truth would surely suffer from the defects of the workers. *14LtMs, Ms 192, 1899, par. 23*

This was more wearing to me than all my public labor. I must speak things which cut me to the very soul. The dinner taken that day was not digested, and I was very sick Sunday night—so sick that through Monday I could do nothing. I was weak and trembling all day. Yet I must give counsel upon important matters in regard to adjusting the laborers to their burden of work in the interests of the school, and again, after the lengthy conversation with Brother Palmer, the talk with Brother Hickox in regard to important movements. Where should he locate? There was Lambton [and] Wallsend that must be worked, and Hamilton and surrounding suburbs. What shall we do with all these interests? *14LtMs, Ms 192, 1899, par. 24*

Tuesday, November 14, 1899

Maitland, New South Wales

We are deciding to go to our home at Cooranbong today. We cannot get an early start. I wish to say some things to Brother Starr. I have thought it would be advisable to work East Maitland in our effort with West Maitland, but my mind is changed. Divide the forces, and there will be weakness. All the combined forces are needed to work in the one line in West Maitland to complete the work, that it shall not be weak. All need to learn as well as teach before they can carry through in Lambton and Wallsend. We all want knowledge of the Scriptures, and of how to impart that knowledge in a clear connected manner.*14LtMs, Ms 192, 1899, par. 25*

The words I have for my pen are, Labor to show yourselves approved unto God, a workman that needeth not to be ashamed. In order to do this, there must be a close application of the mind. There must be no haphazard work in presenting the truth to the people. There is in West Maitland a strong Catholic element. It is in one sense where Satan's seat is, and the words in (*Ephesians 6:10-13*) seem strong and applicable.*14LtMs, Ms 192, 1899, par. 26*

We left in our carriage about nine o'clock, but I was requested to speak to the ministers and workers before going to Cooranbong. This took one hour of precious time, and we went home in the heat of the day, yet we bore it all nicely, and I arrived home safely. My burden was the unity of the workers. Our success depends upon this.*14LtMs, Ms 192, 1899, par. 27*



## Ms 193, 1899

Helping Needy Families at Cooranbong

NP

1899

Previously unpublished.

[First part missing.]*14LtMs, Ms 193, 1899, par. 1*

... in Prospect with several children. He came to Cooranbong with the three eldest children, the third son a cripple. His knee was very much enlarged and he walked with a crutch. I took him into my family nearly one year ago and Sara gave him treatment. The story is [this]: He was at school, and while running for a ball he fell, and six boys after him fell on top of him. His knee soon began to pain him, and physicians said it might have to be amputated. For eleven months he was confined to his bed; then he was allowed to sit up a short time and he walked about with a crutch. Then he suffered considerably and was again in bed for six weeks. He said he was oh, so tired of having to keep still.*14LtMs, Ms 193, 1899, par. 2*

He came to Cooranbong with his two elder brothers and his father. We let them live in a small house with three rooms, the house where the twins were born. This was granted them free of rent while the mother and children were in Prospect, held there until some way would open for them. I then commenced my missionary work. I selected a piece of land, seventeen acres, and loaned him thirty-five pounds to make payment on it. The two oldest boys helped the father, and Roy, our boy now, did the cooking for the four of them, walking on his crutch. We helped them, of course, as you know I would, in the eating line.*14LtMs, Ms 193, 1899, par. 3*

Sarah saw she must take charge of the boy, and he improved. The swelling began to decrease. I knew this would have the best influence in binding the family to us and perhaps saving the soul of the mother who had given up the truth. They are all here now, living on a place of their own—father, mother, and nine of the children. One girl is in Parramatta at work. They managed to live in a home

just composed of iron roofing and bark from the trees and a tent and a rude barn. A more grateful woman I have never seen. She has had a hard time throughout her life.<sup>14</sup>*LtMs, Ms 193, 1899, par. 4*

We furnished the father and boys beds, bedclothing, and furniture for nearly one year. We saw that the crippled boy was losing all he had gained. There was no mother on the premises, for she had to care for five children in Prospect. We took the boy into our home and gave him treatment. We took him with us to the camp meeting, and there he was treated all through the meeting. A swelling came under his knee. Sara poulticed it and worked with charcoal compresses and finally opened the swelling and matter and pieces of bone were discharged. We have kept him as a member of our family since. We feed and clothe him. The knee had some difficulty for some weeks. Sara kept at work faithfully over it, for it was a question whether the limb could be saved; but the bits of bone kept working out. Now the limb is all well, as sound, apparently, as the other. The family feel so grateful, and well they may.<sup>14</sup>*LtMs, Ms 193, 1899, par. 5*

We dared not have him roistering around with the family or school children, so we took him as our boy. He has learned to take copies of my writings on typewriter and to use the press, putting articles in copy book. Thus we are educating him. We clothe him and board him and for a few weeks back we have thought best to give him the advantage of attending school.<sup>14</sup>*LtMs, Ms 193, 1899, par. 6*

This kind interest shown for the family has been appreciated. The mother says the boy may always feel thankful that Miss McEnterfer has saved his leg. The doctors said they could do nothing for him, probably he must lose his leg. This is medical missionary work, and only one instance, for there have been feet and limbs she seemed more as a miracle wrought. Thank God for this. This boy is a promising lad, bright and as neat and tidy as any child we have ever seen.<sup>14</sup>*LtMs, Ms 193, 1899, par. 7*

In doing what we have, we have bound ourselves with the entire family. They now have a good piece of land of their own, several acres cleared and set out to fruit trees, and Sister Thomson says

she never experienced such kindness and thoughtfulness as we have shown them. The two eldest boys work with their father, who is a master workman. They will soon have a good home of their own, and this mother, who has never had a home of her own, is a thoroughly active, earnest worker, making everything go the longest way, keeping the children tidy. Her energies and tact and ingenuity to keep their children clothed have been no small matter, her husband getting work only occasionally. There is plenty for them all to do here on their place, and with their father at their trade, they can now make a living and will be, with their talent, a help to the business that must be carried on in Cooranbong.<sup>14</sup>*LtMs, Ms 193, 1899, par. 8*

Brother Pocock is a fine-appearing gentleman in every sense of the word. He was a coach builder, a wheelwright, and a house builder, but he had settled on a rocky piece of land which would yield them only about three pounds a year and two pounds must be paid for the use of that rocky spot. The was thrown out of work when the banks failed.<sup>14</sup>*LtMs, Ms 193, 1899, par. 9*

He embraced the truth, and the Sabbath was a hindrance. I employed him to paint my home. Thus I became acquainted with him. We learned something of their situation and our family sent them a box, and sometimes two boxes of clothing each year. We saw that he must have help, and we worked to remove him to Cooranbong. He has had to be helped to get him a piece of land for which he will pay so much per week from his wages.<sup>14</sup>*LtMs, Ms 193, 1899, par. 10*

I have pitched my family camp meeting tent in my enclosure nearly opposite the land he has purchased. Here his family will live for a time until a cheap wooden building can be erected by himself and with the donation of help from others of his carpenter brethren. This family is now provided for. He lost a most beautiful boy soon after coming here. He ate of a bird that was cooked by their neighbors, thinking it would be a treat for the little fellow, but it poisoned him, and although everything was done for him he had not strength to rally; he died. The bird was a parakeet, poison at some seasons of the year. That flesh meat dinner cost the little fellow his life. They have four more children living. We are helping this family to help

themselves and be in comfortable circumstances.*14LtMs, Ms 193, 1899, par. 11*

We are keeping this land for just such purposes. It is the school tract. Persons have wanted to purchase farms of this land of thirty acres. We say, No, decidedly. We shall keep it and do God service by selling it to worthy poor people. This is missionary work we have been engaged in ever since we have been in Cooranbong. There are two more families that are waiting for allotments of land. All these have large families of children, but we can help them who never owned a home to secure one now, and this is as God would have it.*14LtMs, Ms 193, 1899, par. 12*

**Ms 194, 1899**

Diary Fragment

Cooranbong, New South Wales, Australia

November 23, 1899

Previously unpublished.

November 23, 1899

Sunnyside, Cooranbong

We have a deep interest that all our people in Australia, and those not of our people, shall understand that we have a live interest in our new building which we have named Health Retreat. We would not have it misnamed hospital, because this would be misunderstood. We have this building erected to accommodate the necessities of the circumstances that shall arise.<sup>14</sup>*LtMs, Ms 194, 1899, par. 1*

We have as yet had no place where our weary overworked ministers could find a few days' or weeks' resting-place unless they felt themselves to be in the way. Our schoolrooms are not the place for them, even if there was abundant room; but as everything is full they know if they stay even a few days someone must give up their rooms and crowd into rooms where there is no place for them.<sup>14</sup>*LtMs, Ms 194, 1899, par. 2*

There is a very excellent atmosphere here in Cooranbong. There is health in the air we breathe and this is thought to be the very best place for our tired, overworked ministers and missionary workers. Here, they are away from the noise of street-cars and trains and the constant rolling of carriages. It is a quiet, restful place here.<sup>14</sup>*LtMs, Ms 194, 1899, par. 3*

## Ms 195, 1899

Royalties and Robbery Toward God

NP

1899

Previously unpublished.

As the light was given to me from the Lord in regard to the royalties on books, there was presented to me a development of the spirit that was controlling hearts. There was the leaven of selfishness that has been introduced, and the result was presented before me. Now the attempt to settle this matter would not be to the salvation of the souls of any. As many persons are not worked by the Holy Spirit, a state of things would be developed of a character that many do not dream of. *14LtMs, Ms 195, 1899, par. 1*

Captain Eldridge would come in with claims that are after his blind estimate and unlawful judgment of the value of his labors. When others were doing the work accredited to him, he was receiving more than he ever earned, and more has been drawn from the treasury than was just or right. It is robbery of God's treasury. Others would also make their claims when they were the very men who received much more than they should have had after the high wages order was introduced. And having acted their part in involving the office in the greatest embarrassment by their own devising and planning, they were the very ones who had restitution to make, and thus it stands on the books of heaven. But the very men, who had figured largely and with secret methods to rob the ones who should have had altogether a different treatment, will selfishly take advantage of circumstances to make some things appear that are altogether out of the way to advantage themselves. *14LtMs, Ms 195, 1899, par. 2*

The Lord God of Israel will judge for these things. One subject was clearly revealed, that every penny of money raised in behalf of the Southern Field should not have been transferred to any other object. Both principal and interest are now to come to that field from the ones who appropriated that money, for if there had been faithful

stewardship of this means, a much greater advancement would have been seen in the work. The work has moved very hard and the workers have not had the encouragement they ... [Remainder missing.]<sup>14</sup>*LtMs, Ms 195, 1899, par. 3*

## Ms 196, 1899

Christ, the Light of Life

NP

1899

Formerly Undated Ms 63. Previously unpublished.

[First two pages missing.]*14LtMs, Ms 196, 1899, par. 1*

As the head of humanity, Christ is our example in all things. He, the divine Son of God, has said, "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.*]*14LtMs, Ms 196, 1899, par. 2*

We have our Bibles; we have had great light; and yet men in responsible positions have not been as anxious to keep the way of the Lord as they have to receive wages which they did not earn by faithful stewardship. Things have been swinging far away from Bible principles, and this has led men into darkness. Perverted ideas have led to a large outlay of means in Battle Creek and Union College, and also large expenditures in Walla Walla, Washington.*14LtMs, Ms 196, 1899, par. 3*

Much money has been invested that might have been saved to establish buildings in places where we have no means at all of presenting the truth. Thus Detroit and other large cities that I will not name are robbed of the means required to lift the standard of truth. And in the "regions beyond" [*2 Corinthians 10:16*] the work has not, and cannot, be represented, because the treasury is empty. There have been wrong advisers, wrong schemes and plans laid, that have eaten up the means that should be in the treasury to carry the truth to countries that have not heard the last note of warning that is to be given to the world.*14LtMs, Ms 196, 1899, par. 4*

God is no respecter of persons. He would have the light of the third angel's message carried into all parts of the world. But in order for men to be faithful in the stewardship they have accepted, they must



be men who are much with God in prayer. They must take Him as their Counselor, for Satan is on the ground to oppose every advance of light. All are to bear in mind that the work is to be carried forward without partiality and without hypocrisy. *14LtMs, Ms 196, 1899, par. 5*

“Ye,” says Christ, “are the salt of the earth.” To whom does He refer? It is to those who know the truth, to those who are handling the Word of God. “But if the salt have lost its savor,” He continues, “wherewith shall it be salted?” [*Matthew 5:13.*] It cannot and will not have any saving property in it. How then shall the world have a representation of the truth as it is in Jesus? That religion which has not power to propagatate itself, to enlighten and save perishing souls, is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. We cannot trust aught but pure and undefiled religion for our own salvation. The sooner we cast away every system of religion that is powerless to convict and convert souls, the better it will be for us, for such religion is spurious. We must have truth, the living truth, abiding in the soul. *14LtMs, Ms 196, 1899, par. 6*

Every true Christian is a soldier of Jesus Christ. He is the Captain of our salvation: He is our Leader. We must wear His armor, and fight under His banner. We must do just as He bids us, for our strength lies in obedience to His Word. Thus we may have a power that is not of ourselves. *14LtMs, Ms 196, 1899, par. 7*

Christ is the light of the world. We are to walk in His light, for He is “that true Light which lighteth every man that cometh into the world.” [*John 1:9.*] “Every one,” said He, “that is of the truth, heareth my words.” [*John 18:37.*] “He that will come after me, let him deny himself, and take up his cross daily, and follow me.” [*Luke 9:23.*] It is through disregard of this command that backsliding has come into our ranks. Men have been placed where God should be, and their example has been followed. Christ spoke no mere sentiments, notions, or opinions, but pure, clean, holy, eternal truth. He set forth principles, both in precept and example, from His own personal knowledge. He saw what men in their selfish blindness and self-indulgence failed to see—that whatever deviates or leads away from the eternal principles He has set forth, however plausible or

deeply revered in the minds of men, is a delusion and a falsehood, unable to sanctify or save the soul.*14LtMs, Ms 196, 1899, par. 8*

Christ had stood in the councils of God, He had dwelt in the innermost recesses of the heavenly sanctuary, and truths, unadulterated and original, were familiar to Him. He taught that which He knew, and testified that which He had seen. He was the Truth, the Word of God, the Light of Life, and He unfolded truth of the higher order. He was the Word, the wisdom of God, and He spoke the truth as One having authority. His word was with power, because from His knowledge He was unfolding truth that can never perish—the words of eternal life.*14LtMs, Ms 196, 1899, par. 9*

It is astonishing to all the universe of heaven that men will depart from the “Thus saith the Lord” in precept and example, and teach for doctrine the commandments of men. All who will follow the light of God’s Word will not walk, as in the past, in the sparks of the fire of their own kindling.*14LtMs, Ms 196, 1899, par. 10*

Jesus is the world’s Redeemer. He contemplated our race, and has given a revelation in every way adapted to our human necessities, and essential for every soul who would have eternal life. He looked upon the human race as fallen, standing under the sentence of God’s transgressed law. They were helpless, degraded, ignorant, hopeless, and ready to perish. He understood their peril, and left the royal courts of heaven, clothed His divinity with humanity, and brought to them a message and way of deliverance.*14LtMs, Ms 196, 1899, par. 11*

There is knowledge with the Most High with which the discoveries of man can bear no comparison. The Lord Jesus Christ is the fountain of all knowledge. His hallowed life taught living and eternal principles. He who dwelt in the presence of God, who was one with the Father, never mingled in His instructions the topics of human science. He was the God of all genuine science. He is the Science of salvation.*14LtMs, Ms 196, 1899, par. 12*

There is a lower knowledge that may be acquired by ordinary means, according to the capabilities that God has entrusted to man. Its value can be estimated, and is not essential for the recovery of

man. But the way of life and immortality could only be made known through Jesus Christ. And this knowledge is salvation to all who accept it. It is the science of salvation, and all must have this knowledge, or perish.*14LtMs, Ms 196, 1899, par. 13*

"I am the light of the world." [*John 8:12.*] Christ has ascended the firmament of truth, as the sun ascends in the heavens, to lighten the world with His glory. He shines with the consciousness that were he to withdraw his beams from the world, there would be eternal darkness. He shines forth today to lighten every man that will walk in His light. If they will walk in the light as He is in the light, they will not stumble.*14LtMs, Ms 196, 1899, par. 14*

Let all who have a knowledge of the Way, the Truth, and the Life, bear in mind that Christ pleased not Himself. His whole life was an example of pure, disinterested benevolence. And He declared, "This gospel shall be preached for a witness to all nations." [*Matthew 24:14.*]*14LtMs, Ms 196, 1899, par. 15*

Satan is to be met on every side with his specious temptations. He has a keen perception of what he has lost. When his principles were not received in the heavenly courts, and he was cast out of heaven, he made a vow to use his knowledge and his powers to war against God, taking from Him the beings He had created, and bringing them under his own standard. In accordance with this vow, he has worked, and will continue to work, to instill his sentiments in the minds of the children of men. His own devising he will make to appear as truth to many minds, to be received as truth. This it has been with the Sabbath of the fourth commandment. His specious presentation of the Sabbath of the Lord has led the world to discard the genuine Sabbath and accept the spurious.*14LtMs, Ms 196, 1899, par. 16*

The arch deceiver often comes in person as a man of pleasing address. He converses with human beings, and lays before them singular temptations. He works in every way to overcome them, for he knows what heaven would be to every human agent. He knows that that which Christ has undertaken will be accomplished, that the Scriptures will be fulfilled, and that there will be a host which no man can number encircling the throne where he has stood so often

as chorister, to sing the songs of adoration and praise to God in the courts of heaven. *14LtMs, Ms 196, 1899, par. 17*

## Ms 197, 1899

Comments on *Luke 8-10* and an Appeal to Dr. Kellogg

NP

circa 1899

Previously unpublished.

Read *Luke chapter 8*. Read this whole chapter. This chapter is important. Read especially the parable of the sower, [beginning with] *verse 4*. All these words are important to us.<sup>14</sup>*LtMs, Ms 197, 1899, par. 1*

Here is brought to view, [Luke] *chapter 9*, the fact that there were evil spirits at work to confuse the minds—even devils—turned out of heaven to counterwork. But the Lord Jesus is the superior. “Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.” [*Verse 1.*] There were fallen angels working to confuse and make the minds of the people darkened with Satan's counterworking power. But Christ appointed His disciples notwithstanding Satan's working.<sup>14</sup>*LtMs, Ms 197, 1899, par. 2*

Satan was the fallen angel [along with] his rebellious company. And now Jesus sent His chosen few to preach the kingdom of God and to heal the sick. Now a work is given to His disciples: “And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching” (*Luke 9:3-6*). Read this whole chapter. Here is where Christ makes His work counter to satanic agencies. This chapter brings to us assurance of the heavenly agencies working with Christ against satanic agencies. Here is the supremacy of the divine over the satanic. Read this revelation of the divine working of the heavenly. This whole chapter distinctly opens to us the agencies that are at work—one to save souls and [the other] the fallen order that were

turned out of heaven. Read and be wise.<sup>14</sup>*LtMs, Ms 197, 1899, par. 3*

*Luke 10, verse 21.* Nothing rejoices the heart of the Lord Jesus so much as the progress of the Gospel and adding souls to the church of such as shall be saved. Conversion of souls from sin to holiness is Christ's joy—a full joy in [the converting] of even one soul. He rejoiced in spirit, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things 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 10:21-24.14LtMs, Ms 197, 1899, par. 4*

The Lord would have our people in Battle Creek take into their labors those who have not heard the message of warning which is for their soul's salvation to know. Plants have to be made in many places. Battle Creek is becoming congested. All who carry responsibilities and, in this perilous period of time, will bind themselves up with those who have had great light yet refused to accept it—where is their wisdom? When the terrible conflict shall come and the strength of Israel is gone, God inquires, What will you do, unfaithful shepherds, with the flock committed to your charge to protect and save from the ruin you have brought upon them because they have dishonored My name? What have you done with My flock, My beautiful flock? Where wilt thou take them for shelter? How can they escape the bewildering snares? You have bound them up with unbelievers. What deception will come upon leaders, educators, especially upon physicians! The Lord has given them warning but they heeded not His voice: “Thou hast brought men, transgressors of My law, to be captains and become heads.”<sup>14</sup>*LtMs, Ms 197, 1899, par. 5*

Hezekiah began to give himself away when he showed his treasures to the ambassadors of the king of Babylon, tempting him

thereby to come and plunder his boasted possessions. Those who betray sacred trusts in alliance with unbelievers, and confide in them, make rods for themselves, having lost the favor of God in whom they should have trusted. They have brought a weakness of Christian example to other souls because they have not made straight paths for their feet, "because thou hast not trusted in Me, your God, fully, nor in the power of truth in perfect, full obedience to all My commandments." Unfaithful stewards, your reward will be according to your works. *14LtMs, Ms 197, 1899, par. 6*

There is contention and strife marked in all your assemblies, and God is dishonored. There are voices that are unreasonable, judging one another, and then there is retaliation. The Lord is not pleased with physicians who are working in Chicago, who are spending money lavishly amid the lower classes and berating the ministers that will not do the very same work they are doing. This work is consuming and not producing. Very few [of those who] have all their lives been educated in sin will be saved to become true laborers to win souls to the truth. Labor is to be done for the poor as well as for the rich, but the means and talents of our ministers are not to be used to make a Salvation Army record. Let them attend to their work that God has given them to do, but the Lord has another class of work to be done at this period of this earth's history. *14LtMs, Ms 197, 1899, par. 7*

The voice was speaking, instructing Dr. Kellogg clearly in warning. Dr. K, you are carrying on this work heavily while fields are suffering for spiritual light. Come into line; [let] all come into line; ministers and physicians are to harmonize. You are making sad work, Dr. K. You are getting your arms about a class that will not be in any way wise leaders who can be trusted. Ministers are set aside. Because they are not prepared to leave their church work to follow your example, you have instituted a war against them. *14LtMs, Ms 197, 1899, par. 8*

You and your associates are making a mistake, a mistake. The work is being swayed in a way where much money will be consumed, but there will be very little, if any, producing. Your movements are not in the Lord's order and their [method of] carrying the work in America is not in right lines. You did start the

work and should have an interest in it, but it has been made all and in all. The money you would draw to be expended is leaving the work in the churches without means to pay their ministers, and the very work God would have done is not done. The besotted drunkards, supposed to be reformed, listen to the words of Dr. K and his pressing down upon the Lord's ministers because they do not unite with him is out of place. This kind of irreverence for God's ministers is not inspired of God. It is something that God condemns. It is a lack of respect for the ministers that you, Dr. K, have no more right to [exhibit] than they have to do the same thing to you, as they see what lengths you are carrying your ideas to work in the slums. *14LtMs, Ms 197, 1899, par. 9*

God has not placed any such burden upon you to magnify that which you suppose to be failure in the ministers when working on the same plan. They see you carrying things to great extremes, and your masterful spirit is exercised without showing the proper respect to the Lord's chosen men to preach the gospel. You would gather means from every source possible to expend in a work the Lord has not appointed you or them to do, because the work in the highways will reach many more souls that have not ruined soul, body, and spirit, disqualifying them to have wisdom and judgment under your training. There is danger, great danger, in your appointing the medical students to do this work. *14LtMs, Ms 197, 1899, par. 10*

We have a work to do—house to house labor. We ask our people to save their means which now is so very scarce to support our camp meetings. We have all classes that come to these meetings, and there are appointed ones to look after high and low to see that the poor are fed and assisted, then instructed, and the papers and publications placed in their hands are received. This is our plan to work: to call them to our meetings, holding [the meetings] in localities near the cities and within reach of the cities. This is the way that is outlined before me that we should work. *14LtMs, Ms 197, 1899, par. 11*

God calls for the means being used so lavishly on the outcasts of our cities to come to us to be able to work these new fields that have never been worked, never heard the truth. O my brethren and sisters in America, why are things being swayed as they are with so



little accomplished with the means that is being saved? You may suppose that you are being led by the Lord, but you have turned out of the way while you give so much time and money. There will be found men of splendid genius but lost in the quicksand of ungovernable passions and imbruted habits, detestable vices.*14LtMs, Ms 197, 1899, par. 12*

The Lord has instructed me to instruct you, Dr. K, that you are not appointed of God to carry things as you are doing. I must raise my voice against this. There is a great, ennobling work to be done to reach the higher classes. Men will be converted to become true laborers together with God. There will be conscientious workers. Your Gospel Wagon enterprise is a mistake. Well organized [labor] is needed in every place where the truth is brought to the people in our cities. I have seen the work of the Lord in this country, but there is so little means to do [it] with. Were my husband alive, I could speak to him and we [could] consult together in regard to the work and how it shall be carried.*14LtMs, Ms 197, 1899, par. 13*

Bro. John Kellogg, I speak to you. There are schemes you are devising to make your name a praise in all the earth, but you are in a position that God cannot work with you. You have in various ways worked out of God's lines, arm in arm with unbelieving ministers. Your works were greatly magnified, and their results. And then they put articles in the papers, and it was just as you told them, and you denied them to me when presented to you. But I did not say unto you all the truth in these matters. It was getting out of your line that is spoiling your experience, and it may be because of your pride of heart you will never see clear light again. We are calling and pleading for means that you handle so lavishly, and why do you not respond?*14LtMs, Ms 197, 1899, par. 14*

Your lessons are being learned in a school that is not of a character that will qualify you for the high and noble work worthy of God that would stand the test of the judgment. Men who are working with an eye single to the glory of God are men of humble prayer. You have done much with means to exalt JHK. There is an infidelity that is taking possession of your soul that you would, could you see all the outcome of your plans, despise yourself. I will leave much unsaid. I have diaries which make more definite statements.*14LtMs, Ms 197,*

1899, par. 15

I see you becoming an untruthful man. This bears down my soul with grief inexpressible. What can I say to help you? You are devising, you are planning, that Battle Creek shall bear the name of JHK as a remarkable man, but the curtain has been lifted. You are represented to me as seated at the marriage supper without the true significance of your state, and the Lord Jesus came in and said, "Friend, how comest thou in hither without the wedding garment?" [*Matthew 22:12.*] I do not want you to continue this kind of labor until our work shall be lowered into the dust. God has a most sacred work to be done and you are moulding minds not after the order of our Lord.<sup>14</sup>*LtMs, Ms 197, 1899, par. 16*

There was work to be done in all our cities in evangelistic labor, but [not] to sink the grand and holy work of God which is to stand before nations [by] the denominated people of God [who are] appointed to do a sacred work before the highest authority in temperance. Bringing converts to accept the work, to see saloons closed and one of the greatest evils no longer dealing out poisoned liquor that create madness and bloodshed, this kind of work can be handled at our camp meetings in a wise way. The truth as it is in Jesus, in all its bearings, to be proclaimed as represented in *Isaiah 58*, is all after God's order, but Dr. Kellogg began a warfare and encouraged students that they must have an education in the slum work of Chicago. While some good may be done, what amount of means is expended for so very little returns?<sup>14</sup>*LtMs, Ms 197, 1899, par. 17*

This has not been the Lord's way, while our camp meetings will reach all classes. God has not laid this burden upon Seventh-day Adventists to do this certain work, for then the means and time are spent that should be given to the cities to get access to the people, planning and working to reach the higher classes especially upon the subject of temperance. While the whole world is to be reached with the message of the law of God on the Sabbath question, means are being absorbed in various experiments that are consuming but not producing. The Lord looks upon the cities in America that are not having well-planned methods made [in their behalf]. Give the warnings to the world. I am instructed that the

means that are consumed in this one place, Chicago, would carry the truth to thousands, and this ought not to be. But the withholding [of means] is because a variety of manufacturing is engaged in that the Lord has not ordained.*14LtMs, Ms 197, 1899, par. 18*

There needs to be altogether a different understanding in regard to the ministers and the physicians. This management is not altogether on one side, but if there was a true converting power of God circulating like the healthful current of blood in the body, great changes would take place. Ministers are not respectful to Dr. Kellogg in the matter of health reform. There is a position taken that creates disunion, and this is displeasing to God. This matter is an entering wedge, but Dr. K knows the light that has been given decidedly against tea, Java coffee, and flesh meats, and then he has felt altogether too much injured and he has despised the course of some of the ministers. The course of some has been decidedly against the light God has given, but Dr. K has felt too strongly. I have given my decided testimony against these indulgences; it was an injury to the ministers and worked up division, but Dr. K has borne down on the ministers as a body in an unjustifiable manner.*14LtMs, Ms 197, 1899, par. 19*

## Ms 198, 1899

Diary Materials

NP

1899

Previously unpublished.

[Christ] testifies unswervingly by His character that no sin practiced by humanity can bear the commendation of the pure and holy God, and that He came to condemn sin in the flesh. Hear the words of Christ, all you who would practice your own unbelief and defects of character as virtues: What saith the Lord Jesus in the year 1899, Granville, New South Wales? "He that will come after Me, let him deny himself, and take up his cross, and follow Me." [*Mark 8:34.*]*14LtMs, Ms 198, 1899, par. 1*

The teachings and words of Christ are to be received and practiced as the virtues essential for this life. Every man who will receive the truth taught by Christ will in charity practice the virtues of Christ, and Christ takes him into His close relationship to Himself. He is our example in all things. He is the sample for the human family that they can live a life holy and undefiled. Souls must have the peculiar sanctification of the truth as it is in Jesus in their heart to refine and purify them from their selfish course of action.*14LtMs, Ms 198, 1899, par. 2*

I must constantly keep repeating these things before you, lest you become deceived by unruly tongues who do wrong and justify their errors. May the Lord so convict your minds that on your bended knees you will confess your defects of character and be converted. We have no time to lose. We are all individually a spectacle unto the world, to angels, and to men. Many claim to be Christians but they are not Christians.*14LtMs, Ms 198, 1899, par. 3*

Paul gloried in tribulation. He was susceptible to pain and disappointment. He came to those who had the light but did not walk in the light. When some suffered with Paul, his voice was heard in clear distinct tones: "I reckon that the sufferings of this

present time are not worthy to be compared with the glory that shall be revealed in us.” [*Romans 8:18.*] Let then every soul consider that he is to [show] to the world a joy even in suffering humiliation and abuse, for Christ suffered in our behalf and He was the Son of the infinite God. When it seemed at times that believers in Christ could endure no more, Christ's voice was heard, “There hath no temptation taken you but such as is common to man.” [*1 Corinthians 10:13.*]*14LtMs, Ms 198, 1899, par. 4*

The chief tempter is he who rebelled in the heavenly courts. It was a long, severe chapter of deception and satanic wiles. He had been carrying on his work day by day until his wiles could be tolerated no more because he was misinterpreting God, Christ, and the true and loyal angels by his satanic inventions. “And there was war in heaven” and Christ and his loyal angels fought until every soul that was liable to act on Satan's side was expelled for the safety of the loyal angels. [*Revelation 12:7, 8.*]*14LtMs, Ms 198, 1899, par. 5*

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“Ye Are Laborers Together With God”*14LtMs, Ms 198, 1899, par. 6*

This means that the Lord's workers in His vineyard are cooperating with Him to put forth personal labor for the souls that are perishing in their sins. They know not how to come to Christ, and they need to be hunted up and brought to the Saviour. Some do have a decided reverence for Christ. Lead these souls along, and step by step bring them to the Saviour where they can see Him. And by beholding Him by faith they will fall in love with Him who gave His own life that they should not eternally perish. Some souls have a wavering impression that Christ's love is the very thing that they want. Temptations meet them on the right hand and temptations on the left. The open door must be kept before these souls.*14LtMs, Ms 198, 1899, par. 7*

We see intemperance on every hand. Thirty-five years ago there was presented before me a part of the Lord's vineyard that was yet unworked. There was the greatest number absorbed in amusement that I had ever beheld, except in the picture of the inhabitants before the flood. There was every conceivable devising of Satan to lead and control the minds of men, women, and children.

Intemperance in eating and drinking was destroying the life forces until the mind and the wonderful talent of speech were [rendered] cheap and full of corruption.*14LtMs, Ms 198, 1899, par. 8*

Let us eat, drink, and be merry was the order of the days that are solemn with their burden of results. There was horse racing, lives were lost in the very actions of their passion to excel—in what? What is it, under the sun, all to bring the actors nothing but shame? Their [use of] God-given powers to think, to speak, to improve in every way in this time of probation which is deciding for them their fitness for the future life—is it to have heaven? Is it to be the sons of God because they have received Him who gave His life for them? If so, they come off more than conquerors through Him that has loved them. They have accepted Christ, believed in Christ, and are one with Christ. When Christ who is their life shall appear, then they shall appear with Him in glory. They were united with Christ as co-laborers to seek and save perishing souls. They find their harvest of souls on the very verge of surrender, only waiting to know “What shall I do to have eternal life?” God wants workers with eyes to see and hearts to feel and a power to draw these precious souls.*14LtMs, Ms 198, 1899, par. 9*

While there are many who will not give their hearts to Jesus Christ, who is waiting with open arms to receive every penitent soul who comes to Him for light and life, there are many who are forming characters for to be refused an entrance into the kingdom of God. They have no respect for those whom the Lord loves and whom He has related to Himself as His instrumentalities, as channels through whom to communicate. They despise them for their words and appeals that make them uneasy, and yet they become defiant in their rebellion. They are forming characters under the working of Satan's deceptions. The little sins (so-called) are sin and, if persisted in and unrepented of, will through repetition harden the heart to resist all light, all the drawings of Christ, all the appeals to save them—the purchase of His blood—from eternal ruin. The Lord Jesus understands what they need, but they will not heed His voice of correction.*14LtMs, Ms 198, 1899, par. 10*

The Lord Jesus accepts of no divided service, no halfway concessions. The standard of character which will fit them for

heaven is unlike any comparison except the life of Christ, which is a standard of absolute completeness. It is required of every soul who is saved to buy gold, silver, and precious stones that represent the works of Christ, which is continual growth into the full stature of a perfect man in Christ Jesus. There will be new and increased knowledge as he seeks communion with God, and through surrender of his own will and inclination he becomes moulded and fashioned after the divine similitude.<sup>14</sup>*LtMs, Ms 198, 1899, par. 11*

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. ... For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him”—while he is nursing rebellion? No; when he is repentant, contrite, and sorry for working at cross purposes with God. “I create the fruit of the lips; Peace, peace to him that is far 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, 17-21.*] “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.*]<sup>14</sup>*LtMs, Ms 198, 1899, par. 12*

We bear our testimony to the impenitent: Beloved, the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear. The Lord now tells us that which interposes between the souls that are impenitent and Himself. “But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear.” [*Isaiah 59:2.*] Is it not best now, just now, to seek the Lord and purify from your heart and character every sin that defileth? Thank the Lord, thank the Lord, all who are oppressed under a sense of your sins, for there is hope for you in God.<sup>14</sup>*LtMs, Ms 198, 1899, par. 13*

The kindness and love of our Saviour toward men has been demonstrated. The covenant of the grace of Christ commenced

before the world was made. It existed from eternity and it is named the everlasting covenant. As there never was a period of time when God was not, so never was there a moment when His grace to man was not the determinate counsel of the object of delight of the eternal mind—the salvation of the human race formed in His image. Let no one suppose the plan of redemption was not conceived of before Adam and Eve fell under the temptation of Satan and that this was a method thought of to remedy the terrible work of the destroyer. “Known unto God are all his works from the beginning of the world.” [Acts 15:18.] Everything was done for our first parents to make them pure and keep them pure.<sup>14</sup>*LtMs, Ms 198, 1899, par. 14*

The Lord has wrought out His own will in a mystery which all will fully comprehend in the higher school above. The person of Christ is to be greatly exalted. The mystery of grace is so large and deep and full that it cannot be divined by human minds. But the display of the Lord Jesus Christ before all human intelligences, before the universe of heaven, and before the world's unfallen, the glories of His divinity put to the severe test of His taking humanity—and this the only means devised to redeem humanity—no tongue can tell it, no voice or talent of the most educated could describe it. The Lord Jesus was to display the attributes of His love that is without a parallel. The cross of Calvary stands to bear its unmistakable testimony that the law of God's kingdom is as immutable as His divine character.<sup>14</sup>*LtMs, Ms 198, 1899, par. 15*

The cross of Calvary speaks the everlasting destruction of every impenitent, disloyal subject of His kingdom. His death magnified the law and made it honorable, removing every obstacle on the part of God to a perfect reconciliation through His only begotten Son. So that cross makes possible the bestowal of every gift treasured in heaven to all who receive Christ as their personal Saviour by laying on Him their sins and no longer continuing in sin, for He made a propitiation for the sins of the whole world. He tasted death for every man. Who can comprehend this amazing love—that Christ, equal with God, should give a ransom by giving His own life for the sinner, that whosoever believeth Him should not perish but have life everlasting? Every soul saved must have a personal interest in this great work.<sup>14</sup>*LtMs, Ms 198, 1899, par. 16*



The Lord can receive every repentant soul and pardon every transgression, for this was arranged in the great plan in the counsel of His love. What scenes will be opened before us if we shall indeed be overcomers! And it is possible for us to be more than conquerors through Him who gave His life for us.*14LtMs, Ms 198, 1899, par. 17*

It is not understood or appreciated what honors we may each give back to Jesus Christ in our life here in this world if we watch every action of our own, that it shall not cast one reflection detrimental to the Christian experience we ought to have, and may have, if we will take hold of every advantage God has provided for us. “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* 1:4.]*14LtMs, Ms 198, 1899, par. 18*

There must be a beholding of the true standard of character. Then every soul having a high conception set before them in the character of Christ [may], by honest endeavor, seek to obtain self-mastery by constant prayer and faith. If you fail, be not discouraged, but ask the Lord to forgive your failure and try again, looking unto Jesus who is the Author and Finisher of your faith. You will gain progress in the strife, for it is by beholding Christ by faith that we become changed into His image in character. To reach the height of Christian excellence in character is to read the Scriptures attentively, get the full meaning of the Scriptures, and then be doers—carrying out the “It is Written.” There is no limit to spiritual attainments in and through being partakers of the divine nature. This is the greatest, the highest inducement ever offered to man. His identity is hid with Christ in God. He has that mind that was in Christ Jesus, and he has high, pure, and elevated thoughts, for he has grown into the likeness of Christ.*14LtMs, Ms 198, 1899, par. 19*

No one can be in Christ without being a new creature. All hopes and aspirations are to do good and only good. Bring the peace and joy and fragrance of Christ into the daily thoughts and His practical life into your practical life, and you will never fall. You cannot, for you earnestly, sincerely committed the keeping of your soul unto God. The heart, the purpose, and the will are bound up with Christ.*14LtMs, Ms 198, 1899, par. 20*

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## Thoughts on *Romans 12*

Paul the great apostle is writing to his brethren in Rome. In view of his teachings in the previous chapters of this epistle, he presents a comprehensive duty. "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." [*Verse 1.*] In the previous instruction he has given them, [he] presents the Lord Jesus Christ as the Channel. *14LtMs, Ms 198, 1899, par. 21*

*1 Peter 2:3*: "If so be 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 unto God by Jesus Christ." [*Verses 3-5.*] *14LtMs, Ms 198, 1899, par. 22*

The body must have special purification and sanctification. The Lord requires the whole mind, soul, and strength of the entire being. Therefore, it is the Lord's requirement that everyone who would have the restoring, healing influence of Christ upon his human tabernacle must have a knowledge of his physical structure. Physiology and hygiene are positively essential for proper education. Neither Greek, Latin—the dead languages, nor any other study is able to take the place of the highest education each student [should be] striving for. *14LtMs, Ms 198, 1899, par. 23*

Every human being must know and have increased intelligence of the home he lives in. The laws governing the human machinery must be sacredly and respectfully regarded. The instruction [has been] given upon guarding every part of the human machinery. In our educational system we must make the Word of God the foundation of all education. "Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] *14LtMs, Ms 198, 1899, par. 24*

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March 17, 1899 [?]

“Know ye not, that to whom ye yield yourselves servants to obey; his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.” *Romans 6:16, 17.14LtMs, Ms 198, 1899, par. 25*

The Lord of life and glory has a special work for each one of His subjects to perform. Our world-wide message is: “Repent ye, for the kingdom of heaven is at hand.” [*Matthew 3:2.*] Who are the subjects of kingdom of the God? “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Then we will not vindicate ourselves and justify ourselves, for this will not be of the slightest value to us. “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that the tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.” *Romans 5:1-9.* [Read also] *verses 10, 11.14LtMs, Ms 198, 1899, par. 26*

“He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” *John 1:10-12.* [Read also] *verse 14.* This grace and this truth it is our duty to make known to the world, because we have a living experience. We are living epistles in the latter days, the very time when Christ predicted the inhabitants would be as were the inhabitants in the days of Noah. The message God had given Noah in warnings, he gave to the world before the flood, but they would not believe. They were eating and drinking and planting and building, and marrying and giving in marriage, until the flood came upon the unrepenting inhabitants and took them all away. Hear the

words of Christ: "So shall it be in the day when the Son of man is revealed." [Luke 17:30.] *14LtMs, Ms 198, 1899, par. 27*

"My kingdom," Christ declared, "is not of this world." [John 18:36.] It is not established by force or by warfare or any one man's wisdom. Human power will not accomplish this warfare. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." [Zechariah 4:6.] He addresses every element opposing the work for which He gave His life, suffering reproach and rejection by His own people whose moral taste was in accordance with their choice. "Away with the Lord Jesus Christ; release Barabbas, a thief, a murderer," was their choice. [See Luke 23:18.] With thieves and murderers will they have their portion—with all those of like choice. *14LtMs, Ms 198, 1899, par. 28*

"Moreover the word of the Lord came unto me, saying, 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." [Zechariah 4:8, 7.] The Lord Jesus Christ came to our world in the form of humanity. He stepped down from His throne as Sovereign of heaven. He laid aside His royal robe, His bright crown, and clothed His divinity with humanity that made it possible for Him to die for the human race, to make atonement for sin and transgression. To every soul that is perishing in their sins He reaches out a hand that has been pierced, that He may grasp the hand of fallen humanity and say, "Come unto me, all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you," of restraint and obedience, "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.] What an invitation is this! He places great honor upon men and women and youth in giving everyone the privilege of yoking up with Christ. Whosoever shall heed the invitation are partakers with Christ in His humiliation and sufferings, and will be partakers with Him of His glory. *14LtMs, Ms 198, 1899, par. 29*

In Daniel we read, "But the saints of the most High God shall take the kingdom, and possess the kingdom forever." "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 7:18; 12:10.*] We are not, as a people, to take part in politics. “Come out from among them and be ye separate and touch not the unclean and I will receive you. I will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty.” [*2 Corinthians 6:17, 18.*]*14LtMs, Ms 198, 1899, par. 30*

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” [*Ephesians 2:19-22.*] No one is to hold himself as an authority, but physicians connected in sanitariums are to blend. No one is to be placed in a position that he is to be the supreme authority, but “builded together [they] groweth an holy temple unto the Lord.” [*Verse 21.*]*14LtMs, Ms 198, 1899, par. 31*

[Read what] saith One who hath the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks. [See] *Revelation 2:1-7.* Ministers and physicians are to blend. Not one man is to take the jurisdiction, for that one man should not accept a position so as to confine the running of an institution, or the management of a church or sanitarium, as one of supreme authority. This is not to be. There is One represented as the chief in authority. All must look and inquire and do the way of that One who has charge of the seven churches; One who walketh amid the seven golden candlesticks. All difficulties are not to be brought to one man to make decisions. This is the great evil in Battle Creek; everything is to come under one man's supervision. Consult together.*14LtMs, Ms 198, 1899, par. 32*

All who bear responsibilities must act each from his own individual mind, seeking all the time for the divine wisdom that cometh from God. There must be a prayerful study of the Word of God. Christ is to be the One character in which all superiority is invested. One human mind is not to be considered a supreme whole. If that human instrument considers he is a perfect whole, by no means is this to be; talk and preference will not make him thus. I would

advise that the work be carried in our schools and in our sanitariums by united wise counselors. [You are not] to suppose one man's judgment and experience is to be exalted as supreme. This is to be avoided. The ministers of Christ, the physicians of our sanitariums, are not to rely on their own perfection of wisdom in managing. Counsel together. Leave not your first love out of your councils. *14LtMs, Ms 198, 1899, par. 33*

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“And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” [*Exodus 31:12-17.*]*14LtMs, Ms 198, 1899, par. 34*

It was the Lord Jesus Christ, enshrouded in the pillar of cloud, who spoke these words. It was His voice which ordained that the Sabbath should be observed as a sacred day of rest. Till the end of time it was to be a sign between God and His people. Those who observe the first day of the week, and try to compel others to observe it, call that day the Christian Sabbath. But Christ does not own it. The seventh day is the Christian Sabbath. When the morning stars sang together, and all the sons of God shouted for joy, this day was blessed by Jehovah and set apart as the day of His rest. *14LtMs, Ms 198, 1899, par. 35*

The law proclaimed from Sinai by the voice of Christ declares, “Thou shalt have no other gods before me;” “Thou shalt not make unto thee any graven image;” “Thou shalt not take the name of the

Lord thy God in vain;” “Remember the Sabbath day to keep it holy.” [Exodus 20:3, 4, 7, 8.] The command concerning the day which God sanctified and blessed, setting it apart as a memorial of creation, is placed in the bosom of the Decalogue. The first four commandments, which define man's duty to God, and the last six, which define man's duty to his fellow-men, are joined by a golden link. *14LtMs, Ms 198, 1899, par. 36*

Faithful in That Which is Least.

June 29, 1899

Character-building is a great and important work. Christ gave His life to carry out the plan whereby fallen human beings may be raised from their degradation to the nobility of heaven. In view of this, what can we do better than to behold each day the beauty and attractiveness of the character of Christ? Why should we not speak of His goodness and tell of His power? Why should we not grow in grace, depending on the grace that comes from Christ for nobility of character? *14LtMs, Ms 198, 1899, par. 37*

Said Christ to the Samaritan woman, “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. ... Whosoever drinketh of this water shall thirst again: but whoso drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life.” [John 4:10, 13, 14.] *14LtMs, Ms 198, 1899, par. 38*

We are not living up to our privileges unless we expect much, receive much, and impart much. It is only under the influence and guidance of the Holy Spirit that we can do this. The Lord is dishonored when those who call themselves by His name give him only a half-hearted service. Christians are to grow in grace. It is our privilege to develop characters that will endure through all eternity. Those who strive, in Christ's name and strength, for full Christian development of character, will accomplish much. They will be enabled to hold the beginning of their confidence firm unto the end. It is our privilege so to live that each day the record in the books of heaven will declare, “Ye are complete in Him.” [*Colossians*

2:10.]*14LtMs, Ms 198, 1899, par. 39*

Shall we not increase the talents entrusted to us by trading wisely upon them? Shall we be envious of the talents entrusted by the Lord to another? God gives to every man according to his several ability. In the parable, the one to whom five talents were given, went away, and by trading wisely upon them, gained other five. To another, two talents were given, and he also, by trading, gained two more. These servants were highly commended, and he who had gained two talents was as highly commended as he who had gained five. Why? Because he had done his best.*14LtMs, Ms 198, 1899, par. 40*

To another was given one talent. By wise use of that talent, he could have doubled it, as the others had done with theirs. But he was ungrateful, and wrapping his talent in a napkin, he hid it in the earth. When his lord came to reckon with him, and found what he had done, he said, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gathered where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." [*Matthew 25:26-29.*]*14LtMs, Ms 198, 1899, par. 41*

In his great mercy God gives to all according to their ability to use and improve the gifts bestowed. If the man capable of improving only one talent had been given five or two, the responsibility would have been greater than he could bear. But if he had wisely improved the one talent, and brought the returns to his Lord, he would have received the same commendation that was given to the one who brought back ten talents. He would have been happy in his work. His heart would have been filled with rejoicing; for he would have realized that he was trading upon something set apart by the Lord for his special use. His talent would have increased in his hands. He would have regarded it as a sacred trust, to be used to the glory of God. Wisdom from above would have been given him, and the one talent would have been doubled.*14LtMs, Ms 198,*



“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 that he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.” [*Deuteronomy 7:6-11.*]<sup>14LtMs, Ms 198, 1899, par. 43</sup>

These words point out the possibilities and probabilities before the people of God. We are to be laborers together with God. Every Christian should give close attention to the reading and hearing of the Word. Every Christian is to be an earnest, practical worker. Constantly we are to obey the word, “Labor not for the meat which perisheth, but for that meat which endureth unto eternal life.” [*John 6:27.*]<sup>14LtMs, Ms 198, 1899, par. 44</sup>

The man who has been entrusted with one talent is to make the most of it, because it is God's gift. By faithfulness in its use, he may become a practical, trustworthy worker, able to stand in his lot and place, and ready to go whenever and wherever duty calls. Constantly he moved upward, toward a richer, holier life in the service of Christ. His example encourages others to make a wise use of their gifts, to do their best. He has no desires to disparage another's gift. He holds his own as a sacred trust. By a faithful performance of the minor duties, he gained an inspiration to grasp higher realities. The one faithful in that which is least becomes faithful in much. The weak becomes strong. The soul, through its connection with God, lays its hand firmly on truth itself, and

appropriates the purest, most noble sentiments.<sup>14</sup>*LtMs, Ms 198, 1899, par. 45*

Such a man, because he has consented to live in the valley of humiliation, is highly exalted by God. Christ says, Friend, come up higher. The meekness and lowliness of Christ characterize his daily life, and he feels himself at home when learning of God. He is taught of God. He identifies with the truth, loving God supremely and his neighbor as himself.<sup>14</sup>*LtMs, Ms 198, 1899, par. 46*

## Ms 199, 1899

Diary/Warnings to Dr. Kellogg

NP

Circa 1899

Previously unpublished.

When running short of funds for different devisings, most stirring speeches are made at our camp meetings of a most magnified representation of the work which should have been most thoroughly investigated with prayer for discernment to understand. What means this class of labor? What means all this employment and consumption of means? Is it [increasing] how many are being added to the church of such as shall be saved? And what has been added to the strength of the Lord's work to keep it in its various branches in a healthful condition? Was this robbery of the Lord's vineyard being carried in God's order, or [was it] a plan of the devil to use up all available means that should be employed to carry forward the work of God solidly—that the cause of God should stand throughout the world in poverty and a languishing condition, that the wily foe should use the poverty in fields that might and should have been worked as he interpreted the fast of Christ in a desolate wilderness as an evidence that He was not the Son of God?<sup>14</sup>*LtMs, Ms 199, 1899, par. 1*

The denominational churches of today are pointing with a sneer to the few Seventh-day Adventists, poor and cheap in their appearance before the world, to make them a byword and a hissing. And who has this sin to answer for in America? Who has gathered in donations from every source available, absorbing means? The true revealing, the true state of matters in the result of the work done, is largely exaggerated—far from the representations that have been made.<sup>14</sup>*LtMs, Ms 199, 1899, par. 2*

That which grieves me to the heart [is that] the testimonies of the Spirit of the Lord have been misinterpreted and misapplied to sustain the work that God never meant it should strengthen. This is the work of the wily foe, to turn away means from the cause of God

where it should go, to sustain the work where God's servants were trying to make headway under pressure for that very means. The Lord's money should have been entrusted with those whom God has led in America and whom God has guided to establish the work in California. Never has God directed such a work for Seventh-day Adventists to do as has been done to erect memorials of Dr. Kellogg's ample means. This presentation was similar to that of Hezekiah, after God had raised him up from sickness and added fifteen years to his life. [See] *2 Kings 20; Isaiah 39.14LtMs, Ms 199, 1899, par. 3*

“Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done of the land, God left him, to try him, that he might know all that was in his heart.” *2 Chronicles 32:31*. “All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. And 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 was in thine heart, whether thou wouldest keep his commandments, or no.” *Deuteronomy 8:1, 2.14LtMs, Ms 199, 1899, par. 4*

The Lord has not led thee any more than He led Hezekiah in [your] showing strangers the riches of the Lord's Sanitarium. Those testimonies published in the New York Observer are an exhibition of being left of God, to prove thee, and to try thee, to see what is in thy heart. Men are exalted, but the Lord God of Israel is left out of the question. Just as surely as the Lord tried Hezekiah, so he has tried Dr. Kellogg. He was weighed in the balance and found wanting. *14LtMs, Ms 199, 1899, par. 5*

You have measured your good works and have pronounced yourself unselfish, and have said the things I have written you were not true. They are verity and truth, and only a small portion of the truth was stated in so mild a way that you should not take offense. Exaltation and pride in yourself and your achievements had been marked of the Lord; He left you, removing from you your wisdom, that the indulgence of self-will has led to strange actions. *14LtMs, Ms 199, 1899, par. 6*

The question was asked, What right have you to invest the proceeds of the Sanitarium in the work you had devised? It was not faithful stewardship, and for this reason letters have been written to you of warnings in regards to your demeriting of ministers and setting your judgment above God's servants. Why did you not respond to the calls of necessities in other places, to create facilities where there was nothing? Why have you poured [means] into one place among a class that could be in no way a class to represent the work given the Lord's people to do? You are not to act in connection with the work of God as owner of the whole concern. You have no moral right to disperse the means profusely as you have done in a work that will not advance the cause of God or elevate and enlarge and ennoble a people to stand in the Lord's truth. [Instead of] setting in operation facilities that will be under God's blessing, tributaries to advance the work which you know will increase more and more, you linked up with A. R. Henry and set in operation a Sanitarium which was a draining of funds that leaves that institution heavily in debt. *14LtMs, Ms 199, 1899, par. 7*

[You] link up with unbelievers or men who have evidence having no connection with God, obtaining through pressure the assent to erect a building in Boulder that could not be paid for, and yet you continue to run the work in Chicago which God has never advised you to do. Then there are censures and condemnation poured out upon the board because they do not help you in draining the endless load that you have attached to yourself. But the Lord does not look upon the ministers in the light J. H. Kellogg looks at them. How is the world to receive the gospel message [when] you place ministers in public meetings in a most depreciative condition? Christ says, "It was Me that was humiliated." [See *Matthew 25:40.*] God has been looking and has been insulted in the persons of His saints. *14LtMs, Ms 199, 1899, par. 8*

I have written letters upon letters as matters have been presented to me of the Lord, which no one is any of the wiser for. I have held them until the Holy Spirit of God shall subdue and soften your heart and make your heart new. It needs converting and for you to become as a little child, else the Lord will leave you to yourself as one who will not receive counsel or reproof. Is it not time you received the operation of the Holy Spirit? You must have the

implanting of a new nature. The influences of grace are so much needed on your own heart and on your mind, whereby your heart is purified and daily strengthened and renewed in righteousness and true holiness. You need the counsel of men who will not hold their peace if they see you moving or acting unwisely. When you rebuff what they say with a sharp retort they become discouraged and let you state what you will. As silence gives consent, they have done you a serious wrong and are accountable for all the injury [along with] yourself because of their unfaithfulness.*14LtMs, Ms 199, 1899, par. 9*

Bear in mind [that the] doctrines held by Seventh-day Adventists are the gospel that Christ said must go to all people, tongues, and nations. Righteousness through a crucified and risen Saviour, the third angel's message, and the faith of Jesus are broad outlines of eternal truth. You have been trailing your banner in the dust of the earth. It is no honor to God that you have created objects to eat up the revenue which should be appropriated to plant the standard of truth—a testing message which will decide every case for life or death. These important testing truths are not detached doctrines, no loose, unconnected units and sentiments. The truth, the Word of the living God, is the bread of life. The truths form one string of varied precious gems. The person and work of Christ is a complete system of truths. Christ being its living center, they are linked in one grand, practical, essential, whole—the salvation of the soul by faith in Christ Jesus. That faith in Jesus sinks self into the small dust of the balance.*14LtMs, Ms 199, 1899, par. 10*

You need that faith that works by love and purifies the soul, because you are in a responsible position. You need holiness of character and entire obedience to the commandments of God. There is no truth like this. God does not call for you to expend labor and money on those cases which will prove the least in development of character while that same money [could have been] expended economically in many cities and places where they have no opportunity to be enlightened, yet are praying and entreating the Lord for light. Thus it has been represented to me. Schools and meetinghouses of worship I have seen have been built, whole neighborhoods converted and the truth going forth to other places as a lamp that burneth. There is a church raised up, tithes are being

paid, the poor are looked after and helped, and souls are converted through the mission efforts put forth. *14LtMs, Ms 199, 1899, par. 11*

Eternity will reveal the correct way of doing missionary work and the incorrect way. I want you to think before you go any further how the work you have entered upon is to be sustained. The Lord has opened to me that there is a wise way to do missionary work and an unwise way. There is a way that will make the receiver dependent for their food but in no way contributing to the general funds. Now I beseech of you, for Christ's sake, to stop and consider the fall of man by nature and the just condemnation of a holy God. If those you administer unto make little show of true conversion, something is out of the way. The Lord has pointed out to me so distinctly that your methods were not after the gospel order of Jesus Christ. Means and large labor have been expended which, if properly and wisely used, would have revealed memorials in a large number of cities and communities and built up the work of God, not in a beggarly fashion, but in a way to properly represent our faith to do honor to God and give character to His work and remove the reproach from His people. *14LtMs, Ms 199, 1899, par. 12*

The best means is through camp meetings. God has surely blessed every one of these meetings that are followed up with thorough after-work. From seventy-five to one hundred have been converted. A few came from the churches, but most, by their testimony borne, stated they had not entered a church for years. They could obtain no [spiritual] food. Young men and young women, people of promise, are added to the church of such as shall be saved, if they continue steadfast in the faith. Oh, I am so thankful to see talent coming into the church through God's appointed agencies. Our great want has been more workers and money to carry forward the work in establishing memorials of the true Sabbath of the Lord our God in new fields. I give my books to those, rich or poor, who are battling with the powers of opposition from the clergy. *14LtMs, Ms 199, 1899, par. 13*

You want to stand under the yoke of Christ. You want to work after Christ's order and not work out plans of your own. You have not had God to plan with you. You have supposed your capabilities were capable of any stretch or strain, but if you fall—as you may be

assured—it is not because you have walked and worked in God's appointed way, after His will. You [must] then move intelligently and not be afraid. *14LtMs, Ms 199, 1899, par. 14*

Men must not now hover over the churches, for every soul must learn to do their work for other souls. Preparation of the heart and the answer of the tongue is from the Lord. Why, if men would only first talk with God, [even] if they can do no more than pray the Lord's Prayer when walking the streets or when working with their hands! The Lord taught these words to His disciples, to ascend to the throne of God. *14LtMs, Ms 199, 1899, par. 15*

There need not be large display in building our meetinghouses, but everything should be done firmly and solidly, for it is an object lesson on the building of character. The thorough conversion of the soul is to be kept before the people. When there is a genuine forgetfulness of self, depending by faith on Jesus Christ, everything may be done to His name's glory. In presenting the living oracles, the divine theme thoroughly takes possession of the speaker—the heart, the mind, the speech. His faith in the Word, the message of truth, he presents in fervency of the Spirit. *14LtMs, Ms 199, 1899, par. 16*

There is One who hath said, "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 to the end of the world." [*Matthew 28:19, 20.*] This work has been neglected in a large measure and the result is that the much labor and many plans to keep the church alive have proved to weaken them in the place of benefitting them. Now how shall the state of things be broken up? [Read] *Mark 16:15-18.* "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, confirming the word with signs following." [*Verses 19, 20.*] When the Holy Spirit bears the confirmation of the truth at the time of the ministration of the Word, working under the supervision of God, the work will be accompanied with results. The Word of God is then quick and powerful and sharper than any two-edged sword. The promise of God is sure. *14LtMs, Ms 199, 1899,*



*par. 17*

[Two pages missing.]

Why did you not stop and consider before you built your towers, whether you would be able to finish them? There was your Orphan's Home and Old People's Home, and the Sanitarium—were these not enough? Certainly [these were] all you should have had to care for. You have taken on you a work which God did not set you to do. There are boundaries and limits to everything. One line of work is connected with another line of work, which draws big responsibilities upon somebody, and that somebody God would have using their powers and their monies in other lines of work. *14LtMs, Ms 199, 1899, par. 18*

That article in the New York Observer explains why the Sanitarium is in debt, as you have stated to me. One hundred thousand dollars was donated to the work of your creation in Chicago, and that paper states that such a work you were to create in cities everywhere. Could you not be sensible and sit down and count the cost of this work? You have lost the spirit of the gospel in your distracted efforts to keep the work going that you, J. H. Kellogg, have taken upon yourself irrespective of the real gospel work that was to be carried to all parts of the world. *14LtMs, Ms 199, 1899, par. 19*

Sinners of every stripe and type may come to the Lord Jesus and believe, but there are a class to work for that must be producers as well as consumers, else our work will be left in poverty and disgrace. How much revenue comes to the Lord's treasury in these experiments? You were represented to me from time to time as creating things that would ruin you financially, and worse, you would just as surely make shipwreck of your faith. You are offended if any words or hands are outstretched to bar your way. You load yourself down as a cart beneath sheaves and it is not with work God has given you, grasping burdens God has not laid upon you. Some good will come out of this work, but that means employed in the very work that was needed to be done that would fertilize the barren fields to plant the standard of truth, would have produced an hundredfold and presented to the world a showing that God's truth will become a triumph. The stone cut out of the mountain without

hands will fill the whole earth.*14LtMs, Ms 199, 1899, par. 20*

That means is invested, as your reporter gives it, to a work created that consumes thousands of dollars per month. Who laid this upon you? Not the Lord. If you fail and lose your life, it is not Sister White that is the reason of it. It is the creation of a work that blocks the way so that God's money will be invested by you in places where it will bring very little glory to God, when that same means expended in the gospel ministry—serving the bread of life to souls that are starving for the truth—would raise memorials in many places that would bring the knowledge of the truth to many dark corners of the earth. The people that sat in darkness and in the shadow of death will see a great light and will receive the truth gladly. Plants will be made all over the earth.*14LtMs, Ms 199, 1899, par. 21*

I have had respect for you and love for you because the Lord was working with you in the work He has appointed you—the Sanitarium in Battle Creek. In your dealing with the sick God was with you, right by your side. But when you load yourself down with responsibilities God has not laid upon you, then it wears and tears the brain power and you wrench yourself one way and the other way to relieve yourself of the sin of this accumulation of continually sapping the means you have created yourself, smarting under the load alone.*14LtMs, Ms 199, 1899, par. 22*

The ministers of God's appointment are more in the line of their God-given work than yourself and those you place on the stand at our large gatherings—men who will begin a tirade of the ministers—[men] who are undisciplined, uncouth, and unconverted. They are from the sloughs of Chicago and say after their drunken sprees, “I am saved.”*14LtMs, Ms 199, 1899, par. 23*

I may expect anything after you read this letter, but when you gave yourself up to such extravagant grief because Sister White had left you, my dear brother, Sister White has not left you, but you have determined not to heed her words and to do as you please. Well, in doing as you please, the result will surely come and you will be one and alone. If you would have counseled with your ministering brethren in all these enterprises, you would have followed the rule marked out by our Lord. When you take yourself in your own hands,

you have a tyrannical master and he will lead you into a warfare you little dream of. *14LtMs, Ms 199, 1899, par. 24*

Those who have come to this field have begun just in the way they have been educated. I have watched them right and left. When we had no sturdy ground, when we were pressured on every side, right and left, Dr. Caro considered it was a part of his work to institute a home for babies, and whenever I go into Sydney, there is a paper passed to me to contribute to the Orphanage Home. And there is a home for abandoned women, yet we have no standing, no means. I talked with him very seriously and had to tell him that the Lord was not leading him in the line of work he had taken up. He had given him his appointed work and it needed all the calm, religious element to be cultivated to do the work in the Sanitarium, to be sharp, clear, and discerning, to take advantage of circumstances, to train and educate the helpers, and to win souls to Jesus Christ. That is what our Sanitarium is for. Then the truth will do its work in restoring, and the reputation of the Sanitarium will be preserved. But today it is far from being what it should be and doing the work it should do. You have instituted so many things, dividing the work between Chicago and Battle Creek institutions, that the legitimate work God has appointed you to do, you cannot do because you have taken up work that has not been appointed to you to do. Now you come here with misconceived ideas and attempt to run things on the same principles. It is the same pattern that God has opened before me, that was not God's way of working. *14LtMs, Ms 199, 1899, par. 25*

These things are cropping out and I will not permit it. I stand in God opposed to a work the world can and will do if it is not taken out of their hands. The devil would be pleased to close every avenue left us here in this hard field, where a class of people shall be reached and brought to the platform of eternal truth, to give character and influence on the Lord's side, in the place of centering so much money in a class that will scarcely—any of them—be an honor to the cause of God, but must be watched always. *14LtMs, Ms 199, 1899, par. 26*

There is [much] work to be done to establish something. Whenever this is mentioned, you rush off on a tangent against the gospel ministers and show very little Christian courtesy and respect. When

you have done this, you get worked up and you say things that make the angels of God ashamed of you. When the Lord has done so much for you to give you influence, it becomes you to cooperate with God and seek by Christian courtesy to maintain that influence with your brethren that will recommend to them your work in the Sanitariums. In our large gatherings, these men are looking for you to do and act in accordance with the light God has given you. When the Lord counsels and reproves you, you act like an unsubdued, fractious child. Then how can you maintain your influence and the confidence of your brethren? You declare the things spoken by Sister White are not the truth.<sup>14</sup>*LtMs, Ms 199, 1899, par. 27*

The Lord has another work for you; you have lost your bearings. Dr. Caro thought he should be the president of the mission. I could see it would be appropriate in order to be recognized among the people to whom he should come to give his lectures. Then the question arose in our council meeting in regard to our manager. Should the president's position be front, and should it not be first and highest? I said I thought it would, but that night I was enlightened that the manager's position was equal to the president and was even more responsible. The next day I related the light given me. I said to Brother Caro, "My brother, your judgment is not always reliable. Your standing in the highest authority will, I fear, be an injudicious movement, for you need guarding on many points. You cannot follow in this place the things that have been done and are being done in Battle Creek or Chicago. You must counsel with your brethren at every step."<sup>14</sup>*LtMs, Ms 199, 1899, par. 28*

One man's mind is not to sway things according to his ideas or notions. Ideas and plans at every step need investigation and looking into. We cannot afford [unwise] expenditures; if we had as much money to handle as they have had at Battle Creek be assured it would be just as severely [mismanaged] as the misapplication of means have been in Battle Creek. We have a work to do and that work must be done intelligently. There must be openness and everything laid out before those in responsible positions for their inspection, reproof, or condemnation. The Lord would not have one man's mind swaying the work as if he was God. There are men who have keen perception and all matters must be managed as open as the day. There is to be no course of action

among the people of God in any city or in any place that shall invest means so much larger in proportion to that which is carried out in other parts of the Lord's vineyard, for the Lord's ways are equal.*14LtMs, Ms 199, 1899, par. 29*

Our Lord will never encourage in any man—whatever his responsible position may be—the appropriation of large means, [resulting in] only consuming and no producing. In every city in our world there is a class of men who would live on food provided for them free, without money and without price, which would make that enterprise non-producing. The [institutions] are not to encourage laziness and intemperate practices by having men spend all their earnings to gratify their intemperate appetites and then be fed and clothed and [given] sleeping quarters free. The Lord would never encourage dependence upon others, and the course that has been pursued in Chicago, is not to be repeated in this country or any country in our world, because it is a wrong precedent. There is not to be, in the use of God's money, a mercy for the shiftless class that would make mercy and compassion foolishness.*14LtMs, Ms 199, 1899, par. 30*

Again, there is not to be placed before any sanitarium [worker] the inducement of giving to the poor by not eating a meal themselves. This is carrying matters too far altogether, when means is lavishly spent in lines which God has not called them to work. Let the reform and self-denial begin at the right place and reformation be wrought that will be sensible and will bring about results. There are conscientious souls who use plain, simple food, and who need the strength that food affords to accomplish their work. Let them eat their two or three meals with singleness of heart to the glory of God. I know that there is such a thing as carrying matters to extremes, and extremes in the outlay of means—when it is not carefully considered and demanded—will lead to extremes in requirements of self-denial where poor souls will injure and have injured their health, “To save something to give to the poor.”*14LtMs, Ms 199, 1899, par. 31*

Then again, in the Sanitarium are those who work hard and should not be deprived of their wages to fill up the vacuum of means that has been abundantly invested in various enterprises, all called

benevolent, self-denying work. Every man and woman should have their regular wages and then have something in their hand to help the very cares that will come before them that they may be filled with compassion and give when they shall see the poor saints need and not withhold from them to give to the somebody needy poor who may not be worthy of one penny and would not be in any way helped in the way of charity if ever so much was given to them. Give to every man and woman their due, and give to everyone their wages proportionate to their work. *14LtMs, Ms 199, 1899, par. 32*

God wants true, intelligent, discerning stewardship. There is a passing by of our duty to help those who are sinning against God and that continually. All wisdom—hath I left the world, selfishly creating necessities for many that will leave barren the unworked fields where the gospel should go forth decidedly? What necessity [was there] to invest thousands of dollars in that building in Boulder, when with proper economical planning, one-third would have accomplished that which was essential? God's means misappropriated there has been monies [needed] to establish the work in Australia. I had a right to call for it and to have it. I was the Lord's commissioned messenger to come to this place where there was nothing except in a few places in Melbourne. But something was done and selfish, covetous hearts wanted to make a place for everything in America and would not permit means to come to this place where we are working with all self-denial and with "might and main," to get some memorials established here in this destitute country. The word comes, "You have means thus and so." Yes, we have some of the Lord's money from His treasury and ought to have all that means that were so abundant that things were created that God did not inspire. God will just as surely bring our people in America where there will be a dearth of means. Look at Europe, London. Had the means that went into that Sanitarium in Boulder been properly used, London would have been in a different condition than it is now. *14LtMs, Ms 199, 1899, par. 33*

## Ms 200, 1899

### Diary Materials — Faithful Stewardship

NP

Circa 1899

Previously unpublished.

All the property and talents of means in our world is the Lord's. They are a test fund to determine by the use [persons] make of the trust funds, their fitness to be entrusted with heavenly positions of responsibility. It is really only theirs in trust funds. The property holder is bound under the most sacred obligation to [act] with fidelity as a steward. "All the gold and silver is Mine," saith the Lord, "and the cattle upon a thousand hills. All lands are mine, all the rivers, and all the productions of the earth are Mine." [See *Haggai 2:8*; *Psalms 50:10-12*.] When any of this earthly treasure shall come within the control of human agents to use, let them consider this is not my property to invest and use as my judgment shall dictate. I am not to use even donations as I shall desire, but in connection with the whole vineyard. Because means have come into my hands, I must not suppose that I have a moral right to use this means to please my own inclination. This means must be carefully and strictly used—every dollar—in the very places where suffering humanity will be the most benefitted in understanding the truth, the proclamation of the third angel's message, and where there can be memorials raised to glorify not the name of any man that lives.<sup>14</sup>*LtMs, Ms 200, 1899, par. 1*

It is a very easy matter for any man to be exalted, because thousands of dollars have been invested to create a train of circumstances that affect the whole vineyard of the Lord, either for good or evil, to broaden and deepen and add new territories to the Lord's kingdom. To be wisely used means these thousands of entrusted money are to go just where the Lord's faithful stewards should apportion the same, as a wise master-builder of the work, to produce symmetry in the workmanship of God. The test comes to all and every result is faithfully chronicled with every thread drawn into the fabric and its material, [including the results of] the

workmen who are just as earnest and determined to advance the work but they have nothing themselves to make even a beginning. In all these things wise stewardship is called for. There can be [no] guesswork and uncertainty in these lines without results which will tell through time and eternity for good or evil. God requires that His workmen shall not be their own planners as to what investments shall be made. More than one man's brain and one man's mind is required. Men of capability may lack in some important and essential qualification of character, carrying things so heavily and disproportionately that a harmonious and proper presentation before angels and men cannot be revealed. Large means is not to be invested in one place where the selfishness of man shall come in and mix with the appropriation of monies, binding it away from God's missions in foreign fields that are suffering hunger, weariness, famine, and distress. God will hold every board accountable which has not taken in the situation of suffering missions. One-sided men should not be on any board unless they have a burden of the work of missions, to learn how they are being carried. When men get means under their control and are selfish, near-sighted, and cannot see how their fellow-workers are struggling and toiling and lacking of the comforts of life, their minds become confused. They will work on wrong principles and spoil this missionary work.<sup>14</sup>*LtMs, Ms 200, 1899, par. 2*

What do all these things mean? What misery and distress has come to flow out of the idea that because one can use means that he will use it unwisely and so absorb means that God's wrath is kindled against them? Christ is suffering hunger in the persons of His saints. I could say more that would not be wise at this time. There are nations and individuals who are suffering today because of the wrong use of means and property which has come under the control of unsanctified managers. Money has been handled to enrich some places largely, when the places that needed this money the most receive nothing of it. Some who have done this have not known what they were doing. They supposed that all that came into their hands should be used just as they disposed. As God looks upon His suffering missionaries, He says decidedly, "Ye have done it unto Me. I was hungry but ye fed Me not; thirsty, but ye gave Me no drink; naked, and ye clothed Me not; sick and in prison, and ye visited Me not." [*Matthew 25:42-45.*] The sight which has



been presented to me a few months since is terrible, terrible. My heart aches for Africa. What might the sums of money spent in Gospel Wagons and to abundantly supply the lowest class of people have done for those who never have had the privilege of hearing the gospel? They are in foreign countries. I have the word of the Lord. What a shameful neglect has been in our missionary board in being members of that board and refusing to do as the necessities were made known to them. The money spent in that Colorado institution was not a necessity, but there was necessity—deep and full—in foreign missions. Who at the heart of the work has carried that burden for Africa or India, instituting measures to create relief for these destitute regions? The sight is before God, and the test upon men who have not relieved the necessities.<sup>14</sup>*LtMs, Ms 200, 1899, par. 3*

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“As It Was in the Days of Noah.”<sup>14</sup>*LtMs, Ms 200, 1899, par. 4*

It is a dangerous presentation to John that the church has much that is commendable (see *Revelation 2:2, 3*), “Nevertheless I have somewhat against thee, because thou hast left thy first love” (*v. 4*). No outward service should be considered sufficient if the first love is left. It is genuine heart service that Christ requires. Man has left Christ out of this service. This means man is depending largely upon his own capabilities.<sup>14</sup>*LtMs, Ms 200, 1899, par. 5*

“Remember therefore from whence thou art fallen, and repent, and do the first works.” Devote yourselves earnestly, heartily, to My service as I have instructed you, “else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (*v. 5*). There is a serious reflection to come in here with the church generally, and those who acted a part in the proclamation of the everlasting gospel (see *Revelation 14:6, 7*). The attention is called to God, and the sincerity of His worship. Here is a saying that is to be proclaimed with a loud voice, “Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”<sup>14</sup>*LtMs, Ms 200, 1899, par. 6*

Here is our danger, that in every institution established the fear of

God and the love of God shall become so enfeebled in this time when the hour of His judgment is come, and the calamities [are seen] that He permits to come upon the earth and the sea. Before the great fire of God's vengeance shall [bring] the final destruction of all things, it shall be as it was in the days of Noah.*14LtMs, Ms 200, 1899, par. 7*

Notwithstanding the [opposition to the] preaching of Noah, some were awakened and employed as carpenters to build the ark during the one hundred and twenty years of probation. [But] they did not perfect the reformation of character that would have prepared them to fear and worship God, coming out as believers of the message, showing that they were witnesses for the truth of the message Noah had brought to them. They made changes but half and half, uniting with those who were righteous, but sinning all the time until they apostatized, and many of the believers in the message died. Noah and his family were all that were left called righteous. If the carpenters who worked on the ark under the supervision of God had feared God and loved God, they would have distinguished themselves as did Abraham and his family, but in the passion to become distinguished as men possessing great ability they glorified themselves and dishonored God. Indeed, all might have been truly great and marked men in seeking to advance the knowledge of God, in representing the attributes of God. Selfish gratification and the love of being distinguished eclipsed the knowledge of God and His ways so that they brought in their own plans and devisings in building the ark. [But this] could not be. All the building of this important boat and every particular must be according to the divine instruction.*14LtMs, Ms 200, 1899, par. 8*

[After the flood] some decided it would be a wise thing to build a tower reaching unto heaven. Certainly there was wonderful talent displayed in the devising, but the Lord brought confusion of tongues to quench their ambitious project and let them understand they gain nothing in such movements but confusion. They decided they would not trust to any boat like that which had been built, but would prepare a tower to reach unto heaven.*14LtMs, Ms 200, 1899, par. 9*

Had all heeded the warning they would have been saved. To walk with God is the highest duty, the greatest honor, and will bring the

greatest rewards. Although Noah proclaimed the message God had given and tried to bring men to repentance that they might be saved, those even that were Noah's carpenters were talking their unbelief, and that it was simply an impossibility that the world would be destroyed by water. By rejecting the light the inhabitants were fastening themselves in deception. *14LtMs, Ms 200, 1899, par. 10*

There were good men alive during that one hundred and twenty years and all had an understanding of the case of Enoch who ascended to heaven without seeing death, giving assurance that the righteous would be saved and enter heaven. All the works of God were to reform the inhabitants of the old world. Enoch walked with God three hundred years. In fearing to offend God he studied His will in all his work that he might show his love and highest reverence for God. He did not see his highest and most dignified Friend by his side, only with the eye of faith. He walked with God in reconciled companionship. He had faith in the message [that would later be] given by Noah and worked in harmonious spiritual action with [the warnings that would be given by] Noah. Noah, in harmony with Enoch, was righteous, and in all his works he feared God. Enoch and Noah were representative men among a wicked and degenerate nation. *14LtMs, Ms 200, 1899, par. 11*

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh” (*Hebrews 11:4*). All who have a knowledge of God and of Jesus Christ, the Son of God, may have just as pure a faith as had Abel. There is a true experience, a safe knowledge of God, and of Jesus Christ which is unto salvation. God testifies to His gifts and His servants. Is not this of more value than any of us seeking our own advantage and to glorify self? Not one of us needs to be careless, slack, and half serious in the service of God. By being neither wholly for God nor wholly of the Devil, they are of no use in God's service, for they are only misleading. The God-given talent entrusted to be used to His glory is perverted to selfish purposes to aggrandize himself, to be recognized as a superior man. Enoch was a man perfect with God. All these cases will condemn in the judgment those who have great light and evidence and yet are far from being a perfect man in Christ Jesus. They all having a

defective character, and when God has favored them with great trusts and lent talents they should be as righteous as Enoch in his day. He perfected such a character that the world took knowledge of him. They had a correct sample in Enoch of what a man could be in a Christlike character, for Christ often manifested Himself unto Enoch. The statement is, Enoch walked with God at a period of time when it was no more favorable for the perfection of Christlikeness than it is in our day. The world was so wicked in Enoch's day that the Lord said, "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years." "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 continuously." "But Noah found grace in the eyes of the Lord. ... Noah was a just man and perfect in his generations, and Noah walked with God." *Genesis 6:3, 5, 8, 9*. To walk with God is the highest duty, the greatest honor, blessedness, and excellence of man. Many men were at first receivers of the message that faithful preacher of righteousness bore. Noah's carpenters were receiving instruction from his lips and they could not be in the companionship of such a man without receiving in large measure an influence by his words. But there were mockers in those days and everything serious was mocked and derided by a certain class whose minds and works were evil and that continually.<sup>14</sup>*LtMs, Ms 200, 1899, par. 12*

The sons of God were thus called because they were the visible worshippers. The openly wicked were descendants of Cain. Enoch did not take up his abiding place among them because the sight of the eyes and the hearing of the ears were dangerous to his family. He lived away in country places, retired, and at set times he visited the wicked inhabitants to bear his testimony in harmony with [the message that would be borne by] Noah and other sons of God. So the work of warning was constantly going on. But what of Noah's carpenters? Some died, some returned to their own sinful practices, notwithstanding the warnings and enunciations of God was upon them. They strengthened themselves in their unbelief. Thus it is in our day as Christ has predicted: As it was in the days of Noah, so shall it be when the Son of Man is revealed. Parents who feared God worked continually to keep their children in a pure atmosphere. This is the precaution all parents should take if they wish to save

their children for life eternal, and in this life to become the children of God, being governed by the will of God and the Spirit of God.<sup>14</sup>*LtMs, Ms 200, 1899, par. 13*

## Ms 201, 1899

### Diary Fragments

NP

Circa 1899

Previously unpublished.

We need to study carefully the Lord's way, the Lord's will, the Lord's work, and how to serve Him intelligently. The conversions of souls is the great work before us. The enemy, I was shown, was ready to allure and deceive by quoting Scripture. He thought he could weave in his sophistry and accomplish his work at the very time when it was essential that it should stand highest among the unbelieving world. *14LtMs, Ms 201, 1899, par. 1*

Ministers and workers and physicians have their place of appointment. To every man God has given his work to be done. Dr. Kellogg has his lot and appointment, and the enemy comes through human agencies and voices the enemy's suggestions to present a diversion from his work God has appointed. He says, "Why do you not take hold of this class of people who are the worst in our cities and reform them. If your work is of God, you will be doing this [class of work]." "If," "If"—there is the dare to Christ of slimy Satan and his synagogue that He can even throw Himself from the dizzy height and thus tempt Christ violate the very terms made in the counsels of heaven. He says, "It is written, I will give my angels charge over thee, and in their hands, shall he bear thee up, lest at any time thou dash thy foot against a stone." [*Luke 4:10, 11.*] But the enemy of Christ knew just as well the part he left out was essential. "I will give mine angels charge over thee and keep thee in all thy ways, lest thou dash thy food against a stone." [*Psalms 91:11, 12.*] *14LtMs, Ms 201, 1899, par. 2*

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What a work is resting individually upon all souls, righteous and unrighteous! He crowneth the year with His goodness. Harvest blessings have always been associated with spiritual blessings. The

heathen associate all their blessings of success in having their blessing from nature. It was credited to their gods. What a reproach it is upon all who claim to be Christians if they, having their Bibles and the most wonderful knowledge of the Scriptures, did not connect all their good things with the bountiful Giver and Creator of all the heavens and the earth. Jesus, the living Saviour, hath bought us from the hand of the enemy, and in a most tender manner has united all who receive Him and believe in Him with Himself. In a full sense, He has come near to us, so much nearer. How terrible is the future harvest to those who are dependent on their harvest but never themselves sow! "The husbandman waiteth for the precious fruits of the earth ... until he received the early and latter rain."

*James 5:7.14LtMs, Ms 201, 1899, par. 3*

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Never, never turn your eyes away from Christ. Where is the source of true happiness? It is not found in ourselves. We are to contemplate Christ in the Word, who told us, "Search the Scriptures, for in them ye have eternal life." [*John 5:39.*]14LtMs, Ms 201, 1899, par. 4

## Ms 202, 1899

Christ and the Disciples

NP

July 26, 1899 [typed]

Previously unpublished.

“When Jesus came into the coasts of Caesarea-Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets.” [*Matthew 16:13, 14.*] Centuries before, Isaiah had written, “Listen, O isles, unto me; and hearken, ye people, from far: The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name, and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified.” [*Isaiah 49:1-3.*]<sup>14</sup>*LtMs, Ms 202, 1899, par. 1*

Christ came to elevate his people, to make them co-workers with him, that they might be a light to the Gentiles. He sought to draw them to him, working miracles before them, raising the dead, and healing all manner of disease. He presented truth that led them to say, “Never man spake like this man.” [*John 7:46.*] But they rejected him, and despised his love. His language regarding his labor for Israel was, “I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God. ... Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. ... Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on



them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.” [Isaiah 49:4, 5, 8-12.] *14LtMs, Ms 202, 1899, par. 2*

“But whom say ye that I am?” Christ asked the disciples. And Simon Peter answered, “Thou art the Christ, the Son of the living God.” [Matthew 16:15, 16.] Peter did not speak these words in an ordinary tone, but with inspired fervor, as if he indeed beheld the glory of Christ. He expressed the sentiments of the other disciples, but he was the only one who was at this time inspired to put his faith into words. Peter might have said, The learned teachers, the scribes and Pharisees, the ruler of the people, are perplexed over this subject, and shall we, unlettered fishermen, venture to decide the question? But Peter felt the glory of God shining into his soul. His heart burned with him. He could not keep silent, and in language of adoration said, “Thou art the Christ, the Son of the living God.” It was as though the veil were removed, and God, who commanded the light to shine out of darkness, was shining into the hearts of the disciples, to give them the light of his knowledge. *14LtMs, Ms 202, 1899, par. 3*

“And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee; but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock, (the Son of the living God) I will build my church; and the gates of hell shall not prevail against it.” [Verses 17, 18.] The church was not built upon Peter; for the gates of hell did prevail against him. He denied his Lord with cursing and swearing. It is built upon One against whom the gates of hell cannot prevail. *14LtMs, Ms 202, 1899, par. 4*

“And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind in earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.” [Verses 19, 20.] This charge was given because of the determined opposition of the scribes and Pharisees. *14LtMs, Ms 202, 1899, par. 5*

“From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee.” [Verses 21, 22.] Peter had just been told that his acknowledgment of Jesus as the Son of God was inspired from above, and it was a great shock to him to be told of Christ’s approaching suffering and death. The Son of God to be thus treated? Peter was filled with opposition. His whole being rose up against the thought. “Be it far from thee, Lord,” he said vehemently; “this shall not be unto thee.” *14LtMs, Ms 202, 1899, par. 6*

The words of commendation spoken to Peter were quickly followed by a stern rebuke. Christ turned to him saying, “Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men.” [Mark 8:33.] Peter’s first words had been inspired by God; but in denying that Christ would suffer and die, he was giving voice to Satan’s suggestions; and Christ’s rebuke was addressed to Satan, who was tempting Peter to contradict. *14LtMs, Ms 202, 1899, par. 7*

After this reproof, no more was said on the subject. All were silent. A dense cloud seemed to gather over the souls of the disciples. Jesus saw that he must give them evidence of his relationship with God. He saw the effect that his words had had on them, and he looked forward to the time when these words should be fulfilled, when the disciples should forsake him. He was indeed alone in the world; for even his chosen companions could not understand his words. He must gain a fresh hold on Omnipotence; for only thus could he contemplate the future. This help had been promised him; but he must receive it by faith. *14LtMs, Ms 202, 1899, par. 8*

Christ had asked the disciples what the people thought of him, not because he did not know their thoughts, but that the disciples might have an opportunity of confessing him, and thus be strengthened for the coming trial. How he longed that the faith they then expressed might remain firm through his suffering, humiliation, abuse, and as his persecutors thought, degradation. But no human power could degrade Christ; for his Godlikeness would appear in

every scene of humiliation, and would flash conviction even into the hearts of priests and rulers. Never, never would the memory of these scenes be effaced from their minds.<sup>14</sup>*LtMs, Ms 202, 1899, par. 9*

Christ began to tell his disciples what was coming upon him, that they might be prepared for the future. But they were so pained by his words that he could go no farther. Their Master to be formally rejected, to be tried for his life? Their divine Teacher to be crucified, made to suffer the most painful death that human beings can suffer—a death inflicted only on those most deeply dyed with crime?<sup>14</sup>*LtMs, Ms 202, 1899, par. 10*

Christ is now far out of the reach of Herod and Caiaphas, the disciples reasoned. He has nothing to fear from the hatred of the Jews or from the power of the Romans. Why need he to go to Jerusalem, and give himself up to death? To the disciples this was indeed a mystery. They did not realize that this sacrifice was appointed from the foundation of the earth, and that it must be offered, else no son or daughter of Adam could be saved. But what made Christ's words concerning his death still more mysterious to them was the fact that they were spoken immediately after his assurance that he was the Son of the living God. If he was to die, how was it that his kingdom was to be established so firmly that the gates of hell should not prevail against it? He had commended Peter for his belief in his divinity, and had assured him that God had led him to make this acknowledgment. He had accepted the title of Son of God, and now he declares that he must go to Jerusalem, to be insulted by the scribes and Pharisees, and tormented to death on the shameful cross. How could this be?<sup>14</sup>*LtMs, Ms 202, 1899, par. 11*

The lack of faith shown by the disciples grieved the Saviour. Could they bear the crisis, the terrible test? He desired to lead them to see that his death was necessary for his own glory for the glory of the Father. It was necessary also in order that the human race might be partakers with him in that glory. Christ saw that he must give his disciples a symbol of his kingdom. His mission would then be more clearly understood. Letting them pass on before him, he knelt before God in prayer, soliciting special help, that he might withstand

the temptations that were continually urging themselves upon him. But his greatest care was for his disciples, who even while he was praying were reasoning together over what he had told them of the future. Why need the Master put himself in danger? they were asking. Why need he go to Jerusalem, where were his bitterest enemies? Why not work here, at a distance from the Pharisees? The course that Christ was about to follow looked to them like presumption. Christ knew their grief and perplexity, and he prayed that God would give them a visible token of his divinity, that they might be strengthened to believe that he was all he claimed to be. [Continues as *Ms 203, 1899.*]<sup>14</sup>*LtMs, Ms 202, 1899, par. 12*

## Ms 203, 1899

“He Was Transfigured Before Them.”

NP

July 26, 1899 [typed]

Continues *Ms 202, 1899*. Previously unpublished.

After spending a short time in prayer, Christ joined his disciples, and his first words were a warning of what they might expect. “If any man will come after me,” he said, “let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.” [*Matthew 16:24-27.*] “Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” [*Mark 8:38.*] “Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.” [*Matthew 16:28.*] Christ here referred to the transfiguration scene, the representation of his kingdom, soon to be presented before the disciples. *14LtMs, Ms 203, 1899, par. 1*

Christ did not hide from the disciples the fact that they must follow in his footsteps by taking up his cross and practicing his self-denial. If they would be partakers of his glory, they must also be partakers of his reproach. His suffering must be completed in all those who believe in him. His experience must be the experience of Christians through all time. *14LtMs, Ms 203, 1899, par. 2*

Christ has not left his followers in darkness as to the right course to pursue. No pure, noble characters have been formed without disappointment and self-denial. God’s children must not count it a strange thing if they are tempted by him who is the enemy of their Master, and therefore the enemy of all who believe in him. Christ has told his followers plainly that they will have tribulation; for this is

part of their moral discipline, and is necessary to an all-round spiritual education. *14LtMs, Ms 203, 1899, par. 3*

The word of inspiration declares, "We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope." [*Romans 5:3, 4.*] "Blessed be God," writes Paul, "even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: for whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast; knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation." [*2 Corinthians 1:3-7.*]*14LtMs, Ms 203, 1899, par. 4*

When we accept Christ as our Saviour, we must not flatter ourselves with the false hope that all the briars and thorns will be removed from our pathway. O Jesus, thou self-denying Son of God, how infinite is thy tenderness! We should all have perished had it not been for thy forbearance and love. Thou seest our weakness; thou knowest our defects of character; thou art acquainted with every temptation and its strength. It is because of thine infinite mercy that we are not consumed. Thou knowest our weakness, yet thou dost not cast us off, but bearest long with us. Having loved his own, Christ loved them unto the end. Shall we then refuse to be partakers with him in suffering?*14LtMs, Ms 203, 1899, par. 5*

"And after six days, Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart." [*Matthew 17:1.*] These six days had been days of sadness and perplexity to the disciples, as they journeyed along the shores of the Sea of Galilee toward the city where all their hopes were to be crushed. They dared not remonstrate with Christ, but in low, sorrowful tones they talked with one another in regard to what the future would be. They did not give up all hope that Christ would yet prove to his enemies that he was the Son of God; for daily he was giving

evidence of his divinity. *14LtMs, Ms 203, 1899, par. 6*

It is drawing toward evening as the Master calls to him the three disciples most to be depended on in test and trial, who are to communicate the light given them to the disciples left at the foot of the hill, and makes his way across the open field to the steep ascent of a mountain. Christ and his disciples have spent the day in travelling and teaching, and the mountain climb adds to their weariness. Christ has that day lifted many burdens from the minds and bodies of many sufferers. He has sent the thrill of life through enfeebled frames. But he also is compassed with humanity, and with his disciples he is wearied by the ascent. *14LtMs, Ms 203, 1899, par. 7*

The light of the setting sun still lingers on the mountaintop, and gilds with its fading glory the rugged path they are traveling. But soon the light dies out from hill as well as valley, the sun disappears behind the western horizon, and the solitary travelers are wrapped in the darkness of night. The gloom of their surroundings seems in harmony with their sorrowful lives, around which the clouds are gathering and thickening. *14LtMs, Ms 203, 1899, par. 8*

The disciples do not venture to ask Christ whither he is going, or for what purpose. He has often spent entire nights in the mountain in prayer. He whose hand formed mountain and valley is at home with nature, and enjoys its quietude. The disciples follow where Christ leads the way, yet their thoughts are not the most pleasant. Why should their Master lead them up to this toilsome ascent when they are weary, and when he too is in need of rest? *14LtMs, Ms 203, 1899, par. 9*

Presently Christ tells them that they are now to go no farther. Stepping a little aside from them, the Man of sorrows pours out his supplications with strong crying and many tears. He prays for his disciples, and at first they unite their prayers with his in sincere devotion. But though the spirit is willing, the flesh is weak. Overcome with physical weariness, they fall asleep. The midnight watch is past, and partially aroused, the disciples hear the sound of earnest prayer. Then they fall asleep again. Christ continues to pray, not only for his disciples, but for himself, that he may be given

strength for the terrible conflict. He knows the nature of the coming trial, and the burden of his prayer is that he may be given a manifestation of the glory he had with the Father before the world was, that his kingdom may be revealed to human eyes, and that his disciples may be strengthened to behold it. He pleads that they may witness a manifestation of his divinity, that will comfort them in the hour of his supreme agony with the knowledge that he is of a surety the Son of God, and that his shameful death is a part of the plan of redemption. *14LtMs, Ms 203, 1899, par. 10*

“And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.” [*Luke 9:29.*] Divinity from within flashes through humanity, and meets the glory coming from above. The pearly gates of the city of God are thrown open, and the splendor of the eternal throne enshrouds the suppliant. Christ is irradiated. He rises from his prostrate position, and stands in Godlike majesty. *14LtMs, Ms 203, 1899, par. 11*

The disciples awake, and see their Master, no longer prostrate but enthroned amid the glories of heaven. His countenance shines with heavenly light, and a flood of glory covers the mount. Standing beside Christ are two glorious beings whom the disciples recognize as Moses and Elijah. Moses, holding the tables of stone in his hand, stands at Christ’s right, and Elijah at his left. Moses, who had talked with God face to face in the thick darkness of Sinai, and Elijah, who was translated to heaven without seeing death, talking with the glorified Saviour in regard to the suffering he is going to Jerusalem to endure, and the completion of his mission; and Christ talks with them as he talked before he assumed humanity. The hope of the world, the salvation of every human being, was the burden of their interview. *14LtMs, Ms 203, 1899, par. 12*

Alarmed, the disciples gaze at their Master and his resplendent visitors. They hear words spoken that assure them that all heaven knows of the sin of the Jewish nation in rejecting Christ, and saying, “This is the heir; come, let us kill him, and the inheritance will be ours.” [*Mark 12:7.*] By rejecting Christ the Jews decided their own destiny. But Christ’s approaching death was the glory of his whole work. The salvation of all nations was involved in the sacrifice he was about to make. *14LtMs, Ms 203, 1899, par. 13*



“And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said.” [*Luke 9:33.*] That Peter was still troubled in regard to Christ’s future is shown by these words. He proposed that Jesus remain at a safe distance from any earthly tribunal, thus escaping the death on the cross. He thinks that on this mountain, where they have been in such close communion with heaven, no earthly power can disturb them. But his words were scarcely uttered when a cloud of glory overshadowed them, “and there came a voice out of the cloud, saying, This is my beloved Son, hear him.” [*Verse 35.*] “And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man until the Son of man be risen again from the dead.” [*Matthew 17:6-9.*]<sup>14</sup>*LtMs, Ms 203, 1899, par. 14*

From this experience the disciples received great light. They were given a clearer insight into the work of the Redeemer. They saw with their eyes and heard with their ears things that are beyond the comprehension of man. They realized that Jesus was indeed the Messiah, to whom patriarchs and prophets had witnessed, and that he was recognized as such by the heavenly universe; and years after, Peter wrote concerning Christ and his work, “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them which have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” [*1 Peter 1:10-12.*]<sup>14</sup>*LtMs, Ms 203, 1899, par. 15*

## Ms 204, 1899

The Ascension

NP

October 18, 1899 [typed]

Previously unpublished.

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 in the death of Christ. Ere the Sabbath began, Christ was at rest in the tomb. The furious storm of opposition had raged about him; the torrent of Satanic hatred had revealed itself against him; but his great sacrificial work was completed. He had offered himself to God as a lamb without blemish and without spot, and in the tomb of Joseph he rested. Here his hands were folded in peace. A great stone was rolled before the door of the sepulcher, that no one might disturb the body. *14LtMs, Ms 204, 1899, par. 1*

After their work of creation, the Father and the Son rested. When the heavens and the earth were finished, and all the host of them, and God had ended his work which he had made, he rested on the seventh day. "And God blessed the seventh day, and sanctified it; because that in it he had rested." [*Genesis 2:3.*] The death of Christ was designed to be at the very time when it took place. It was in God's plan that the work which Christ had engaged to do should be completed on the sixth day of the week, and that on the Sabbath he should rest, even as the Father and the Son had rested after completing the work of creation. *14LtMs, Ms 204, 1899, par. 2*

The day following Christ's burial, the chief priests and Pharisees came to Pilate, saying, "Sir, we remember that that deceiver said, After three days I will rise again. Command therefore that the sepulcher 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 27:63-66.]*14LtMs, Ms 204, 1899, par. 3*

The Roman guard was not the only army stationed at the grave of the Saviour. Evil angels were also there, triumphing that the Son of God was laid low in the grave. And a host of heavenly angels were watching the sepulcher which held the body of their loved Commander.*14LtMs, Ms 204, 1899, par. 4*

While the Roman soldiers were keeping their weary watch, a mighty angel was commissioned to come down and roll away the stone from the door of the sepulcher. Clothed with the panoply of heaven, the angel parted the darkness from his track, and came to the grave of Christ. Their stone, placed at the mouth of the cave, had been sealed with the Roman seal. But the angel rolled it away as though it were a pebble. Then he took his seat upon it. Other angels, who had been guarding the resting place of Christ, now came to the grave, and when the Son of God came forth from his prison house a triumphant conqueror, they bowed in adoration before him. *14LtMs, Ms 204, 1899, par. 5*

At the mighty earthquake which shook the earth when Christ on the cross cried out, “It is finished,” many of the graves of the sleeping saints were opened. Now when the Conqueror comes forth from the tomb, these saints arise with him. *14LtMs, Ms 204, 1899, par. 6*

When the glorious light of the angels came upon the Roman guard, they fell as dead men to the earth. They had not the power to stand, but they were permitted to see Jesus come forth from the tomb. As soon as they could gather strength, they hastened from the garden to relate to the Roman authorities all that had taken place. The chief priests and rulers, hearing of their intentions, requested that the men be first brought to them. The soldiers related all that they had seen and heard; and the rulers, when they had counselled together, “gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor’s ear we will persuade him and secure you. So they took the money, and did as they were taught.” [Matthew 28:12-15.] But did the evil work triumph? No; the multitude of captives, who rose from the dead with Christ, went into the city, and appeared to

many, testifying to many that Christ was risen from the dead, and that they had been called from the grave by his power. *14LtMs, Ms 204, 1899, par. 7*

When Christ ascended on high, 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. *14LtMs, Ms 204, 1899, par. 8*

As Christ and the multitude of captives draw near to the heavenly city, the cry is raised, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The sentinel angels at the gate of the city ask, "Who is this King of glory?" and the answer comes, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." *14LtMs, Ms 204, 1899, par. 9*

Again the sentinel angels enquire, "Who is the King of glory?" and again the reply is given, "The Lord of hosts. He is the King of glory." [*Psalm 24:7-10.*] *14LtMs, Ms 204, 1899, par. 10*

Then the pearly gates are thrown open, and the train passes into the city. As Christ enters, angels rank on every side to worship him; but he waves them back. He must first hear from the lips of his Father that his sacrifice is accepted. And he has a request to prefer. He presents himself before the Father, "I will that they also whom thou hast given me be with me where I am." [*John 17:24.*] The Father accepts the sacrifice, and grants the request. "Let all the angels of God worship him," He says. [*Hebrews 1:6.*] Then the angels bow in adoration before the King of glory, and their songs of triumph make heaven's arches ring. "Glory, majesty, and power," they sing, "be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." [*Revelation 5:13.*] *14LtMs, Ms 204, 1899, par. 11*

Christ ascended to heaven a conqueror. He had finished the work which from the foundation of the world he had covenanted to do. By his death and resurrection he had broken the spell of the destroyer. He had opened the prison house, and set the captives free. He carried with him to heaven his human nature, thus making man

partaker in his triumph. No other truth could give humanity such assurance as this. *14LtMs, Ms 204, 1899, par. 12*

“We have not an high priest which cannot be touched with the feeling of our infirmities.” [*Hebrews 4:15.*] As the Son of man he ascended to heaven. As man’s advocate, he pleads before the Father in behalf of those whom he has left upon the earth. “Father,” he says, “I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the world.” [*John 17:24.*] It is court week with us. A risen and ascended Saviour pleads our case before the Father. The Intercessor, the Son of man, holds in his hands the censor of his own merits; and gathering the prayers and praises of his people, he presents them to the Father as a sweet savor well pleasing to him. *14LtMs, Ms 204, 1899, par. 13*

## Ms 205, 1899

Calvary

NP

October 31, 1899

Previously unpublished.

“He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.” [*Isaiah 53:7.*] *14LtMs, Ms 205, 1899, par. 1*

Christ bore himself as one who was making a voluntary sacrifice. After the betrayal in the garden of Gethsemane he was led from mockery to mockery, from insult to renewed insult; but he failed not. Through the disgraceful farce of a trial he bore himself with dignity, speaking no word but that tended to glorify God. And now, thronged by an immense crowd of bitter enemies and unfeeling spectators, the Son of God is led away to the crucifixion. *14LtMs, Ms 205, 1899, par. 2*

Since the Passover supper with his disciples, neither food nor drink had been given Jesus. Since then he had agonized in the garden of Gethsemane in conflict with Satanic agencies, the struggle so severe that great drops of blood came from the pores of his skin. From the garden he had been taken to Annas, then to Caiaphas. From Caiaphas he had been taken to Pilate, and from Pilate to Herod. He had borne with fortitude the cruel scourging and the crown of thorns. But when the cross was placed upon his shoulders, human nature could bear no more, and he fell fainting beneath the burden. The priests and rulers, seeing that Christ was unable to carry the burden, laid hold of “one Simon a Cyrenian, coming out of the country,” and on him [was] placed the cross, that he might bear it after Jesus. [*Luke 23:26.*] *14LtMs, Ms 205, 1899, par. 3*

While the mob, led on by the priests and rulers, raise the rude shout and laughter, a mournful lament reaches the ear of Christ. It comes

from those whose sick Christ has healed, from those who have been restored to health by his divine power, from the once blind upon whose darkened pathway he has shed light, and those who have once lifted up their voice in the pathetic cry, Unclean, unclean. Jesus had not appeared to hear the rude jest and mockery, but at this sympathetic cry he turns, and in pitying tones says, "Weep not for me." Before his eye arises the picture of Jerusalem besieged and famine-stricken, its inhabitants dying amid the horrors of war; and forgetful of his own sufferings he says, "Weep for yourselves, and for your children." [*Verse 28.*] *14LtMs, Ms 205, 1899, par. 4*

The sorrowing disciples follow Christ at a distance behind the murderous throng. When they come to Calvary, and see their loved Teacher nailed to the cross, their hearts almost burst with anguish that he should suffer thus. Around the cross stand the blind, bigoted faithless priests and elders, taunting, mocking, jeering. "Thou that destroyest the temple, and buildest it again in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking him, with the scribes and elders, said, 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 27:40-43.*] But a word does Jesus answer to all this. While the nails are being driven into his hands, and the sweat drops of agony are forced from his brow, from the pale lips of the innocent Sufferer a prayer of pardoning love is breathed for his murderers. "Father, forgive them," he prays; "for they know not what they do." [*Luke 23:34.*] *14LtMs, Ms 205, 1899, par. 5*

Around the cross stand a company of spectators, some of whom question in wonder, What evil has this man done? But no one can answer; for there is nothing to tell. Some are weeping; for their hearts are full of sympathy. Mary Magdalene is there supporting the mother of Jesus, who has fainted under her grief. As Simeon predicted, the sword has pierced her soul. In the last agony of failing nature, Jesus looked upon the anguished face of his mother, and in a feeble voiced addresses his disciple John, "Son, behold thy mother." Then to his mother he said, "Behold thy son." [*John 19:26, 27.*] This filial duty accomplished, the Saviour summons his energies for the last conflict. He has borne mockery and abuse at

the hands of men, but now he is to feel a greater woe, a more terrible agony. He must feel his Father's frown because of sin. It was this that broke his heart, and wrenched from his lips the bitter cry, "My God, my God, why hast thou forsaken me?" [*Matthew 27:46.*] *14LtMs, Ms 205, 1899, par. 6*

The keenest human discernment cannot understand the length and breadth and depth and height of the plan which reaches from everlasting to everlasting—a depth which reaches to the lowest state of human degradation and misery, a height that reaches to the throne of Jehovah. Those who looked upon the pallid face of the Son of God could have no just conceptions of his sufferings. As every divine and human aid failed, and the noble Sufferer stood alone, the terror of darkness and despair gathered about his soul. When Christ cried out, "My God, my God why hast thou forsaken me?" his divinity did not come to his aid to help him see that his case was perfectly free. Not a ray of brightness illuminated that dying struggle. Not a pang of the death sentence was spared the Son of God. The word of the Lord was, "The soul that sinneth, it shall die." [*Ezekiel 18:4.*] The sentence of death which God had pronounced against every transgressor of his law, must be executed against the Son of God. *14LtMs, Ms 205, 1899, par. 7*

The Saviour could not see through the portals of the tomb. Bright hope did not present to him his coming forth a conqueror. The sin of the world was felt to the utmost by the Son of God. The displeasure of the Father for sin, and the penalty, which is death, were all that he could realize through this amazing darkness. He was tempted to fear that sin was so offensive to the Father that he could never again be reconciled to his Son. Faith and hope trembled in the expiring agonies of Christ; for God had removed the assurance he had heretofore given his Son of his approbation and acceptance. Then the Saviour relied upon the evidences that had hitherto been given him that his Father accepted his labors and was pleased with his work. As he yields up his precious life, he has by faith alone to trust in Him whom it has ever been his joy to serve. Denied even bright hope and confidence in the triumph which will be his in the future, he still cries with a loud voice, "Father, into thy hands I commend my spirit." [*Luke 23:46.*] He is acquainted with the character of his Father, with his justice his mercy, and his great



love, and in submission he drops into his hands. Christ had wrapped his life in the life of God. He clung in faith to his Father, and this faith sustained him. *14LtMs, Ms 205, 1899, par. 8*

With his departing breath, the Saviour exclaimed, "It is finished." [*John 19:30.*] Satan was defeated, and knew that his kingdom was lost; for the great plan of redemption, which was dependent upon the death of Christ, was carried out. And there was joy in heaven that the sons of Adam could, through a life of obedience, be finally exalted to the throne of God. *14LtMs, Ms 205, 1899, par. 9*

When we more fully comprehend the magnitude of the sacrifice made by the Majesty of heaven, then will the plan of salvation be magnified, and reflections of Calvary will awaken tender, sacred emotions in the Christian's heart. Praises to God and the Lamb will be in our hearts and on our lips. The languages of the apostle Paul is, "I determined not to know anything among you, save Jesus Christ and him crucified." [*1 Corinthians 2:2.*] We also may look toward Calvary and exclaim, "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.*]*14LtMs, Ms 205, 1899, par. 10*